



LIBRARY  
PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY











The Twenty-first Conference

of

The  
Lutheran Deaconess Motherhouses  
IN AMERICA



BALTIMORE, MD.

June 25-27, 1935

BV 4424  
48  
No. 21-30  
Storage  
BV  
4424  
L8  
A1  
1935-  
1951

LIBRARY  
PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY

22381

## PROCEEDINGS

The Twenty-first Conference of Lutheran Deaconess Motherhouses in America convened at the Lutheran Deaconess Motherhouse, Baltimore, Md., June 25-27, 1935.

The Conference was held in connection with and as a part of the Fortieth anniversary of the Baltimore Motherhouse. A number of the delegates availed themselves of the opportunity to be present at the festive opening of the anniversary celebration on Sunday, June 23. Interspersed with the program of the conference the Baltimore Motherhouse had arranged several festive occasions, one held Tuesday evening, another Wednesday evening and as a final culmination of both the anniversary and the Conference program, a banquet held Thursday evening.

### FIRST SESSION—TUESDAY, 9 A. M.

The devotions were conducted by Dr. F. U. Gift. In the absence of Dr. Bachmann, who had not yet arrived, Dr. H. L. Fritschel presided. Sisters Sophia Jepsen and Ingeborg Sponland were called upon to give some reminiscences of former deaconess conferences. Dr. Fritschel spoke on the need of the hour and pointed out that present day welfare work had its roots in the relief work originated by the Christian Church.

Dr. Bachmann arrived at 10:10 o'clock and took the chair. He extended the greetings of the Conference to the entertaining Motherhouse.

Sister Martha Hansen was asked to serve as secretary until after the election of officers.

The roll was called and the following representation was recorded:

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 So. College Ave.  
Rev. E. F. Bachmann, Director.  
Deaconess Anna Ebert, Directing Sister.
2. Lutheran Deaconess Motherhouse, Milwaukee, Wis., 2222 Kilbourne Ave.  
Rev. H. L. Fritschel, D. D., President of Board.  
Deaconess Nanca Schoen, Training Sister.
3. Lutheran Deaconess Motherhouse of the United Lutheran Church, Baltimore, Md., 2500-2600 West North Ave.  
Rev. Foster U. Gift, D. D. Director.  
Deaconess Martha Hansen, Directing Sister.  
Rev. Wm. A. Wade, D. D., President of Board.



4. Immanuel Deaconess Institute, Omaha, Nebr., 34th and Fowler Aves.  
Sister Olive Cullenberg.
5. Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minn., 1412 E. 24th St.  
Deaconess Lena Nelson, Directing Sister.  
Sister Agnes Fronsdal.
6. Norwegian Lutheran Deaconess Home, Brooklyn, N. Y., 4th Ave and 46th St.  
Rev. C. O. Pedersen, D. D., Director.  
Deaconess Lena Brechlin, Directing Sister.
7. Norwegian Lutheran Deaconess Home, Chicago, Ill., 1138 N. Leavitt St.  
Deaconess Ingeborg Sponland, Directing Sister.  
Sister Hannah B. Hoff.  
Rev. Abner Hauger.

#### GUESTS:

Deaconess Grace Laurer, Philadelphia.  
Deaconess Martha M. Hagen, Chicago.  
Deaconess Martha Pretzlaff, Milwaukee.  
Deaconess Flora Oppelt, Milwaukee.  
Deaconess Ingeborg Ness, Brooklyn.  
Deaconess Marie Roeck, Philadelphia.  
Deaconess Magdaline VonBracht, Philadelphia.  
Deaconess Mildred Fretz, Philadelphia.  
Deaconess Fredericka Fessler, Philadelphia.  
Deaconess Aasta Foreland, Brooklyn.  
Deaconess Petra, Brooklyn.

#### REPORT OF SECRETARY

	Total Deaconesses	Consecrated	Probationers	Candidates	Super-annuated	On Furlough	Deaconess Home	Stations	Fields of Labor
Philadelphia .....	120	88	32	.....	7	2	10	4	14
Milwaukee .....	64	43	19	2	2	2	23	.....	7
Baltimore .....	77	56	14	7	3	1	8	3	40
Omaha .....	66	52	11	3	4	2	4	8	10
Minneapolis .....	15	12	3	.....	1	.....	4	.....	4
Chicago .....	49	40	5	4	.....	7	2	5	4
Brooklyn .....	11	8	3	.....	.....	.....	.....	2	5
Brush .....	4	4	.....	.....	.....	.....	.....	2	2
Ft. Wayne .....	65	55	10	.....	.....	9	1	18	9
	471	358	97	16	17	23	57	42	95



## HISTORICAL DATA

### THE PHILADELPHIA MOTHERHOUSE

June 17-19, 1934, the Motherhouse observed the 50th anniversary of the arrival of the first Sisters with whom the Philadelphia deaconess work was begun.

Since July 1, 1934, the Directing Sister of the Motherhouse is also the Superintendent of the Lankenau Hospital. Thereby both institutions are again brought together under a unified service of deaconesses as it was in the days of Mr. Lankenau.

In September the 45th anniversary of the founding of the Lankenau School and the 25th anniversary of its removal from the Motherhouse to its present location will be observed in connection with a reunion of former students.

### MILWAUKEE, WIS.

A department for baking wafers for Holy Communion has been established and is operating successfully.

St. Luke's Hospital, Saginaw, Michigan, was taken over as a field of labor May 1, 1934. Three Sisters are stationed there.

On Sunday, October 28, 1934, the 50th anniversary of Sister Martha Gensike's entrance into the deaconess work was celebrated, also the 25th anniversary of the consecration of five Sisters. At the same time two candidates were received as probationers.

Sister Mary Bach died on May 23, 1935. Age 73. Was in the kitchen for many years.

### OMAHA, NEBR.

May 6th, 1934, Sister Kristin Monson, one of our four deaconesses who received her training at the Philadelphia Motherhouse, passed away at the age of 77 years, 9 months and 11 days. Sister Kristin was a devout and sunny personality. During her forty-four years of service in the Diaconate she filled a number of positions, among them serving a while as Directing Sister.

A Deaconess pupil has come to us all the way from India, Miss Esther Premswarup. Grown up on the Swedish Field. Upon completion of her training she will return to India.

Last summer we offered a brief course in Inner Missions to young women who desired to learn to know about the Institution and Inner Mission work, with a view possibly of taking up our regular studies. One of these young women entered the training course last fall.

The Second Home Coming week was held with an intensive course in Bible Studies, Diaconate and Inner Mission last Summer. Most of the Sisters serving in other fields availed themselves of this reunion.

## ELECTION OF OFFICERS

President, Rev. E. F. Bachmann, D. D.

Vice-President, Rev. C. O. Pedersen, D. D.

Secretary-Treasurer, Rev. E. G. Chinlund, S. T. D.

In the absence of Dr. Chinlund, who could not attend the convention on account of illness, Sister Madaline L. Schaefer was elected secretary pro tempore.

Rev. August Baetke had prepared a report in behalf of the Committee on Courses of Instruction for Deaconess Candidates, which was read by Dr. Fritschel. Rev. Baetke was unable to attend the convention because of duties at home.

## REPORT

To the Conference of Lutheran Deaconess Motherhouses by the Committee on Study Courses on Courses of Instruction for Deaconess Candidates.

These outlines of the Courses of Instruction of Lutheran Deaconess Motherhouses are being submitted to the Conference for your inspection and perusal.

It is the opinion of this committee that the time has not come for striving to have a uniform course of instruction at all our Motherhouses. It may be helpful, however, for the committees on deaconess training of the individual Motherhouses. The possibilities of adopting and adapting some of the items found therein to one's need for the improvement of one's own course of instruction might suggest themselves.

With that in mind we have compiled these courses which are in use among us with the desire to render a service thereby to the directors, training Sisters and committees on training.

Should the days of the Conference not offer sufficient time for a thorough study of this compilation, which will undoubtedly be the case, we recommend that this compilation be made available to those Motherhouses who would desire it after the Conference.

Respectfully submitted,

AUGUST BAETKE,  
INGEBORG SPONLAND,  
E. G. CHINLUND,  
Committee.

The reading of the paper was followed by a general discussion.

The hours of the conference sessions were fixed as usual: the morning sessions from 9 to 12 and the afternoon from 2 to 5.

## SECOND SESSION—2 P. M.

Devotions were conducted by Dr. Bachmann, based on Luke 18:27.

It was moved and carried that the afternoon session close at 4 p. m. in order to permit a group conference by the Directing and Training Sisters.

The theme for the afternoon session was on the general subject "The Deaconess and Some of Today's Problems of the Church."

The first paper was read by Dr. Fritschel on the subject, "How Can the Deaconess Help the Church in Problems Resulting From Economic Conditions?" The second paper was read by Dr. Pedersen who had chosen as his subject, "The Place of the Diaconate in the New Social Order."

These papers provoked an interesting and stimulating discussion. A gist of the various discussions was prepared by Sister Madaline and sent by mimeographed copies to the several Motherhouses. Dr. Bachmann closed the session with prayer.

In the evening a festive program had been arranged by the Baltimore Motherhouse.

## THIRD SESSION—WEDNESDAY, 9 A. M.

The devotions were led by Sister Anna Ebert, based on Psalm 34:5.

The minutes of the previous sessions were read, corrected and approved.

It was moved and carried that a committee of three be appointed to draw up resolutions to be presented at the coming centennial of the Motherhouse at Kaiserswerth, and that if the celebration is attended by a member of this Conference, the resolutions be presented personally, otherwise that they be sent in writing. This Committee consists of Drs. Bachmann, Baetke and Gift.

Dr. Gift read his paper on the subject, "The Training of Sisters for Parish Work."

Sister Olive Cullenberg, Omaha, presented an invitation from the Immanuel Deaconess Institute to meet in Omaha in connection with the National Inner Mission Conference. Dr. Gift moved that the invitation be referred to the officers of the Conference with power to act. The motion prevailed.

## FOURTH SESSION—2 P. M.

Devotions were led by Dr. Wm. A. Wade, based on Psalm 46. The minutes of the previous session were read and approved. Dr. Fritschel presented the following resolution:

"Whereas the Lutheran Deaconess Motherhouse of Baltimore has in all kindness given us the invitation for this conference, and entertained us with such fine hospitality, and whereas the Motherhouse celebrates its 40th anniversary, be it resolved:

"That we, the members of the various Motherhouses, and the visiting Sisters express by a rising vote our best wishes for the future of this Motherhouse and our sincere appreciation of their kind hospitality."

This motion was carried unanimously.

Sister Anna Ebert moved that the delegation from each Motherhouse be increased to four members, instead of three as heretofore, and that this arrangement go into effect at the next meeting of the Conference.

A paper prepared by Sister Ingeborg Sponland on the subject, "The Challenge of the Diaconate in Relation to the Social Service Agencies," was read by Sister Hannah Hoff.

Dr. G. H. Bechtold, retiring president of the National Inner Mission Conference and a specially invited guest to the Conference, addressed the Conference on the subject, "The Challenge of the Social Work in Relation to the Diaconate."

Upon motion Dr. Bechtold was given a rising vote of thanks for his address.

Dr. Pedersen moved that a Committee be appointed to study the possibility of an affiliated service of young women with the female diaconate. This service to be a voluntary service for young women in their own congregations. The motion prevailed. The session was closed by prayer by Rev. Rupp.

In the evening a program had been arranged by the Baltimore Ministerial Association in honor of the 40th anniversary celebration of the Baltimore Motherhouse and in honor of the Deaconess Conference.

## FIFTH SESSION—THURSDAY, 9 A. M.

The session was opened with prayer by Dr. Gift.

It was moved and carried that the committee to carry out the plan suggested by Dr. Pedersen on training young women for affiliated service with the Diaconate is to be as follows:

1. Membership: The Directors and the Directing Sisters of the Motherhouses of the Conference, with Dr. C. O. Pedersen as chairman.

2. Purpose: Each Motherhouse is to study the possibility of using as auxiliary forces capable and consecrated women, not ready to enter the Diaconate.

3. The chairman to be authorized to call a meeting of the Eastern group of Motherhouses, Brooklyn, Philadelphia and Balti-

more, and of the Western group of Motherhouses, Milwaukee, Chicago, Minneapolis, Omaha and Brush, for the consideration of definite action; and a meeting of the entire committee to be held at a later date, presenting a report to the next Conference.

A motion was made and carried that an engraved document also be prepared in a desirable form containing greetings from our Conference, to be presented at the Kaiserswerth Centennial, and that the expenses be defrayed out of the Conference treasury.

Dr. Fritschel made a motion that the complete minutes, including the report of the discussion, be mimeographed and placed at the disposal of the various Motherhouses and their respective board members. The motion prevailed.

The new text book on Diaconics was discussed and a number of suggestions as to its contents, scope and price were made.

It was decided to leave these matters with the Editor, Dr. Bachmann, but that the price of the book shall not exceed \$1.50.

The Conference adjourned at 11 a. m. and was closed by the President, Dr. Bachman, with prayer and the benediction.

The closing festivity of the anniversary and conference was a banquet arranged by the Baltimore Motherhouse and attended by approximately 150 guests.



# HOW CAN THE DEACONESS HELP THE CHURCH IN PROBLEMS RESULTING FROM ECONOMIC CONDITIONS?

By the Rev. Herm. L. Fritschel, D. D.

1. We have gone through an economic depression, or rather an economic catastrophe of such dimensions and proportions as have seldom, if ever, visited our country, not to mention other lands. Never have such conditions confronted our citizens for such a long period, (1929 till 1935)—six years. And the end is not yet in sight, in spite of the slogan years ago: "Prosperity is just around the corner." There may be improvements in some minor conditions, which are hailed as forebodings of a happier day, but after all we are still close to the bottom of the depression.

We have become rather accustomed during these six years to these abnormal conditions. Occurrences that would have upset our equilibrium have become conditions taken in a stoic, matter of fact manner. As we look back and about us, we think of the bank failures, bankruptcies of thousands of enterprises in which the savings of well-to-do, and of frugal, poor, honest people, have been swept away, leaving them often penniless in old age. Have you not seen the worthless bonds and other securities in the hands of aged people? We think of the millions of unemployed, a huge army, which has to be fed by the state like a standing army, by public subsidies, imposing heavy taxes upon property owners, dragging them down, and pauperizing and undermining the moral and self respect of so many people, by the pernicious dole system.

We think of the self respecting fellow citizens who rather than seek charity, deprive themselves and their families of the very necessities of life. What a story there might be written if individual cases were cited, of underfed children, of aged men and women, of sick and unemployed, some despairing of life and seeking rather death at their own hands, than living any longer, hopeless and forsaken, if they have no other anchor for their lives than the material treasures and material valuations.

The economic conditions in civil life have been in the past years, and still are, of a startling nature in our country and the Church naturally has been deeply affected by these economic conditions. I am not going to speak here of the moral effects both beneficial and harmful in the sphere of the church, resulting from such conditions. After all, the church does need financial means to carry on its work. Our church people to whom we looked for support, could not contribute as much as heretofore. A study of how the budgets had to be reduced, how the congregations failed to supply the necessary means both for the support of their own work in the in-



dividual congregations and in the work of the church at large, because they were unable to do more, presents not an encouraging picture. Here is an example of a large church body. It set up a budget for its work, amounting to two million dollars, and it raised in 1933 only \$866,538.00 and in 1934 only \$945,061.00, that is less than one half of the amount asked. It received \$447,000.00 less than in 1930.

It may be that some congregations and perhaps in some instances the church and institutions have to blame themselves for the situation by lacking wisdom and seeking too much external grandeur and display in a spirit of vanity. At any rate the economic conditions in industrial and in agricultural spheres have had and still have made the depression severely felt in the church,—even where there was willingness to bring sacrifices.

2. From this condition referred to in the preceding statements, grave and perplexing problems have confronted and are still confronting our church. Only those who have been commissioned by the church with the administration of her financial affairs can fully appreciate and realize the staggering and sometimes apparently unsolvable problems. It was and is the task of your speaker as a member of the finance committee and chairman of the Board of Trustees of a large church body, to plan a church budget for the current expenses of that church body. With the disciples, we are apt to say: "Two fishes and seven loaves of bread but what is this among so many." Here is the amount stated by the Home Mission Board that is absolutely necessary to keep our struggling missions alive and our missionaries in the field, supplied with food and shelter, and the absolutely necessary things, not to mention going into new fields. There is the Foreign Mission Board pleading for an amount similar to that of previous years as a minimum, which however, means less because the American gold dollar has shrunk so materially in the foreign exchange. And more should be provided because God has opened unusual opportunities in certain regions. Here the educational institutions of the church clamor for support. There are the charities of the church, which are called upon more than ever to render aid to the needy with their empty treasuries, etc., etc.

Financial problems of the church are confronting us in whichever direction we turn. And there seems to be no possibility of meeting the requirements. They exceed what may be reasonably expected by hundreds of thousands of dollars. I doubt whether our church people fully realize the gravity of these problems resulting from the present economic conditions.

3. What attempts have been made to meet this existing discouraging situation? Many prayers have ascended to the throne

of grace, many real sacrifices have been made. Some church bodies at first borrowed money, some more than a million dollars, to maintain their work. But there is a limit to this mode of procedure. Some have curtailed their work materially—retrench was the word passed on. A call has been sent out by others that all pastors who had a fair income, give one tenth of their income to the Lord's cause; and it found a generous response. Some have adopted the plan of "pay as you receive," and not to give more than was provided by the churches, thus reducing the salaries of its missionaries and teachers and others paid by the church and all church activities from 20 to 35 per cent in order to stay within the limits of the funds available and not to incur indebtedness which would ultimately bankrupt the church. These are a few examples of the attempts made to meet the financial conditions within the church resulting from the depression.

4. And now the question of the theme of our paper: "How can the Deaconess help the church in problems resulting from economic conditions?" I will frankly admit that when the program committee assigned this subject to me I thought, what a queer question to discuss at the Deaconess Conference, I felt inclined to simply come to you and say, "She can do nothing," and be done with the subject and substitute another subject of my own choice. For, I thought, financial problems of such immense extent and gravity, which even our Congress at Washington cannot adjust, are not problems for deaconesses. If financiers are stumped by such problems, I thought, how can deaconesses be expected to offer any solution. But upon looking more closely at the subject I noticed that it said: "How can the Deaconess **HELP** the church?" That is a different question. Yes, she can help!

In the first place she does help the church by her unselfish free service, assuming a certain portion of the church work without monetary compensation in fact. She contributes her services to the work of the church. She does not even calculate what that amounts to. If we would calculate what would be the equivalent in dollars and cents it would be a considerable amount if we added up the services of our 471 sisters. It would be contrary to the spirit of the diaconate, however, were we to make such a calculation. It is nevertheless a help to the church of no mean consideration. Many charities in which the church is engaged and in which deaconesses are serving, would have to be curtailed or even wrecked in a time when they are most needed, were it not for this service. Would it only be possible to have more of such helpers at this time.

Again, I believe, our deaconesses can help, probably more than is actually done, by being missionaries among young women with whom they meet, to bring them into this church work, they

have chosen as their calling. I realize that this is done to some extent and I realize the difficulty in accomplishing much, but a more earnest personal effort by deaconesses themselves in this direction, would help to increase the number of such church workers in a time when such charitable institutions are needed more than ever.

From such increased numbers would result that positions in the church could be filled by deaconesses which are now in danger of being discontinued because of insufficient means, or new ministrations could be assumed for which these present conditions among the poor and needy are crying out. The American Lutheran Church has requested our Motherhouse f. i. to consider seriously the preparation and training sisters for the teaching profession in church schools, parochial and summer schools.

Futhermore, it seems that there are no other persons in the church whose suggestion for support of the works of the church would be more readily heeded than the words of such who have given their lives so unselfishly to this cause. Not all our church members are suffering alike from the depression. Those who are blessed with means should be impressed with the fact that they should do more than ever before for relief of the unfortunate and those in actual need of help.

And then prayer, after all, is a mighty power. It should ascend to the throne of God in these days more earnestly for our church.

5. It would not be fair to close this paper, which has tried to picture the grave problems and the difficulties confronting the church in these days and years, which are great indeed, without mentioning what after all the church is doing in spite of these conditions.

What has the Church done in the past year by and through her institutions and societies for the care of the sick, the aged and infirm, the orphaned and neglected children, the saving of the lost, the endangered and the stranger within our gates. In his statistical report for 1934 of the Lutheran Church in our country and Canada, Dr. Keefer, the official statistician, has this to say: "Lutheran inner mission institutions such as Deaconess homes, hospitals, old people's homes, orphanages, immigrants' and seamen's homes number 425 with an endowment of \$6,513,056.00 and a property value of \$52,239,314.00. During the year they sheltered, cared for, and ministered to 9,716 children, and 1,955,708 men and women, at an annual expense of \$12,245,064.00. In addition to the institutional work, congregational and society inner mission work was done at an expense of approximately \$10,000,000." The total amount of benefactions for these charities would amount, according to the statistical report of Dr. Keefer, to about \$22,250,000.00. And

this in a year of economic and financial depression! Yes, perhaps just on account of the depression the Lutheran Church has carried such a large amount of the relief work. If you ask what is it that has been the motive power and always is the motive power behind this tremendous work reflected in these facts and figures? Is it the desire of profit or gain? There are no dividends in this work of the church, it is not a business venture,—on the contrary, the establishment and maintenance of such institutions and associations require continually gifts and sacrifices. Is it mere humanitarian impulse? No, it is that spirit of Christ, that the church has learned from her Lord and Saviour who went about teaching and healing all manner of diseases among the people, and who told the parable of the Good Samaritan and who shall say: "Inasmuch as you have done it unto one of the least of these my brethern, you have done it unto me."

---

## THE PLACE OF THE DIACONATE IN THE NEW SOCIAL ORDER

By the Rev. C. O. Pedersen, D. D.

It is apparent that whoever framed the topic must hold that we are living in a social order basically different from that of a generation ago.

I do not share this view. The American people still hold that the family is the fundamental unit of society, and that all social divisions, political, economic, educational, etc., exist for the protection of this one unit.

We still adhere to the very important principles of equality before the law, of freedom of conscience, the right of free assembly and of petition, the control of Government by the people through the ballot, and a great many other benefits that by no means came to us by a new social order, but rather permit our present experiments.

What has happened is this. There has been a considerable shifting around within our social order, of spheres of dominance. For example—industry has displaced agriculture, education and social service—religion, collectivism—individualism, etc.

It is also true that within the same basic framework a new and wider emphasis has been laid on the need of economic security, resulting in such security measures as old age pensions, widows' pension, workmen's compensation, etc., but these developments are not antagonistic to the basic social order of our country.



After all, the social order expressing as it does a living relationship between the individuals that constitute society, must, to be truly useful, be capable of development so as to meet the ever changing needs and wants of society.

An outstanding example of social development is found in the field of social security already alluded to.

Until the industrial era broke upon the country, there was little need of social security by statutes. The country was young; our resources unlimited. The eyes of the pioneer were constantly westward. Here lay the fertile plains, the mighty forests, opportunity, romance, life. **Today it is different.** The pioneer of our day must seek opportunity, romance, life, on the plains of the professions, and in the forests of knowledge. This too calls for strenuous application of sacrifice and toil.

The economic catastrophe which culminated in 1929 revealed that the nation had emphasized the importance of one factor within the social order to the hurt of others. In remedying this condition we are apt to go too far the other way. Economic adjustments to meet the needs of the day must be made; this, however, does not constitute a new social order; it is a natural development of the old, in which the rights of the individual and of the family maintain the supremacy.

Contrast our social status with that of Russia, Italy and Germany today. In these countries there is a new social order. The fundamental rights of men have for all practical purposes been destroyed. The State is supreme. The individual and the family exist for the protection of the State rather than the opposite being the case. Herein lies a warning. The experiences of these countries should make us particularly careful in avoiding the pitfalls of social panaceas.

No one cries louder for political freedom, social justice and economic securities than the communist on Union Square, yet no social order gives the people less along these lines than does the communistic.

\* \* \*

If there be no new social order, it would also seem logical that we should change the topic to read "The Position of the Diaconate in the Social Order of Today."

Let me hasten to say, that recent developments and adjustments in the social order calls for a similar readiness for development and adjustment on the part of the Diaconate. I am speaking now of the Diaconate in America.

I have already alluded to the closing of the frontier, the coming of the industrial era and the recent economic cataclysm with its attendant feeling of insecurity and unrest. This is a new ex-

perience for America. That there should be a limit to our resources, to our tillable land and our financial ability, was accepted academically only. The full dinner pail was the national emblem, and no one dreamed that the time might come, when 20,000,000 people would be on the bread line.

For generations the nations of Europe have accepted as normal, economic conditions far below those prevailing in the United States. For that reason Europe is ahead of us in social security measures. That the Church in Europe has played an important part in the struggle for social security is an accepted fact. Nevertheless, it is obvious that neither the Church, nor the Diaconate as a part of it, as it exists in Europe, fits into the American scheme of things. In Europe we have a State Church, ours is a free Church. In Europe the clergy takes an active part in politics and thus by personal political action influence social thought and legislation. This is contrary to accepted American custom and opinion.

\* \* \*

If we insist, as we ought, on maintaining the American principle of separation of Church and State, what then shall be the place of the Diaconate in the social order?

Separation of Church and State does not imply that the Church has no interest and no duties outside the purely spiritual. It is the function of the Church to aid in solving the problems of life in accordance with the principles of God, and to furnish the moral and spiritual incentive with which man can meet the challenge of life.

The Church is duty bound to labor for the well being of the whole man. "I pray God your whole spirit and soul and body be preserved blameless," etc. I Thess. 5:23.

This she does by a threefold ministry—

1. The ministry of preaching.
2. The ministry of teaching.
3. The ministry of mercy, or the diaconate.

Thus the diaconate, male and female, as the ministry denotes the social action of the Church. This action may express itself in various ways, such as the garbed Sisterhood, the Inner Mission movement, Church Social Welfare organizations, the Ministry of Healing, (Hospitals and Nursing), Homes for the Aged and for Children, Seamen's Institutes, etc. But together they constitute the Christian Ministry of the Diaconate.

Of course, to accept this definition of the Diaconate may call for a revaluation of this ministry and for a reinterpretation of the



term, but here, too, should be emphasized what has already been said with regard to the social order of today, "It must be capable of development so as to meet the everchanging needs and wants of society." This, of course, refers to the practical development of basic principles.

\* \* \*

That the time is especially opportune for the Diaconate to render a real worth while service along certain lines is my sincere belief. I refer especially to the field of Social Welfare. Here we have a challenge that must not be underestimated.

Secular Welfare organizations doing work on a large scale because of their better financial resources, like the young ruler fails miserably in the last analysis. They score highly in community planning, in their application of psychology and psychiatry, in fact in their use of every human device, but like the near genius, falls down on just one point.

A sophisticated, cigaretsmoking intellectual is totally unfit to go into a home wrecked by sin or misfortune, for the purpose of rebuilding that home. Her very presence is a paradox.

I do not say that this picture applies to all social workers, God forbid, but they are found in all secular social organizations, and what is worse, are accepted on par with the others.

The Church takes the position that back of all misery, sorrow, want and injustice, whether physical, moral, political or economic, lies the fundamental wrong sin. And sin can only be attacked and remedied by people who recognize its existence. The Church holds that the fundamental cure for evil is the eternal good, the application of justice, love and truth, as exemplified by the great physician Jesus Christ, and this can only be applied by persons who personally accept and practice these values.

We fully agree with what the distinguished Dr. William J. Mayo of Rochester, Minn., is quoted to have said some time ago:

"There is a tendency of the time for a group of intellectuals, that is persons who have been educated beyond their intelligence, to underrate the value of religion as a universal comforter in times of physical or spiritual stress, but to the mass of the people religion has the same potency that it has had for two thousand years. The sick man needs faith, faith in his physicians, but there comes a time when faith in a Higher Power is necessary to retain his morale and sustain his emotions. I do not know how the doctor can strengthen that faith unless he himself knows and practices the values of religion, not necessarily the creeds and dogmas of any particular church."

If this applies to the Surgeon, how much more so to the man and woman who goes out to salvage broken hearts and homes, or

to aid in the promulgation of laws that deal with the ethical and moral conduct of society. If his or her views are not basically sound, how can we hope for a satisfactory result from their labor?

It is here that the Church through pulpit, classrooms and social action (the Diaconate) must speak and act.

She must attack every action that is socially destructive and uphold every movement that tends to redeem society. Her program must not be curative only, but preventative as well.

"Train up a child in the way he should go; and when he is old he will not depart from it." Proverbs 22:6.

If the Church is interested in the healing of the body, it should be far more interested in removing the source of pollution and infection.

If the Church desires to lighten the economic burden of the aged and the widow, it must of necessity be interested in legislative measure aiming to bring this about.

If the Church as the mantle of God's charity tries to lift the fallen man or woman, it should be militantly active in the endorsement of such additions to our statutes as would tend to obliterate immorality and vice.

I realize, of course, that this must be done in accordance with our Lutheran principles in such matters. But Lutheran principles do not ask us to assume the role of a passive onlooker while suffering humanity cries to high heaven for succor.

We need not look for a Utopia, but it is our privilege as workers in the Church to have a Utopia for our ideal. We pray daily for the coming of God's Kingdom and that his will may be done on earth as it is in heaven. If this means anything less than the complete restoration of man and of Society, my interpretation of these petitions is at fault.

I shall not now go into detail as to the educational requirements of the church worker, except to say that our equipment must be on par with that of secular organizations plus the requirements of Church places on us as workers in the name of Christ.

This places upon Church workers a tremendous responsibility, "Noblesse oblige" was never a more pertinent maxim, but I believe that under God the Diaconate will hold its own.

There is still much to be done, especially in the unification of our many organizations, but with a broader and more inclusive conception of the Diaconate itself, the future is ours. Secular Societies come and go, "Kingdoms rise and wane"; but the Church goes on. She alone is eternal and she alone speaks and thinks in terms of eternity.

# THE TRAINING OF THE PARISH DEACONESS

By the Rev. Foster U. Gift, D. D.

The work of the parish deaconess is definite and specific. She is engaged in a ministry of love which has but one purpose. Her work has to do with the development and enrichment of spiritual life of the parish. Under the direction of the pastor and in co-operation with him she is interested exclusively in a spiritual ministry. Moreover it involves a full and frank recognition of sin as the cause of all social and spiritual maladjustments and a wholehearted acceptance of the redemptive plan of Jesus Christ as the only hope for man's spiritual betterment. Whatever contributes to the readjustment of man's spiritual life and its development is her concern. Whatever does not at least indirectly contribute to such an outcome is not within the scope of her work. Yes, her duties are many and varied but the purpose is always the same. The real spiritual needs of those among whom she serves are not subject to change. They have not changed since the days of the apostles. The essential nature of the work of the parish deaconess is ever the same. She is expected to visit the sick and the dying. She must know how to approach the indifferent, the erring and the unchurched. Family welfare problems require her attention. The planning and execution of organizational activities and programs may claim a large part of her time. She must be prepared to assume the duties of a director of religious education or, temporarily at least, to take charge of any department in the church school which is lacking in leadership. Probably some of the administrative duties of a clerical character may be assigned to her. She will likely be expected to form contacts with various community agencies and organizations not directly affiliated with the local church to which she has been assigned. In addition to all this there are many duties which cannot be classified which fall to her lot.

It is obvious that such a ministry of love requires thorough training and preparation. A thoughtful study of our Lord's public ministry shows that the training of the Twelve was a very important feature of His program. Indeed, the training of the Twelve and the transformation of their lives into stalwart, consecrated leaders, was about the greatest miracle He wrought. When He selected them they were very ordinary men, but when, at the end of three years of intensive training, He commissioned them to go forth as His ambassadors, He knew that the future of His Kingdom was assured.

The Church of today will do well to heed the example of its Founder and cease to debate the question of the need of trained

parish workers. It is not a debatable question. The work of the Church is suffering greatly because of a lack of properly trained workers. Personal piety and consecration apart from careful training, are not enough. The day of the novice, as far as leadership is concerned, is past. Wichern is reported to have said upon one occasion: "Neither money, nor horses, nor cattle, nor estates, placed at the disposal of Inner Mission, can be of any avail, so long as the persons are wanting who with consummate skill and zeal, make the work their own." These words apply with special force to the work of the parish deaconess.

In order to prepare deaconesses for parish service a carefully planned course of training should therefore be provided by the Motherhouse. That which is fundamental in every worker's equipment must be supplied and something can be done along the line of special training for special tasks. A comprehensive knowledge of the Bible and a thorough grounding in Christian doctrine are indispensable. Some familiarity with the history of the Church, the elementary principles of pedagogy and psychology, the general departments of the Church's activities, methods of organization, and present-day needs, would seem to be not only desirable but very necessary. A course in religious education is also of major importance. Special training and practical experience must be associated with such general preparation. It is to be assumed of course that the definite training of the devotional life of those who are preparing for the diaconate must have a prominent place in the curriculum.

### Present Day Needs

It is true, however, that in different generations methods of using the divine means for the spiritual rejuvenation of man change. Sin may take different forms at different times and in different places. The disease is essentially the same but the form in which the disease breaks out is not always the same and hence the treatment may have to be varied. Jesus had but one antidote for sin, but he used this antidote in various ways and in accordance with the immediate needs of the case. In performing miracles, for instance, He never followed the same identical order of procedure in any two of them, because no two situations were alike. Again, Jesus taught the woman at the well but the well was not the only classroom used by Jesus. There is a sense, therefore, in which it is true that each generation has its own distinct needs and this fact must be taken into account in connection with the training of parish deaconesses.

What then are the so-called present day needs of the parish to be taken into consideration in the training of workers? This is not an easy question to answer because no two communities or



parishes are exactly alike in this respect. Within the past few months a questionnaire was addressed to a selected number of parish workers trained at the Baltimore Motherhouse in recent years and representing different sections of the Church. The group thus addressed was requested to make definite constructive suggestions regarding improvements of the training course offered at the Baltimore Motherhouse, keeping in mind also the fact that by action of the Board, a third year of training is to be added to the course.

A careful study of the replies received reveals some interesting facts. Without exception the general character of the training at present provided is highly commended. The replies fully confirm the oft repeated statement that each parish has its own peculiar and distinctive needs which make it utterly impossible to train deaconesses for each specific field. However, some valuable suggestions are submitted which are designed to increase the effectiveness of the training along practical lines, and these suggestions may well be made the basis for discussion.

The conviction seems to be general that the parish deaconess should have some secretarial training because as stated in one of the letters: "There are few churches which can afford both a secretary and a deaconess."

The value of clinical experience in a parish under the supervision of an older Sister is strongly urged in several letters,—or a temporary assignment under the supervision of a pastor who understands how to train or use a deaconess.

Some knowledge of instrumental music and the ability to sing were mentioned in one of the replies, as a valuable asset (at least the ability to play hymns and lead the singing in organizational meetings).

The need of more training in what in a very general way might be called "case work" or congregational social service work, is stressed by some. This includes also personal work in general.

In addition to their regular local parish duties deaconesses are frequently expected to arrange for and conduct various kinds of meetings, conferences and devotional services and hence the need for more training along this line.

Moreover, too much is expected from the deaconess and in many cases pastors do not seem to know how to direct and supervise their work.

### **How About Specialization**

It is very evident that the work to be done is of such a character that training schools of the university type would be required in order to provide an adequate supply of properly qualified leaders and workers for every field. Since the Church's program

includes so many different forms of practical activities, each of which seems to call for expert leadership, the difficulties are readily understood. To prepare experts for all these different forms of work would necessitate the establishment of schools equipped with many departments and large faculties of outstanding specialists. However, even though such an ideal may not be fully realized in the immediate future, much can be done in the way of providing better training facilities than are now available.

### **The Individual**

What has thus far been stressed is important. But something still more important is involved. The future development of the diaconate for parish service depends largely upon the kind of young women who respond to the urgent call of the Church for this type of full time service. Our Motherhouses cannot provide adequately trained parish deaconesses unless properly qualified young women offer themselves for training. The spirit of consecration alone and apart from certain other qualities is no sure pledge or guarantee of an effective ministry of service. Such leadership qualities as initiative, a forceful and winsome personality, native ability and tact are indispensable; and these are fundamental endowments which no Motherhouse can supply. Then, too, only those who have a good academic background can hope to succeed. The fact that in practically every congregation the deaconess comes into contact with young people who have college or high school training and that present organizational activities call for an intellectual leadership should fully justify the position taken by Training Schools that candidates must have at least a high school education.

What a challenge then is here involved. What unlimited possibilities for properly qualified young women who are desirous of serving for Jesus' sake.

---

## **THE CHALLENGE TO THE DIACONATE IN RELATION TO THE SOCIAL SERVICE AGENCIES**

**By Sister Ingeborg Sponland**

In order to understand the foundation principles of Christianity as a whole in its relation to social problems, it is of utmost importance to recognize that the preaching of Jesus and the creation of the Christian Church were not due in any sense to the impulse of a social movement. To put it quite plainly: Christianity was not the product of a class struggle of any kind; it was not shaped



when it did arrive, in order to fit into any such situation. At no point was it directly concerned with the social upheavals of the ancient world. The fact, however, remains that Jesus addressed Himself primarily to the oppressed, and to the "little ones" of the human family, that He considered wealth a danger to the soul, and that he opposed the Jewish priestly aristocracy which represented the ecclesiastical forces of His day.

The early Church sought its adherents from the lower classes of the cities, and we find that it was not until the second century that the well-to-do educated began to enter the Church, and that in comparatively small numbers, and that again with opposition from the educated and upper strata of society.

Jesus, Himself, was a man of the people, and His Gospel bears clear traces of the simple peasant and artisan conditions of Galilee. It is only the poor and the humble who easily understand His Gospel; it is difficult for the rich and for religious leaders because they do not feel their needs. In their wisdom they cannot see the wood for the trees, and their hearts are attached to too many other things to be able to offer an unconditional surrender, yet "with God all things are possible," even a rich man can be saved, and even a scribe may not be far from the Kingdom of God.

The first disciples came from religious groups of the humble type and the first Christian congregation which was based on faith in the Risen Lord belonged to the same class of society (some of the members possessed a moderate amount of this world's goods).

Paul, "as a spiritually gifted man rose out of his class and regarded the surrounding world of contemporary culture with a supreme sense of power. All his scattered attempts at systematization reveal the limitation of his power: the secret of his greatness lay in the realm of a formless religion."

It is only fellowship with God that gives value to the individual. Sin and the world oppose a heavy weight of obstruction and in face of stern conflict with a hostile world it is true, "many are called and few are chosen."

In face of these difficulties Jesus comforts Himself with the knowledge that things that are impossible with men are possible with God. From the very outset this was not the ideal of the masses. The way to salvation is "narrow and few there be that find it."

Obedience to the will of God is necessary for the individual—a sense of one's own sins—a humbling of self—a deep repentance and a full surrendering of self to God's will.

Jesus did not organize a Church, it was created by the Holy Ghost whom Jesus sent to humanity when He left them. Out of this organism came the workers who would spread the message by preaching. These assistants were to be men who would will-

ingly leave all and sacrifice everything for His sake and the cause. The message of Jesus is not primarily one of social reform, though it does lift the individual socially and gradually makes him over into a citizen of the Kingdom. It is rather the summons to prepare for the coming of the Kingdom of God. This preparation is to take place quietly, within the frame work of the present world order with all its chaos, in a purely religious fellowship of love, with an earnest endeavor to conquer self and cultivate Christian virtues.

Into a world controlled by sin was launched the life of Christ. The more completely He embodied the Divine character and will, the more certain and intense would be the conflict between Him and the powers of the world. He accepted this battle not only for Himself but for His followers. Any faith that takes the Kingdom of God seriously has its fight cut out for it and unless we accept our share of it, we are playing with our discipleship. But when the fight is for the Kingdom of God those who dodge lose and those who lose win! The words of John the Baptist, "Repent ye! Repent ye!" are as needful today as in the days they were spoken.

We must saturate ourselves with the spirit of our Master, if our fighting is to further His Kingdom. Hate breeds hate; force challenges force. Only love disarms; only forgiveness kills an enemy and leaves a friend. Jesus blended gentleness and virility; forgiving love and uncompromising boldness.

Jesus used no force. He had a passion for souls and in seeking them He did so with all quietness, gentleness and compassion, yet with firmness. Jesus "came to seek and to save that which was lost," Luke 19:10. To Him "the lost man" was too valuable and sacred to be lost. "A leper with fingerless hands and decaying joints," though repulsive to the aesthetic feelings of the people, was a valuable soul to Jesus, and "he stretched forth his hand and healed him." Physical deformity and moral guilt could not obscure the divine worth of human life to Him. Can there be any doubt that Jesus had a spontaneous love for His fellowmen and a deep sense of sacredness to human personality?

Jesus left the Church as a heritage to us with the message: "For as the Father hath loved me so have I loved you . . . Continue ye in my love." Love is the motive power of our activity.

As we look back in retrospect we call to mind the zeal of the first disciples; the growth of the Church, the care of the needy within their own groups done in the spirit of love; the expansion of the Church; the increasing number of congregations and the greater economic problems creeping in. However, we find that during the first two and one-half centuries the care of the needy was exclusively the function of the Church. Deacons, Deaconesses, volunteers and Christians in general, all did their duty, following

faithfully the admonitions and directions of their presbyters and bishops. Do we not find from this period the pattern for much work which the Church to day ought to do?

The period between 300—600 A. D. many changes took place:

The marked distinction between the clergy and the laity.

The cessation of persecution.

The adoption of Christianity as the religion of the Empire.

The influx of the masses into the Church.

To meet the new and growing demands it became necessary for the Church to adapt herself to the changed conditions: this she did by reconstructing congregational methods and in part by establishing institutions of mercy. Larger sums of money were needed, and these were not always inspired by "love of God." The doctrine of merit by good works was gaining ground. The masses needing help meant that the "personal touch" was lost and much giving was done indiscriminately. Christian charity became mere philanthropy. In its philanthropy the Church undertook the immense task of trying to heal the social evils of a social order whose problems were constantly increasing in difficulty. We have the rise of a new class and the Church acquiring an immense amount of landed property.

During the medieval period we have congregational charity as such, ceasing—the benevolent work being done through the medium of institutions and orders that sprang up within the Church. As they became richer and more worldly, they also became increasingly powerless to deal intelligently and effectively with problems which needed sanctified wisdom.

Luther greatly desired to restore in the Reformation the primitive diaconate as a ministry of mercy, but because of the lack of Christians to carry on the work, the administration of charity passed largely into the hands of the State.

Does not the over-organized, chaotic system set up by relief and social agencies with mass production, indiscriminate giving, the heart—the "love of Christ," left out of the scheme, present somewhat the same situation today?

What has the Church done to meet the present conditions?

Have our deaconess institutions been keeping abreast of the times by raising their education requirements and standards?

Are we as Christian workers the progressive, virile, yet humble type who are willing to sacrifice all for the cause of Christ?

Need we as a Church take second place? We have more to offer than the social agencies—we have Christ!

Does not the Church need to learn to control the world situation in its successive phases, just as the earlier Christians did with "the love of Christ in our heart."

We must be strong in the Lord as we constantly wrestle with problems.

We must be able to make adjustments to the world situation which means we must be awake and be doing for Christ.

The Kingdom of God is within us.—We must let our light shine before men in confident and untiring love that they may see our good works and praise our Father in Heaven. "The final ends of all humanity are hidden in His hands."

---

## THE CHALLENGE OF SOCIAL SERVICE TO THE DIACONATE

By the Rev. G. N. Bechtold, D. D.

Recently we were told that there are approximately 40,000 social workers in the United States. This apparently does not include the vast army who are working for federal relief projects. Every year there is a tremendous increase in the number of persons entering social work. At the same time there is practically a standstill in the Inner Mission and the Diaconate. This ought to be sufficient occasion for an investigation on the part of the Church.

Certain decided movements in the field of social work are evident. The one is a sense of class-consciousness on the part of the social worker. The American Association of Social Workers, with its most recent standards for membership, has very definitely said, "We belong and you do not." With this spirit of exclusiveness there has also come a false spirit of professionalism. Prominent social workers have already seen the danger that follows such a spirit.

We cannot ignore this new group of public social workers, many of whom are not graduates even of a college but are learning to do social work or relief work "in the school of hard knocks." The professional social worker is beginning to wonder just what their attitude shall be toward this new group. They dare not completely ignore them and yet with the new standards they are not quite ready to take them in. Many of them are older persons who, while they may not have an academic training, nevertheless with common sense they are doing a fine piece of work.

There is a fundamental challenge to women in this rapidly expanding field of social work. They become social workers not merely for the sake of a job and what the compensation will secure for them; neither are all of them seeking social work as a career although some women have achieved great distinction in this field. Primarily a host of women are entering social work because of a sincere desire to serve their fellowmen.



Why has there not been a similar desire on the part of Lutheran girls and boys to enter the Diaconate? The old reasons are out-moded. Possibly only two stand in the way, the opposition of fathers and mothers and the failure of the Church to present a challenge to the Diaconate as great as that to the office of the ministry.

When we ask for boys and girls equipped with higher education to enter the Diaconate we must also be ready to offer them supplementary training that will arouse genuine interest. The day when all the instruction given a deaconess took place within the motherhouse is past. Intramural work is not sufficient. We are fully aware of the shortcomings of secular schools of social work. Even though our whole Lutheran educational system is defective, we cannot fail to strive for an all-Lutheran school of social work which will give courses comparable with any secular or religious school in that field.

In the training for the Diaconate we may not neglect the new technique. They are more than words even though some of them have been over-stressed. Psychiatry needs to be understood from the Christian standpoint. Child guidance is absolutely essential regardless of the field of child welfare which the worker enters, but it must be child guidance along Christian lines. We have always taught that our vocations are a call from God but in the past generation we have retreated from the field of vocational guidance. With an intimate knowledge of the family impossible to the average social worker, the Christian social worker can bring real direction in guiding youth into life callings. Case work has come to cover a multitude of sins; nevertheless, it contains the essence of sound methods and we dare not neglect it no matter how small and limited the field may be in which the worker is occupied.

Preparation for special fields of labor is exceedingly important today. The Diaconate has so many fields open to it that this phase of training may not be overlooked. We need specially trained workers, supervisors and executives. The routine training of the motherhouse is not sufficient equipment for anyone beginning work either in an agency or an institution.

It has been most fortunate that while the storms were raging in the field of social work over the place of the institution that the Lutheran Church kept its head and developed both the agency and the institutional type of work. While we have kept the tools we have not sought as we should to prepare the workers. Just because someone has a pleasing disposition is no reason why they should be placed in charge of work for children or the aged or any similar type of activity. Home-made workers will never be able to compete with the demand of our times. Our workers must be trained for the job they are to undertake but before they are



trained we must learn if they have the qualities that are needed for the proposed task. Academic work itself is not sufficient. There should be supervised field work that will give the deaconess real experience in that area of labor where she expects to spend her energy and if need be her life.

Social work has not hesitated to pioneer. It has entered new fields and if it found them not to be profitable or needful has readily withdrawn. In this work of exploration it has produced a vast literature and influenced great sections of the public. The Church, on the contrary, for the past quarter century has entered into scarcely any new fields, not that they were lacking but for some reason we failed to attempt to enter them. One of the most promising fields for the deaconess is in the rural Church. To date we have not heard of any deaconess who, like the social worker, is running over hills and valleys in her automobile helping people back to life.

The last challenge is that of investigation. Social work never hesitates to investigate itself and if need be cast off anything that is a hindrance or unprofitable. The Church following the Apostolic Injunction, "Hold fast to that which is good," has its attics overcrowded with outworn methods and programs which no longer fit the times. We remember when changes were made in the operation of an institution some of the people remarked, "Things were different when Sister Louise was here." Things have become different and we must continue to change to accommodate ourselves to changing needs.

Finally, we must be the interpreters of our work to the community. Social work has succeeded admirably in selling itself to the people. The Christian Church is essentially a popular movement but in the half century and more of the Diaconate we have not sold it to the people and made it a movement of the people. The challenge of the hour is to make the Diaconate a work of the whole Church.

The Twenty-Second Conference

of

The  
Lutheran Deaconess Motherhouses  
IN AMERICA



OMAHA, NEBR.

September 27--29, 1936



Bird's Eye View of the Immanuel Deaconess Institute

## PROCEEDINGS

The Twenty-second Conference of Lutheran Deaconess Motherhouses in America convened at the Immanuel Deaconess Institute, Omaha, Nebr., September 27-29, 1936.

### OPENING SERVICE

The occasion was a festive one. It was the Centennial celebration of the Evangelical Diaconate as it in 1836 by the grace of God was revived by Theodore Fleidner. In honor of this event the opening service was held Sunday evening, September 27th, in the Kountze Memorial Lutheran church of Omaha. Dr. E. F. Bachman delivered the festive address. His subject was: "The Great Commission for Service." Several well chosen anthems were rendered by the church choir and the Deaconess chorus. A large number of deaconesses, representing eight Motherhouses, were present. Dr. Chinlund, Director of the Immanuel Deaconess Institute, introduced the speaker of the evening and extended a cordial welcome to the Conference in behalf of the entertaining Motherhouse which was responded to by the President, Rev. E. F. Bachman, D. D., in behalf of the Conference.

The Deaconess Conference met days preceding the Inner Mission Conference, held likewise in Omaha. This gave the representatives of the Deaconess Motherhouses an opportunity of attending both conferences. Inner Mission Conference held one of its forenoon sessions at the Deaconess Institute and was served lunch at the Motherhouse. Several leaders were present, Rev. P. O. Bersell, D. D., President of the Augustana Synod; Rev. Burntvedt, D. D., President of the Lutheran Free Church; Rev. C. F. Schaffnit, President of the National Lutheran Conference of Inner Mission.

### FIRST SESSION—MONDAY, SEPT. 28, 1936, 9 A. M.

This session was held in the Deaconess church which was filled to its capacity with delegates, visitors and members from the various Homes of the Institution. The morning worship was conducted by Rev. Abner Haugen. His topic was, "Christ Before the Closed Door," based on Rev. 3:20, "Behold, I stand at the door and knock: if any hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Dr. Almer had already in his Sunday morning service, to which the delegates had been welcomed, sounded the key-note to the Conference in his text, "For me to live is Christ." If we are to live the Christ-Life the Door Christ knocks on must be opened. Pastor Haugen related the hindrances of opening the door. The weeds growing outside the door, the rusty hinges, the door can be opened from the inside only.

At 9:45 a. m. Dr. Bachman took the chair. He extended the greetings of the Conference to the entertaining Motherhouse. The program was approved and the Conference went into session.

#### OFFICIAL REPRESENTATIVES

The eight Motherhouses were officially represented by the following delegates:

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, Philadelphia, Pa. 2100 South College Ave.  
Rev. E. F. Bachman, D. D., Director.  
Deaconess Anna Ebert, Directing Sister.  
Deaconess Grace Lauer, Training Sister.  
Deaconess Marie Freese.
2. Lutheran Deaconess Motherhouse, Milwaukee, Wis. 2222 Kilbourne Ave.  
Rev. August Baetke, Director.  
Deaconess Nanca Schoen, Training Sister.  
Deaconess Elizabeth Krebs.  
Deaconess Mina Pape.
3. Lutheran Deaconess Motherhouse of the United Lutheran Church, Baltimore, Md. 2500-2600 West North Ave.  
Rev. William A. Wade, D. D., President of Board.  
Deaconess Martha Hansen, Directing Sister.  
Deaconess Edna Hill, Training Sister.
4. Immanuel Deaconess Institute, Omaha, Nebraska. 34th and Fowler Aves.  
Rev. E. G. Chinlund, S. T. D., Director.  
Rev. A. F. Almer, D. D.  
Deaconess Tina Peterson, Directing Sister.  
Deaconess Elfrida Sandberg.
5. Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minnesota. 1412 E. 24th Street.  
Rev. F. O. Burntvedt, D. D., President of the Board.  
Deaconess Lena Nelson, Directing Sister.  
Deaconess Anna Bergeland.  
Deaconess Irene Rufsvold.
6. Norwegian Lutheran Deaconess Home, Brooklyn, N. Y. 4th Ave. and 46th Street.  
Rev. C. O. Pedersen, Director.  
Deaconess Lena Brechlin, Directing Sister.  
Mr. John Pederson.
7. Norwegian Lutheran Deaconess Home, Chicago, Illinois. 1138 North Leavitt Street.



Rev. Abner S. Haugen, Director.  
 Deaconess Ingeborg Sponland, Directing Sister.  
 Deaconess Olette Bergseth.

8. Eben-Ezer Motherhouse, Brush, Colorado.

Rev. J. Madsen, Director.  
 Deaconess Ingeborg Hansen, Directing Sister.  
 Mrs. J. Madsen.

## GUESTS

The following guests attended the Conference:

Baltimore: Sisters Zedena Ross, Harriet Franklin, Frieda Buerger. — (Phila. Reading, Pa.: Edith Baden, Sara Sassman. — Minneapolis, Minn.: Bothilda Swenson, Josephine Oby, Betty Hanson, Maurine Lindahl. — Chicago, Ill.: Frida Haff, Tillie Jones, Gertrude Carlson, Lillie Carlson. — Alexandria, Minn.: Ingeborg Carlberg. — Honan, China: Thyra Lawson. — Two Sisters were present from the Bethphage Institution, Axtell, Nebr.: Sisters Juliana Holt and Signe Ness; also President of their Board, Rev. A. Christenson, Holdrege, Nebr.; Rev. O. R. Karlstrom, Seattle, Wash.; Rev. Schaffnit, Detroit, Mich., and many others.

The following members of the Board of the Immanuel Deaconess Institute: Rev. P. O. Bersell, D. D., President of the Augustana Synod; E. G. Knock, Rockford, Ill.; Rev. C. O. Gulleen, D. D., Fremont, Nebr.; Rev. J. A. Parkander, Chicago, Ill.; Rev. Philemon Smith, Wausa, Nebr.; Mr. Elias Wahlstrom, Sioux City, Iowa; Mr. Alfred Bloom, Omaha, Nebr.; Mrs. Hulda Abrahamson, Wahoo, Nebr.

## STATISTICAL REPORT

	Total Sisters	Consecrated	Probationers	Candidates	Super-annuated	On Furlough	In Deaconess Home	Stations	Fields of Labor
Philadelphia .....	127	95	25	7	7	1	10	4	16
Milwaukee .....	64	43	19	2	.....	.....	.....	3	8
Baltimore .....	70	59	9	2	3	2	9	3	40
Omaha .....	74	54	9	11	1	1	5	9	8
Minneapolis .....	14	11	3	.....	.....	.....	.....	2	12
Chicago .....	48	37	7	4	1	1	2	.....	6
Brooklyn .....	12	8	3	1	.....	.....	1	3	6
Brush .....	4	4	.....	.....	.....	.....	1	2	1
Ft. Wayne .....	60	58	.....	2	.....	.....	2	21	10
	473	369	75	29	12	5	31	47	107

## HISTORICAL DATA

### THE PHILADELPHIA MOTHERHOUSE

The Ministerial of Pennsylvania celebrated in Philadelphia October 4th, 1936, the Centennial of the Diaconate. At this meeting Bishop Meiser of Bavaria, Germany, and Bishop Marahrens of Hannover, Germany, who is also President of the Lutheran World Conference were present. The Motherhouse participated.

October 16th, 1936, The United Lutheran Church presented at their convention held in Columbus, Ohio, a Historical pageant in which many Sisters from Motherhouses took part.

### MILWAUKEE, WIS.

On September 3rd, 1935, three Sisters of the Lutheran Deaconess Motherhouse at Milwaukee entered a new field of service, the Home of Mercy, Williston, Ohio, a Home for epileptics and cripples.

On February 2nd and 3rd, 1936, we celebrated the 25th anniversary of Sister Catharine Dentzer as Directing Sister of our Motherhouse.

In May the new monument in the Motherhouse lot in Grace-land Cemetery in Milwaukee was set up, beautifully designed and executed in Rock of Ages Granite.

### OMAHA, NEBR.

October 27, 1935, Deaconess Tina Peterson was installed as Directing Sister of the Immanuel Deaconess Institute.

Sister Myrtle E. Anderson sailed for China August 22nd, 1936. She is the fifth Sister on this field.

Miss Esther Premswarup, from India, a Christian of the Swedish Mission (Fosterlandsstiftelsen) arrived in May, 1935, to spend two years in training and to return to India in May 1937, to establish Deaconess work there. While American and European Deaconesses have worked as missionaries in India for many years this will be the origin of a native Diaconate, and we are happy to have had a share in making that possible.

### MINNEAPOLIS, MINN.

Our oldest Deaconess, Gunda Thorsen, passed to her eternal rest October 14th, 1935, at the age of 90 years and 11 months.

Rev. Edward Berntsen, who was our Rector from January, 1923, to January, 1935, and since that time was our hospital pastor, passed away July 23rd, 1936.

## CHICAGO, ILL.

"The Church notes with regret that Sister Superior Ingeborg Sponland has found it necessary because of advanced age and illness to resign as Mother Superior. We express to her our deep gratitude for her long and distinguished service, and for the wisdom and understanding with which she has guided the Deaconess work and for her great influence upon the work of the women of our Church. We pray that the Lord will grant her a serene and beautiful evening of life."

"The Church approves the election of Rev. Abner S. Haugen as rector and pastor of the Deaconess Home and Hospital."

Deaconess Marie Rorem has been elected by the Board of Trustees of the Lutheran Deaconess home and Hospital to the position as ACTING SISTER SUPERIOR. She will assume her duties on her return from her trip to Europe which will be the first part of October.

## BROOKLYN, N. Y.

Of special interest is the calling of a young theologian to be assistant Pastor. He will assume office November 1st, and will devote a good deal of time to the educational and pastoral work of the institution.

## FORENOON SESSION—MONDAY, 9:45-12:15

The Theme for the morning session was "The Inner Life of the Deaconess Home," "The Inner Life Our Heart." The following questions serving as guides: (1) Does the Spirit of Christ really rule our Motherhouse? (2) Do we foster effectively the spiritual growth of our sisters? (3) What can be done about it?

The Pastors met in the Directors' room of the Deaconess Home. The Sisters remained in church. A joint meeting of both groups for continuation was to be held at the close of the session. Sister Ingeborg Sponland, Sister Nanca Schoen and Sister Edna Hill were the leaders in the Sisters' discussion. Dr. Almer, Rev. Mattsen and Dr. Chinlund led in the Pastors' discussion.

Each question had the following subdivisions: (a) How far does our Inner Life measure up to Christ's command to self-surrender—to self-examination of altruism and of love? (b) Are our sisters really prepared to be content and if need be to share with others the barest necessities of life for Christ's sake? (c) Do we faithfully remind our sisters to render their service as unto Christ for the purpose of leading souls to Him, our Savior?

At this discussion it was brought out that the Motherhouse should be the powerhouse and just as in a powerhouse all the machinery, screws, sockets, etc., must be kept in order to create and radiate light so must every member of the Motherhouse family be

made to feel that she, too, gives her contribution to the whole. Our motive to enter the Diaconate was "because the love of Christ constrained us." What can be done to keep, cultivate and practise this love so it will shine in the world? Feeding daily on the Word of God and using this Word as a mirror for our soul life. Patience and forbearance with one another was stressed, intercessory prayer and much waiting on the Lord in prayer for our own life. Be sparing in criticism, remember you exercise influence, and that you, too, have faults. Work as a unit, teamwork stressed. As to self-surrender, let Christ live out His life in us. "It is no longer I that live, but Christ liveth in me: and the life that I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." (Gal. 2:20). The question of self-examination is sufficiently explained by Paul in his admonition to the Philippians: "Do nothing through faction or through vainglory, but in lowliness of mind let each one count the other better than himself." (Phil. 2:3). Paul's discussion of the diversity of gifts shows that such self-elimination is not only practical, but should be natural to those born from above. (i Cor. 12:7-11). If no two persons are equally gifted, each one excels in some way. The love that supplies all need has its source in God. (Rom. 5:5).

As to contentment, there are certain advantages offered a deaconess. There are also disadvantages. Whether these offset the advantages is for each one to determine. A sister is called upon to make certain sacrifices, so are all women. A spirit of contentment has, like love, its source in God. Different temperaments must be taken into consideration in determining the spirit of contentment.

As to the third question it was stated, "So to preach, teach and live as to bring Christ to all men. To bear one another's burdens and so fulfill the law of Christ in accordance with the two great commandments of God." (Matt. 22:37-39; Gal. 6:2; 5:6).

Under the second question dealing with "Fostering Spiritual growth of our Sisters" the discussion came under: (a) Is the quiet hour assured and properly spent? (b) What guidance do we give for meditation? (c) Is our worship as a family at the table and as a congregation in our chapel really helpful? How far should sisters themselves take part? (d) How far can older sisters be enlisted to assist in spiritual oversight?

It was stated by a sister that the quiet hour is assured during the time candidates receive instruction. As we enter into service each sister must be made aware of that the driving power of our work can only be found in the enduement of the Holy Spirit. The deaconess who is to commend the gospel to others must embody it first in a character conformed to the likeness of Jesus

Christ. In order to do this she must take much time to be with the Savior. The quiet hour is essential. We must wear the Word of the Lord like an athlete's belt, having our loins girt about with the truth, if we would be victors on the field at the end of the long and evil day. We must be quiet to hear the voice of God speak. Just how to assure and properly spend the quiet hour is difficult to decide, but its importance must be stressed and encouragement given to individuals who are prone to neglect it. The early morning hour is the most precious time. Speak to God before speaking with men. No one can give constantly without receiving, and there has never been a time when deep living—abiding in Christ—is needed more than in these days of stress and strain. In Ps. 55:17 we read, "Evening and morning and at noon will I pray and cry aloud and He shall hear my voice." In Dan. 6:10, "He kneeled upon his knees three times a day and prayed and gave thanks to God." We need to "Take time to be holy, Speak oft with the Lord and spend much time in secret with Jesus alone. By looking to Jesus, Like Him thou shalt be, Thy friends in thy conduct His likeness shall see."

As to guidance for meditation, first of all make rich use of the Word of God. A self means must be provided that will help the sisters to make application of the truth of God's Word in their own life. Books of devotional and inspirational reading should be in each sister's library as well as on the shelves of the Motherhouse library. It was stated that in one Motherhouse the pastor provides a monthly prayer-calendar, suggesting persons, events, anniversaries, etc., for which we should pray. Our sisters serving farthest away perhaps are remembered best. Prayer changes things. We have our church calendars, "Our Message for the Lord's Day." These things are needed for information just as the visions were needed by God's people of old.

When a sister neglects her quiet hour, neglects taking her thirst to the eternal springs, she is in great danger of spiritual death. One of the pastors stressed in his discussion that we in our Motherhouses should foster a distinctly Lutheran consciousness of our heritage. We have received so much for guidance and help to nourish our spiritual life from our Lutheran fathers. May access to this be given and a spirit of love and discernment for its richness realized.

In our worship at table and chapel all who are able to partake wholeheartedly receive much, so does the Motherhouse. Sometimes a sister is considered "sufficient unto herself." Those who have the spiritual oversight fail to give her the help for which she suffers. Efforts to gain her confidence should be made. Too much method in devotion may become bondage; too little may be tragic. It was brought out that in most of our Motherhouses we



have vesper services, Bible classes, prayer meetings where opportunity to take part is given. The value of Bible study with prayerful preparation is great. Missionary meetings enrich our spiritual lives by the study of those who need our prayers and whose problems we must hear in order to help them.

Enlisting older sisters to assist in spiritual oversight. The statement was referred to, "Happy is the Motherhouse which has older sisters who with sympathetic understanding can help a wavering probationer to reach the high place of consecration which enabled the Apostle Paul to write in 1 Cor. 9:17, "If I do this of my own will I have a reward, but if not of my own will I have a stewardship entrusted to me." A Catholic Sister on the mission field stated the strength she experienced because at home there were "Praying Sisters," who were in constant prayer for her welfare and work. Those on full time service in the busy day we live in need the older ones who perhaps have more time to pray for them. It is doubly easy to march when keeping in step with our companions who know the way. Older sisters who live Christ-filled lives are a source of great inspiration to the younger members. Their experience and their contacts are not found in books, they have been tried, lived and proven. Many testified to this.

The last topic was, "What can be done about it? (a) The first point, How can the Pastors and Sisters best cooperate in fostering the spiritual life in the Motherhouse? It was said, "That the dew falls only on objects where there is an area of perfect quietness." The pastors and sisters must cooperate in seeing that there is time and opportunity for fostering the spiritual life. Especially take time to help the younger sisters. Find out "If a decline," why? As to self-surrender, we have the ideal goal in Christ. A matter of practice and growth to reach as closely as possible. We need to be reminded of that God has a "ministry of suffering" for His children in order to perfect them. This He employs.

(b) Are strict regulations for the sisters' personal conduct and her attitude toward the Motherhouse helpful or harmful? There are both advantages and disadvantages in strict regulations for personal conduct. Some may be helped, others may not. If these interfere with Christian liberty, they are harmful; if they help the efficiency in living the Christian life and in her work as a deaconess they are helpful. It is necessary that the members in each Motherhouse recognize their own rules and question of authority for the welfare of the group life.

(c) How can the individuality and personal freedom of a sister be safeguarded in the Motherhouse organization? Each one must be given necessary recognition of her specific talents and opportunity for self-expression.

(d) How should incompatible sisters be approached—reproved, removed or tolerated? Such sisters must be instructed as far as possible about their inability of harmonious association. They should be reproved in accordance with the Lord's instruction of how to go about this. If this does not help, it will be best for the sister to be removed from the Sisterhood.

The last half of the morning session was a joint meeting of both groups for continuation and conclusion of this subject.

Dr. Bachmann brought out that in the pastors' discussion the pastors had also applied to themselves what was brought out in these discussions. The summary of the discussion was "that we may build great institutions, call great conventions, prepare elaborate programs, but if the sister, the worker, is lacking in earnestness and consecration, all else will be in great measure a wasted tragedy. If the individual sister neglects the care, the feeding of her soul, the Inner Life of the Deaconess Home suffers, for the Sisterhood is made up of individuals, each one contributing as an asset or a liability. The creating of an environment conducive to Christian growth rests with the Deaconess Motherhouse. Much must be left with God. "Being confident of this very things, that He who began a good work in you will perfect it until the day of Jesus Christ." Phil. 1:6.

The leaders had well prepared their parts, besides them many took part in this discussion.

---

## SECOND SESSION—2 P. M.

2-3:15 P. M.—Rev. C. O. Pedersen read his paper on the subject, "What has the Diaconate to offer as a help to solve the moral and religious problems confronting the church today?" The second paper was read by Sister Elfrida Sandberg, who spent the summer of 1935 studying the Diaconate in Sweden, Norway, Finland and Denmark, on, "The Diaconate in these countries."

5:00 P. M.—Sisters' Round Table—Leader Sister Martha Hansen. The deaconesses met in the Deaconess Home to talk over ways and means of helping our Sisters, especially during their training days, as to speiritual growth and to a right appreciation of the work of a deaconess.

## THIRD SESSION—7:00 P. M.

Business Session.—In the absence of the Secretary, Dr. E. G. Chinlund, Sister Grace Lauer served as Secretary.

Opening Prayer by Pastor Pedersen.

Question raised how to procure literature stating the work of our Motherhouses and in the field of the Diaconate for information, etc.

Suggested to print a combined catalog or booklet of Christian service under auspices of Deaconess Conference and National Lutheran Inner Mission Conference, emphasizing history and activities of various Motherhouses. Definite action was deferred to next business session.

Dr. Chinlund arrived.

The minutes of the last meeting were read and adopted. The statistical report was also read.

## REPORT OF RECEIPTS AND DISBURSEMENTS THE LUTHERAN DEACONESS MOTHERHOUSE IN AMERICA

### RECEIPTS

Philadelphia.....	300 reports and express .....	\$ 32.72
	15 mimeographs .....	3.00
	Fare Fund .....	59.00
Minneapolis.....	35 reports and postage .....	3.71
	5 mimeographs .....	1.00
	Fare Fund .....	59.00
Chicago.....	100 reports and express .....	10.70
	15 mimeographs .....	3.00
	Fare Fund .....	59.00
Baltimore.....	100 reports and express .....	10.96
	10 mimeographs .....	2.00
	Fare Fund .....	59.00
Brooklyn.....	25 reports and postage .....	2.90
	4 mimeographs .....	.80
	Fare Fund .....	59.00
Milwaukee.....	100 reports and express .....	10.70
	15 mimeographs .....	3.00
	Fare Fund .....	59.00
Omaha.....	90 reports .....	9.00
	Fare Fund .....	59.00
Brush.....	250 reports and express .....	26.44
	5 mimeographs .....	2.00
Wayne.....	10 reports and postage .....	1.14
Total .....		<hr/> \$535.07

### DISBURSEMENTS

#### Traveling Expenses—

Philadelphia .....	\$ 12.00
Minneapolis .....	108.40
Chicago .....	98.23
Brooklyn .....	12.00
Milwaukee .....	104.53
Omaha .....	68.00

1100 reports and mailing .....	112.27	
Dr. G. H. Bechtold .....	5.00	
Mimeographed reports .....	14.00	
Total .....		\$534.43
Balance .....		.64
		<hr/>
		\$535.07

Omaha, Nebr., September 28, 1936.

EMIL G. CHINLUND, Treasurer.

### ELECTION OF OFFICERS

The Secretary was instructed to cast the ballot for the following officers:

Rev. E. F. Bachmann, D. D., President.

Rev. C. O. Pedersen, Vice President.

Sister Elfrida Sandberg, Secretary-Treasurer.

Motion to adjourn and continue business session on Tuesday at 4 P. M. carried.

8-10:00 P. M.—Reception for delegates and guests in the Deaconess Home when a festive program was rendered.

The following writing was also read.

September 21, 1936.

Rev. E. G. Chinlund, S. T. D.

Immanuel Deaconess Motherhouse,

34th and Fowler, Aves., Omaha, Nebr.

Dear Dr. Chinlund:—In recognition of one hundred years of blessed service, the National Lutheran Council by resolution instructs me to convey its greetings and congratulations to the Evangelical diaconate.

From a humble beginning October 13, 1936, in the Gartenhaus at Kaiserswerth this Christlike ministry of mercy and serving love has grown to worldwide proportions. Through the thousands of devoted Deaconesses who have consecrated their lives to this ministry in the last century a stream of blessing has gone out to distressed humanity which can be measured only in terms of joy and salvation.

On this occasion we also desire to honor the memory of Theodore Fliedner through whose abiding faith and activity the Evangelical diaconate was re-established and through whose assistance it was introduced in America and other parts of the world. To him and to all who have engaged in this ministry we pay a respectful tribute of appreciation and esteem.

May God continue His blessing on the work and workers of the Evangelical diaconate, so that those to whom it ministers may in turn receive a greater blessing. To Him whose mercy endureth forever be all the praise.

Yours in Christ,

RALPH H. LONG, Executive Director.

#### FOURTH SESSION—TUESDAY, SEPT. 29, 9 A. M.

Dr. P. O. Bersell, President of Augustana Synod, delivered the morning sermon. His text was Mark 10:17-22 and Matt. 19:21.

The themes for Tuesday were "Parish Work," "Training of the Deaconess," and "Cooperation of National Inner Mission Conference and Deaconess Conference."

The first paper was read by Dr. W. A. Wade. His topic was, "What can be done to make Parish work the Crown of Diaconate? The second paper was on the same subject but "From the Viewpoint of the Sister," by Sister Mina Pape, a Parish Deaconess, herself.

The third paper was by Rev. A. Baetke on the topic, "What may the Church expect of the Deaconess in the future and how can she be trained for the new demands?"

#### FIFTH SESSION—2 P. M.

The first paper during the afternoon session was on "What is the minimum training to be given a Sister for Institutional Work?" read by Sister Anna Ebert.

These four papers provoked an interesting, stimulating and profitable discussion. A gist of the various discussions on papers given at Conference together with excerpts from sermons, etc., are mimeographed and copies sent to the Motherhouses.

From 2:45-3:45 a discussion on "How can a closer cooperation be effected between the National Lutheran Inner Mission Conference and the Lutheran Deaconess Motherhouses?" This discussion was led by Rev. C. F. Schaffnit, President of the National Lutheran Inner Mission Conference, representing this Conference, and by Sister Olive Cullenberg, representing the Deaconess Conference. Rev. Schaffnit stated the advantages and necessity of such a union. Sister Olive pointed what we share, also differences. Representatives from Inner Mission Conference expressed themselves, so did leaders in Deaconess Conference. The discussion became almost tense for a while. Majority felt identity of the two organizations should be kept, but the two should present a solid front, "March Separately," "Strike Together."



## BUSINESS SESSION—4-5 P. M.

Report of Expenses.—In the absence of Dr. Fritschel, who was attending convention at Kaiserswerth, representing the Milwaukee Motherhouse and bringing greetings from the Deaconess Conference, Rev. Baetke presented bill for the greeting which Rev. Fritschel at the request of the last conference had drawn up the wording for and had the work carried out.

Bill for greeting .....	\$22.00
Binding .....	9.00
	<hr/>
	\$31.00

Moved and seconded that bill be paid with appreciation to Dr. Fritschel for carrying out work so effectively. Carried.

Dr. Bachman reported that textbook in Diaconics is unfinished and asked to be relieved.

Moved and seconded that we request Pastor Haugen to work together with Dr. Bachmann in getting out this textbook. Carried.

Moved and seconded to have minutes mimeographed. Carried.

Moved and seconded that we have statistics on service rendered by our sisters—the type of service they render in Motherhouse, stations and fields of service. Carried.

Expenses for travelling.—The travelling expenses of the Convention Omaha, Nebraska, amounted to \$667.34. The pro-rata travelling expense was \$84.67.

The following resolution was adopted:

Moved that we go on record as favoring a formation of a new national federation of such constituent units as the Deaconess Conference and other bodies in the service of the ministry of mercy.

Moved that we present a copy of this resolution to the officers of the National Inner Mission Conference and invite them to appoint a committee to meet with the Executive Committee of the Deaconess Conference.

Moved that we invite the Inner Mission Conference to co-operate in a joint publication of a catalog giving information on Christian service to prospective students in this field and to others.

Moved that Rev. Pedersen, Sister Anna Ebert, and Rev. Baetke be appointed to furnish the contributions of the Deaconess Conference for such publication.

In view of Sister Ingeborg Sponland's retirement, the Conference adopted this resolution:

With sincere regret we learn of the retirement of our beloved co-worker, Sister Ingeborg Sponland. In deep appreciation of the service she was permitted to render by the Grace of God, we praise the Lord for her untiring labors in the Diaconate during more than fifty years and for the active part she has always taken in the pro-

ceedings of our Conference and in the advancement of the Deaconess work.

We pray upon her God's richest blessings for a long evening of life and look forward to her further inspiring fellowship at our conventions.

(Note.—Dr. Bachmann presented this resolution to Sister Ingeborg Sponland at breakfast, Wednesday morning. He also spoke words of appreciation as to what she had meant to the work. Sister Ingeborg responded. She thanked God for permitting her to serve in the Diaconate. To Him alone should the honor be given. He had enabled her to do it. Her heart was filled with praise and thanksgiving to Him. "Next time when you convene perhaps I'll be with Him and look down upon you from above. May God's blessing continue to rest upon our Conference.")

The Conference adopted the following resolution:

The Conference of Lutheran Motherhouses in America, remembering with gratitude to God the men and women who forty years ago organized this body which has contributed so much to the advancement of Deaconess work in this country, sends grateful greetings to the Rev. Dr. J. F. Ohl, the first secretary. His services as the first Rector of the Milwaukee Motherhouse and as the author of many published contributions have been of lasting influence on our won work and on the Lutheran Church.

We pray upon Dr. Ohl, now for more than seven years in the school of affliction, daily new strength of faith and trust in the unerring wisdom and love of God, our heavenly Father. We ask him to continue in his prayers on behalf of the Diaconate, which is so close to his heart and so important to the Church.

(Note.—When Dr. Bachmann stated at the breakfast table, Wednesday, that Dr. Ohl was the only member left who attended the Conference forty years ago, we were happy to learn from Sister Bothilda, present at this Conference, that she and Sister Martha Gensike, of the Milwaukee Motherhouse, also were present at the first conference).

Moved that the next conference be held two years hence. Carried.

Sister Anna Ebert extended an invitation to meet at the Mary Drexel Home and Motherhouse of Deaconesses, Philadelphia, in the early part of September, two years hence, 1938.

Appreciation expressed and invitation accepted.

Motion for adjournment. Carried.

Prayer by Rev. Bachmann.

The Training Sisters of the various Motherhouses held two sessions during the Conference in order to share experiences in their work and discussed ways and means of helping those who enter the Diaconate, especially during their theoretical course.

The Sisters who serve as Superintendents of Hospitals and Nurses, together with others interested, held two sessions during the Deaconess Conference to discuss a possibility of an organization for Lutheran nurses. Each committee member was asked to distribute available literature and, if possible, effect an organization. After a year's work, results are to be summed up for a report and further action taken next year at the meeting of the Inner Mission Conference.

Tuesday Evening, 8 P. M.—

The closing service of the Deaconess Conference was a Consecration service in the Deaconess Church at which three probationers were consecrated. At this time two Sisters of the Immanuel Deaconess Institute celebrated their twenty-fifth anniversary. The representatives of the different Motherhouses and guests attended this service in a body.

The Consecration address given by the Director, Dr. Chinlund, was based on Matt. 7:21. The message to the Silver Anniversary Sisters was given by the Vice-president of the Board of Directors, Rev. E. G. Knock. He based his talk on Phil. 4:13. Dr. Bachmann gave a greeting to the Sisters, also expressing words of thanks to the entertaining Motherhouse. A greeting was also given by Dr. Bersell, President of Augustana Synod, who led in prayer. Appropriate instrumental and vocal music was rendered by Sisters and Deaconess Chorus.

---

## CENTENNIAL ADDRESS

Rev. E. F. Bachmann, D. D.

The Centennial of Modern Deaconess Work justly claims the attention of the entire Church. A new era of her life and work dawned when Pastor Fliedner, on October 13, 1836, opened a former private home in Kaiserswerth as a hospital, primarily to train young women to serve the Church as deaconesses. Since the Reformation had restored the Gospel, it was known that in the Apostolic Church women shared with men the office and the duties of deacons. Yet only feebly and isolated attempts had been made by local churches to use women in this office. Facing the wide spread misery following the Napoleonic wars, Protestantism was almost helpless, while Rome had an army of women for service, organized and directed by her monastic orders. Fliedner urged others to organize and train devout young women for the Church as deaconesses, but finally God prompted him to begin.

As we look back upon the life and work of Fliedner we see a striking proof of the words Jesus spoke to His disciples:

"Ye have not chosen Me, but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain." John 15:16.

Here we have

### The Great Commission for Service

#### I

This commission comes to His disciples as a **personal appointment** by Jesus Himself. Men may volunteer, but it rests entirely with Jesus to accept them for special service. His policy remains unchanged. "Ye have not chosen Me, but I have chosen you." And those who Jesus chooses, He also prepares, be it the Twelve, Paul or Luther, Wichern or Fliedner.

Fliedner's preparation was less dramatic, but is no less direct than Luther's. Born in a modest rural parsonage at Eppstein, in the Tunus, on January 21, 1800, the fourth of twelve children, he entered the hard school of poverty at the age of thirteen when his father died. Only because friends raised modest funds for the purpose, was it possible for him and an older brother to prepare for the university. His constant struggle against poverty, though it left some scars for life, could not dampen his natural humor, his energy, and his zeal to serve the Lord and the Church. His life long struggle with poverty made of him a man of remarkable contentment, energy, endurance, executive ability, sympathy, and above all of great determination and of implicit trust in God.

When Fliedner, at the age of twenty-two took charge of the small congregation in Kaiserswerth, the authorities were already planning to abandon this mere handful of Protestants in that Roman Catholic town of 1,800 inhabitants. The mere thought of this was intolerable to him. With youthful determination and hope he set out to collect an endowment fund. In 1824 he went to Holland and even to England, where a young princess, the later Queen Victoria, headed the subscription list. Fliedner succeeded, and throughout his life always tried to help small groups of evangelical Christians in similar difficulties. He published a volume of sermons and a "Book of Martyrs" to raise funds for this purpose.

His journey changed his life. It had opened his eyes more than ever before to the misery of men and to some ways of helping them. In Amsterdam he had witnessed the flogging and branding of law-breakers, and in London he had seen the marvellous effect of Elizabeth Fry's labors in Newgate prison. His soul was fired to follow her example. The nearest prison was a Duesseldorf. The warden refused his plea to be locked up with the men for four weeks, but permitted him to preach to them. Every other Sunday afternoon Fliedner would walk the six miles to prison, and after preaching would teach and counsel those unfortunate men and



women until evening, returning to Kaiserswerth on Monday. He soon stirred up even leading Roman Catholics to join him in organizing the Rhenish-Westphalian Prison Society in 1826, which aroused public opinion and led the way to far reaching reforms and to efforts for the reclamation of prisoners throughout Germany. In 1833 he opened the one-room summer house of his garden as a shelter and "a door of hope" for discharged female prisoners. A friend of his wife, Katharine Goebel, was placed in charge.

This work was hardly well under way in another building, when Fliedner opened in the same summer house a "Christian Little Children's School" for little ones of pre-school age. Gretchen Frickenhaus, a gifted but untrained young woman of his congregation, soon developed under his guidance into a most successful teacher of little ones and of young women for similar work elsewhere. This was five years before Froebel opened his first "Kindergarten."

All this was under the guidance of God preparation for his life-work, restoring the deaconess to the Church. He realized that this would require an organization combining strict regulations with evangelical freedom, sincere consecration with thorough training, free voluntary service with absolute dependability. The best all around training for character development and a variety of service was possible in connection with nursing the sick. When the best house in Kaiserswerth was unexpectedly offered for sale, Fliedner promptly bought it in April, 1836, for 2,300 "thalers," though this was about fifteen times his annual salary and he had no money toward it. Yet, as payments came due, the Lord provided the funds. Neighbors and other townspeople protested, two members of the town council informed him that legal action would be taken to stop him. But calmly Fliedner continued his preparations and on October 13, 1836, the house was opened as a hospital with two young women of his church as temporary helpers. The furniture consisted of one table, several damaged chairs, some well worn knives and forks, several old fashioned worm-eaten bedsteads of various designs and color and other donated furnishings. Such was the humble beginning of the first deaconess hospital and of the Kaiserswerth institutions which today represent a property value of several million dollars and report 1918 Sisters serving in 100 fields of labor on three continents.

The first candidate for the diaconate, Gertrude Reichardt, a physician's daughter with considerable nursing experience, entered one week later, on October 20th. Her name deserves to be remembered not simply because she was the first modern deaconess, but also because, though of good family and education, she had the courage and the humility for Christ's sake to enter the



nursing profession which in those days was considered beneath the dignity of a self respecting woman. "I have chosen you," is evident in her life as in the lives of the thousands of others who have followed her in the diaconate. They have the vision, the faith, the obedience, the privilege, the blessing, the joy of serving the Master by serving the least of His brethren.

Within the first ten years hospitals with deaconesses were founded in Berlin, Paris, Strassburg, Dresden, Bern, Utrecht and elsewhere; at the end of twenty-five years there were 27, with 1201 Sisters, among these some in St. Petersburg (Petrograd), London, and Pittsburgh. At this 100th anniversary, deaconesses of the Kaiserwerth Conference are serving stations on the five continents of the world. From most of these there will be representatives assembled in Kaiserswerth for the centennial celebration and conference on this 13th and 14th of October. Our own Conference will be represented by our senior member, the Rev. Herman L. Fritschel, D. D., of Milwaukee, who has been instructed to convey our official greetings.

This entire century reveals the fact that the Lord continues to choose men and women and to fit them for His special service. We always feel new inspiration as we hear such names as Loehe of Neuendettelsau, von Bodelschwingh of Bielefeld, Passavant of Pittsburgh, Lankenau of Philadelphia, Elisabeth Fedde of Oslo, Brookly and Minneapolis, Fogelstrom of Omaha, and many others. These have laid the foundations on which we of a later generation are permitted to continue to build. And also we have the comforting assurance of Jesus: "I have chosen you."

## II

Chosen, for what? "That ye should go and bring forth fruit and that your fruit should remain." The great commission, therefore, is for a definite purpose—to produce fruit, to multiply, to increase the members of Christ's Kingdom, and by giving up self to nourish others. This is service of the highest type, possible only in living communion with Jesus, as He says to His disciples: "I am the vine, ye are the branches . . . He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." What a glorious promise and what an impressive warning!

What fruit has the deaconess work brought during these one hundred years? Fruit too bountiful to enumerate and too spiritual for statistics! What the deaconess has meant to individuals and to society, to the Church and to the State, is beyond computation. We can speak only of fields of labor, types of service, and persons contacted. Though this is no reliable measure of real achievement,

it reveals sufficient to fill our hearts with gratitude, joy, and new zeal for still greater efforts.

The first field in which the modern deaconess brought fruit is **NURSING**. What she accomplished here under Fliedner's guidance, would justify the entire civilized world to pause a moment on October 13th for a silent tribute to Fliedner and his first deaconesses. They reformed nursing. Fliedner became the founder of the modern training school by organizing a regular course of instruction and training. Dr. Thoenissen, a Roman Catholic physician of Kaiserswerth, has the distinction of being the first lecturer of the first training school whereby nursing was made an honorable profession. Deaconesses from Kaiserswerth had been serving at the German Hospital in London for several years when Florence Nightingale went to Kaiserswerth for some weeks in 1850. Two years later she returned to take the regular course which enabled her to render such remarkable service in Crimean war and to become the ideal of the nursing profession in English speaking countries. Among the deaconesses at Kaiserswerth she caught the real spirit, expressed in her well known word: "Mercy to the soul is the soul of mercy." In his report of 1856, Fliedner says that Miss Nightingale (returning from the Crimea) called on the deaconesses at the German Hospital in Constantinople and gave the hospital thirteen complete beds and sufficient body linen to last several years. She had grasped the fact that Fliedner's distinct contribution to nursing was not simply his insistence on cleanliness and order, but through instruction and training for intelligent cooperation with the doctor and a sympathetic ministry to the soul of the patient. This ideal which Florence Nightingale so well embodied, makes the difference between real service and purely professional nursing at the bedside of the sick and dying. May this spiritual fruit ever remain in our deaconess hospitals as a standard for others to follow!

Another fruitful field of deaconess work is in **EDUCATION**. The first report, issued in May 1837, informs us that already seven young women have been trained as "Children's Deaconesses" or teachers for schools for little children. Gretchen Frickenhaus instructed these young women in games and occupations, the parochial teacher taught singing, and Fliedner himself religion. In 1941 he secured a young graduate of a teacher's seminary, Fritz Ranke, to take charge of this training course. He remained with Fliedner almost thirty years and rose to fame as an educator. By 1850 exactly 439 had been prepared for teaching. The course was developed to meet the requirements of the public schools and Fliedner succeeded in securing appointments for his graduates. Thereby he opened another great field for woman's service. Along with this seminary grew up a school for girls which still prepares

for the university and attracts students from many parts of Germany. Among the Motherhouses which have followed the example set by Kaiserswerth, is that in Philadelphia which since 1890 conducts the Lankenau School for Girls with a Kindergarten and a full twelve year standard course for resident and day pupils.

Fliedner also from the beginning recognized the importance of **PARISH WORK** and prepared Sisters for its manifold demands. His report for 1850 contains the following summary of what a deaconess was doing within less than a year after having been sent to a congregation in Muenster, Westphalia: "At our urgent request she lives in the Protestant Home for Old Ladies, partly because she finds some of her work right there and partly because it is a good place for her to cast anchor. (1) Under the direction of the pastor and the Ladies' Aid she attends the poor of the congregation. (2) Nurses the sick among these and, as her strength and other duties permit, stays with them at night. (3) For needy women she has started a spinnery; she provides the raw material and pays them for their labor. (4) In her own rooms she conducts a sewing and knitting school, with 35 girls enrolled so far; they also learn many beautiful songs. (5) She also has started a Sunday School for poor children. (6) With her old ladies she conducts daily worship, takes them to church, provides useful work, teaches some of them reading and writing, cheers them up with songs and stories and teaches them to live together in peace and godliness. . . . Many matrons and young women, some of high social standing, have volunteered to assist her and do so with much willingness and love and often at real personal sacrifice, so that they themselves and not only the congregation get much blessing out of it. They have organized a "Penny Society" and raised considerable money, because members of the congregation, even those of small means, give gladly. Already they are looking forward to founding a Protestant hospital, a greatly felt need." This deaconess, back in 1850, has set a high standard for parish work in 1936.

Fliedner's boundless sympathy and energy extended also to **MISSION FIELDS** across the sea. In 1849 he himself brought four deaconesses to Pittsburgh in response to the urgent plea of Passavant who had just founded there the first Protestant hospital in America. Two years later he accompanied four Sisters to Jerusalem to take charge of the German Hospital in that city and thereby made this, as missionaries testified, a most powerful center of Christian influence even on Mohamedans. Within ten years Kaiserswerth deaconesses were doing similar work in Beiruth, Smyrna, Alexandria and Constantinopel (Istambul). Today many mission fields in Asia and Africa have in their service deaconesses from Europe and America. In every form of human suffering Fliedner recognized opportunities for service. Cheerfully he as-

sumed task upon task and the Lord gave him daily new strength to carry on. And yet, Fliedner's health had already been seriously impaired during the last three decades of his life; he finally succumbed to tuberculosis on October 4, 1864.

When Fliedner was called from his labors, the 27th Motherhouse had just been founded, nearly 1600 Sisters were serving in more than 400 fields, and Kaiserwerth alone had 425 Sisters with more than a hundred stations on four continents. Today the Kaiserswerth General Conference, of which also four of our American Motherhouses are members, reports 105 Motherhouses in 15 countries with 36,000 Sisters, of which 1918 belong to Kaiserswerth itself. Besides these there are numerous other Motherhouses in many lands whose Sisters easily bring the total to about 50,000. This figure includes the 473 Sisters connected with the 9 Motherhouses reporting to our Lutheran Deaconess Conference and serving 12 hospitals, 15 Homes for the Aged, 13 for orphans and destitute children, and 6 for epileptics and defectives. Other deaconesses are engaged in educational, inner mission, home mission, foreign mission, in social service, preventive and prison work; and quite a number are parish deaconesses. This array of fields includes many forms of service which require years of special professional training.

A still greater development awaits the deaconess work in this country. The serious crisis in the midst of which our nation—and with it, our Church—finds itself, flings wide open the doors of service in Christ's Name for which the State can offer no substitute. It is a grave responsibility resting upon the leaders of the Church, of her organizations, of the deaconess work, to catch the vision, the wisdom, the faith and the zeal which will enable the Church to contribute her full share toward leading us forward to a new and better day. One hundred years ago the Lord raised up two great men to arouse the Church and lead her members to the expression of faith by works of Christian love, Theodor Fliedner and Johann Wichern. Both restored to Protestantism two outstanding factors in the life of the Church in apostolic days. Fliedner restored the deaconess; Wichern the "Brothers" or "deacons," to reach the masses by the combination of the Word and work after the example of Christ and the teaching and practice of the Apostles. This Wichern called "the Inner Mission," for which he trained men as Fliedner trained women. Now the Lutheran Church in this country and in Europe is carrying out on both the Inner Mission and the deaconess work, in close cooperation, for each helps the other.

Through its hundreds of deaconesses and Inner Mission workers the Lutheran Church in this country extends a helping hand to more than 700,000 persons in the course of a year in 66 Homes



for children, 81 for aged men and women, 33 Hospices, most of these for young working women, 19 Seamen's Homes, 76 Hospitals, 73 Inner Mission Societies, 9 Settlements and Day Nurseries, and 15 Home Finding Societies. About \$50,000,000 have been invested in property and the annual expenses amount to almost \$8,000,000. The direct benefits of this great labor of love and its positive influence are no small contribution to our nation's life and welfare. Much distress, however, still remains untouched by the deaconess and the Inner Mission worker. Think of the congested and destitute sections of our large cities and of industrial centers without the strong influences necessary to lift the boys and girls above the temptations of vice and crime! Think of the isolated rural districts, the extensive coal fields, and the thinly settled mountain districts with their underprivileged and spiritually neglected people! And again, think of the large congregations in our cities making little or no impression on their communities! Give them one or more deaconesses and watch the change! Finally, think of our foreign mission fields! So far only a few Sisters from our Norwegian Motherhouses are serving in Madagascar and in China, while missionaries in India and Japan have pled for them in vain.

The doors of opportunity for the diaconate and for devout and qualified young women of our Church are wide open. All our Motherhouses are calling, "Come and help us!" We all confess with Luther that "Jesus Christ has redeemed me . . . in order that I might be His, live under Him and in His Kingdom and serve Him." Shall we refuse or neglect to live up to this fact and to this sacred obligation?

The diaconate, given to the Church by the Apostles in her first crisis 1900 years ago and restored to her in a great crisis 100 years ago, dare not fail the Church in her serious crisis today. She is like a ship in danger. But the Lord is with her and she will weather the storm; she will not founder. But the condition in which she, an unsinkable vessel, will emerge from this storm, will largely depend on her officers and crew. Unless these are trained and loyal, ready to carry out the Great Captain's orders promptly and without regard to self, the officers' bridge may be smashed, the rudder lost, and many of the crew and passengers swept overboard—a loss fatal to many.

We need today men with the vision, the understanding, the faith of a Passavant, the great American pioneer of the Home Mission, the Inner Mission and the deaconess work of the Church; of a Lankenau and his co-laborers who successfully transplanted deaconesses from their native land to Philadelphia; of a Fogelstrom who laid the solid foundation for this blessed colony of mercy in Omaha; of an Elizabeth Fedde, whose inspiration and



labors resulted in the Motherhouses in Brooklyn, Minneapolis and Chicago; of a Madsen, still with us, who turned a plot of barren plain into a bit of paradise. May it please God to raise up among us even now many men and women for such special service, so that streams of healing and of the more abundant life may reach millions where they now reach only tens of thousands in our Church and in our nation! Let us, who already are in this service, cross the threshold of the new century of the diaconate with new consecration and joyful courage, praying:

"O use me, Lord, use even me,  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share!"

---

## "WHAT HAS THE DIACONATE TO OFFER TO SOLVE THE MORAL AND RELIGIOUS PROBLEMS CONFRONTING THE CHURCH TODAY?"

Rev. C. O. Pedersen

In a previous paper I made the following statement regarding the duty of the church:

"The Church is in duty bound to labor for the well-being of the whole man. 'I pray God your whole spirit and soul and body be preserved blameless,' etc. (I Thess. 5:23). This she does by a threefold ministry—

1. The ministry of preaching.
2. The ministry of teaching.
3. The ministry of mercy, or the Diaconate."

### Position of the Diaconate

Thus it will be seen that the Diaconate is an integral part of the gospel ministry. Not a method to be tried and discarded at will, not an adjunct to another ministry, but a complete whole, with the same ultimate objective, presenting the same message, the same truths which are being presented by the pulpit and the teaching ministry of the church.

The Diaconate to be truly effective cannot live and perform on borrowed authority. It must be divine in its inception and of equal dignity with the pulpit and the teaching ministry of the church. It is essential that we have this conception of the nature and position of the Diaconate. There are, of course, those who

will dispute this theory of the Diaconate. There is, however, ample support for this view in the ministry of Christ, himself. Christ the Preacher cannot be dissociated from Christ the Healer, Christ the Teacher, or Christ the Social Reformer. Every act of his life, and every word of his mouth, had but one purpose: to establish God's Kingdom on earth. This is precisely the mission of the Church and her ministry, whether that be the Pulpit, the Cathedra, or the Diaconate.

### **Interdependence of Ministries**

This does not mean, however, that the Diaconate can or should function apart from the teaching and preaching ministry of the church. One labors for the sanctification of the Mind, another for the sanctification of the soul, and the third, to present the body a living sacrifice wholly and acceptable unto God. The Pulpit Ministry and the Teaching Ministry lay down the principles of right thinking and right living. The Diaconate, insofar as they relate to the social and material life of the individual and of society, transforms these principles into action. The Diaconate, as the practical arm of the gospel ministry, receives its spiritual and intellectual stimulus from the preaching and teaching ministry. These are the fountains of her strength. They alone can furnish the moral basis and theoretical soundness necessary for the proper analysis of moral and spiritual problems, and the scriptural basis of remedial action.

It is therefore, of the utmost importance that the ministry of mercy maintains a close relationship with the pulpit and the teaching ministry of the church.

\* \* \*

### **The Social Gospel and the Diaconate Contrasted**

The Diaconate has often been misunderstood and sometimes misinterpreted. It has been misunderstood by those who confuse Social and Humanitarian Activities with Political Action.

It has been misinterpreted by such as would shirk their Christian responsibility in a society reeking with evils and wrongs, by falsely labeling it the Social Gospel.

The Social Gospel teaches salvation by good works without spiritual regeneration and the redeeming blood of Jesus Christ. The Christian Diaconate holds that good works is the inevitable and essential result of a soul touched by God.

The Social Gospel relies on man's alleged inherent goodness to bring about the desired reformation of Society. The Diaconate holds that God alone can bring healing to a wounded world.

The Social Gospel does not think of man in the terms of poor, lost and condemned sinners; but, rather as unfortunate, misguided

creatures, potentially good, capable of great things if only given a chance. The Diaconate holds that man is by nature sinful and unclean and in need of the redemptive power of God.

### **Social Gospel a Spiritual Problem**

While we deny and decry the intimation that leaders of the Christian Diaconate in its various forms are leaning toward the Social Gospel, we do not deny that there is a real spiritual danger confronting the Church in this movement. As a matter of fact, it has always challenged the church in one form or the other, gathering impetus and receding from time to time. There is undeniably a great temptation to substitute renovation for rebirth; the healing of the body for the healing of the soul. This danger applies to all the branches of the Christian Ministry alike.

In this connection, we may well take Professor William Lyon Phelps' words to heart. In his book, "Human Nature and the Gospel," (page 66), he writes as follows:

"Today there are many even in the church who seem to think that if only everyone could have good food, good sanitation, and fresh air, they would be perfect. Would they? These things are enormously important, and no one does more good than a well-equipped medical missionary; but spiritual things should always come first. If we turned all the churches into soup-kitchens, would that transformation save the world?"

And again:

"Institutional Churches are, no doubt, good things, but the adjective is not so important as the noun."

The Diaconate, therefore, must join the pulpit minister and the Christian teacher in a constant fight against the forces of Materialism and Secularism, which would substitute the preaching and teaching of the Gospel of Christ with the fallacies and glittering doctrines of the good-work moralists.

### **Other Problems**

There are, of course, other spiritual problems confronting the church in which the Diaconate can be of service; but, time will not permit me to mention these in this paper, except as I may touch upon some of them from the social angle.

### **Social Problems Confronting the Church**

Social problems confronting us today are many. The Diaconate, mindful of its high calling and great responsibility, must be exceedingly careful in its approach, as it endeavors to solve the social and spiritual problems facing the church.

Not that we should be timid—far from it—we should be bold

and fearless; but, also wise and prudent. Half-cooked theories, and dreamy illusions will merely make us the object of scorn and derision.

\* \* \*

### Plight of the Poor

One of the charges levelled against the church, is her apparent disregard of the plight of the poor and downtrodden. I use the term "apparent" advisedly, for the charge is only partly true. The church has not failed to serve the physical wants of the poor according to her means; but, she has failed to raise her voice sufficiently against the oppressors.

She has solicited funds with which to supply the needs of the poor, but, she has not been bold in attacking either individuals or systems that kept poverty and ignorance alive. Perhaps this explains, in part, the present plight of the church in Spain and elsewhere.

My point is, that poverty, and its attendants, suffering and want, is not a problem to be faced apart from its underlying cause or causes. It will not do to condemn oppression, and shake hands with the oppressor.

That there has been, and still is, a great deal of injustice on the part of the rich as over against the poor, of industry against the worker, and of class against class, is an undisputed fact. That a great deal of clamor for equal distribution of wealth rests on envy, malice, and personal greed, is equally true. The church must face both these facts in the same spirit.

I purposely called this problem to your attention first, because it is in a class by itself. No other social problem is so full of political implications; and therefore, so full of dangerous pitfalls. No problem has taken so many well-meaning clergymen for a ride as this; and in no other problem have the ministers of the church been used so generously as decoys for either or both sides of the controversy.

It is well to bear in mind, that it is not the function of the preaching ministry to bring secular controversial problems into the pulpit; but, where there is moral or spiritual values involved the Diaconate can and should speak for the church.

Altogether different are some of the other problems facing the church. Problems entirely moral in character, embracing the whole of society without regard to class and without political implication, except as it pertains to political corruption and graft. Here are some of them:

1. The breakdown of Public Morals.
2. The steady lowering of our cultural levels.
3. The deterioration of our family life.

4. The rise of crime—especially juvenile crime.
5. The devaluation of human life.

All of these problems have moral and spiritual implications and all of them constitute a challenge to the Church.

\* \* \*

### Breakdown of Public Morals

That there is a considerable deterioration of public morals is generally conceded notwithstanding the many arguments to the contrary. It is true that the Hip-Flask Era is gone by, but today we have nightclubs, the cocktail parties, the bar maids and a drinking by both sexes at the bar to an extent which exceeds anything hitherto experienced in American life. The Victorian Era may have had a hypocritical front in many respects, but never before did the American people have for its idols men and women of such low moral standards, as is the case today. In the Nineties, and in the first decade of this century, a scarlet woman and an adulterous man was considered a social leper, today he or she is accepted in the best of society; and what is infinitely worse, the so-called ministers of the gospel are parties to these moral crimes by giving these venders in matrimony the blessing of their holy office.

It is a sad comment on our moral decadence when a paper has this to say anent an actress whose name recently was mentioned in connection with one of the most sordid trials on record:

### SPECIAL TO THE NEWS

#### Morals Meddling

"Hollywood, Sept. 15.—The time-honored taboo against film celebrities' infractions of moral codes was broken by Mary Astor tonight as police were called out to escort her to and from the preview of the auburn-haired star's latest picture. It was her first appearance in public since her sensation-laden court fight for the custody of her daughter, Marylyn. Hundreds of importunate film fans massed early outside the Hollywood theatre to catch a glimpse of her, gave boisterous evidence of the fact that the era of **Morals Meddling** which banished Fatty Arbuckle, Mabel Normand, Mary Miles Minter and Edna Purviance to oblivion for personal missteps in the past is gone."—News, N. Y., Sept. 16, 1936.

Some time ago the Catholic Church, through its League of Decency, inaugurated a fight against indecent films. Is it not high time for the church to demand, not only the elimination of indecent pictures, plays, but of indecent actors and actresses as well? Here I believe the Diaconate can be of real service.



### **Lower Cultural Levels**

Closely allied with the breakdown of public morals is the lowering of our cultural levels.

The steady stream of indecent literature, plays and moving pictures pollutes the minds of old and young, making for vulgarity in taste and speech, in life and behavior.

Here, too, the Diaconate, as it takes its place in the councils of the community, must sound the warning cry of the church.

\* \* \*

### **Family Life in Danger**

Obviously the continual breakdown of public morals and the lowering of cultural levels have had a tremendous effect on the family life of the nation.

Home entertainment, and Home enjoyment is a by-gone thing. Even the physical aspects of the American Home have been changed. The old-fashioned, spacious parlor with an organ or piano, its rocking chairs and footstools, has been exchanged for a small apartment—a kitchenette, a combined dining and living room, and a bedroom for two. Where the children shall sleep no one knows, for children are not a part of our modern family scheme. With this sort of home, one is bound to look for enjoyment outside its walls, and here is the beginning of the breakdown of all that a home should stand for.

From here it is only a few steps to the severing of all common interests and the sad but inevitable march to the Divorce Court has begun.

### **Crime**

It is my belief that this disregard of all that is fine and noble, holy and fundamental to human happiness is directly responsible for much of our present day crime situation. The insatiable lust for the unnatural, the cocktail parties, the night life of young and old, the breakdown of parental authority and restraint, the disregard for constitutional law and order, and the throwing off of all religious sentiments and obligations, has produced an era of crime unparalleled in the history of our land.

"The Federal Government records 5,000,000 persons in its criminal files, and estimates that 500,000 professional criminals are at large. Of these, at least 135,000 are murderers."

What is the church going to do about this problem, and how can the Diaconate share this work?

Through our Inner Mission or Social Welfare Organizations the unchurched must be reached. Every possible means of social and religious rehabilitation must be employed to further this end. Every resource must be mobilized to a common purpose.

## **Saving the Young**

Special efforts must be made to reach the young. Boys' and Girls' Organizations must be established with a definite Christian program. Merely to organize a club with a program of basket weaving and baseball, dramatics and cooking, is not enough. There must be a spiritual stimulus as well. We must develop not only Athletic Heroes, but also, Heroes of the Faith.

Much of what has been mentioned here is already being done for the boys and girls in the church. My suggestion is that it be employed in reaching the unchurched boys and girls, potential social assets or liabilities of tomorrow.

\* \* \*

## **The Devaluation of Human Life**

Lastly, I want to touch on another problem confronting the church, namely: "The Devaluation of Human Life."

Our present day materialistic view of life has resulted in the cheapening of human life itself. Not only have time-honored Institutions of Society, such as the Home, Marriage, and other bonds been shorn of their sacredness; but, even life itself has been robbed of its most sacred prerogatives. It is difficult for a society which condones, yea encourages, the taking of life in one instance to be duly sensitive to the taking of life in another instance.

The Fifth Commandment includes the unborn as well as the head hoary with age. The constant clamor for the legalization of Abortion and of Contraceptive Clinics are problems to be faced seriously. The problem does not enter where such measures must be undertaken for therapeutic reasons, but decidedly where they are resorted to, either to cover up promiscuity, or to evade a common duty of life.

It is difficult to see how spirituality and the finer sentiments of life can flourish where these conditions prevail.

Those of us who are in the Hospital Field of the Diaconate may assist the church in this matter by a vigorous opposition to these movements, and by personal persuasion.

\* \* \*

## **Conclusion**

I would not have you think that I am a pessimist who believes that all good men are dead. Much has been done to lighten the burden of the poor, to secure the old in their declining years and to lift the burden of the child toiler. Efforts are made to reach the young and the Avenues of Education are constantly being widened.

I am fully aware of the efforts that are being made toward

the abundant life, the placing of two autos in each garage, and the alluring promises of green pastures and still waters soon to be our portion; but, I also know that men live not by bread alone, and that it is of little value if we gain the whole world and lose our soul in the struggle. To help prevent this tragedy is the task of the Diaconate.

---

## IMPRESSIONS OF THE DIACONATE IN THE SCANDINAVIAN COUNTRIES

Sister Elfrida Sandberg

Sweden, Norway, Finland and Denmark have thirteen Deaconess Institutions. Deaconess work has been carried on in Sweden for eighty-five years. Their largest Institution has over five hundred Deaconesses; Oslo, Norway, over six hundred; Helsingfors, Finland's oldest of four, around four hundred; Denmark's oldest, also four hundred. One is deeply impressed with their large and well-equipped buildings, their modern hospitals and efficient training.

**Organization.**—As far as I was able to learn the Deaconess work in these countries is not under direct control of the church but operates under the direction of free associations.

**Relation of the Church.**—At all these Institutions pastors serve as directors. The Motherhouse system is in vogue. In two of Finland's Institutions where they have specialized in training Parish Sisters for city and rural work, the relationship seemed a little freer.

Besides training Deaconesses, women wishing to take a similar training in shorter courses were admitted. These were called Assistant Sisters. They lived with the Sisters and were subject to the same rules and regulations as the Sisters in training. No special training schools for nurses were conducted by the Deaconess Institutions. As a large number of young women enters every year only Deaconess students are enrolled in their School of Nursing. At Samariterhemmet, Sweden's second Institution, Parish Sisters are trained. The two schools operate side by side with an equal enrollment. The Parish Sisters in training are subject practically to the same rules and regulations as the Deaconess students. They are commissioned for their work at the Institution, which also secures fields for them. Although the Parish Sisters deal directly with their own fields the relationship with the Deaconess Home is kept up by annual conventions and their pension system.

The church makes wide use of the Deaconess in all its work of mercy and supports it through publicity and annual free-will

offerings. In these countries, where the State Church still operates, the State likewise engages a large number of Deaconesses in its welfare and relief work. Not only is the Sister found in many of its Institutions but in field work, urban and rural, among the sick, afflicted and handicapped. In its training schools for **wayward** girls the State makes use of Deaconesses as housemothers, teachers and supervisors. There was something very ideal about these homes. The church through its servants was called upon to reclaim young women for society. In doing this a rich use was made of spiritual ministrations. True homemaking and the training for such also being stressed.

**The Training for Service.**—The number of candidates entering is large. These come from the various classes. There are those who enter with a good deal of preparatory training and those with little.

The Europeans are practical. Whatever talents or qualifications a Sister may have she is here to be trained for a specific service, to hold a position. During the first year a general training with theoretical and practical courses combined is given. The Bible, Doctrines, Diaconics, and Missions had a prominent place. Music, needlework and gymnastics were also there with several elementary subjects.

At the time I arrived at Ersta, Stockholm, the candidates had completed this course—all were busy housecleaning. A certain amount of Bible study is given during the summer months. The first-year students had their own prayer room on the fifth floor. Here they met in groups for spiritual edification under the direction of the Teaching Sister.

Their second year the training in nursing begins. A three-year, course, in many ways similar to ours, is given. They, too, are subject to State regulations and examinations. The Deaconess Homes in Europe exchange students. In their hospital training is included the care of those who suffer from contagious diseases, social diseases, and mental disorders. Such courses are given in City and State hospitals.

Sisters to engage in parish work, which often includes district nursing, must qualify to State, and the State demands such training. The Sister must also meet the demands of the State in order to share in the pension system the State provides for such workers.

At the completion of this course or training in other fields the Sister is sent out to assist Deaconesses in the fields or in some department at the Deaconess Institution. In Norway this period sometimes covers several years. The Sister must demonstrate through work that she has ability to serve and deal with the public. The ballots determining consecration are cast during this

time. Deaconesses who have had a share in preparing these Sisters for service cast the decisive votes.

In the early part of the year the Sisters to be consecrated return to the Motherhouse for an intensive course of preparation prior to their consecration. A three-month course in subjects bearing upon the service of a Deaconess is pursued—Social Work, Relief and Welfare Work in State and Church, The Bible, Doctrines, Trends in the Church of Today, Current Events, the Church at Work, Home, Inner and Foreign Missions, Teaching, Parish Work, Institutional Management, etc. The work of a Deaconess is probed through lectures and Open Forum sessions. Contacting other workers is made wide use of. Besides, the faculty of Training School teachers specializing in Social Work were made use of. This course was followed by ten quiet days when the Sister under the direction of pastors and leading Sisters in a special way "searches the Scriptures" and "waits upon God in prayer," that with the outward preparation, the Inner Life may be in harmony with God's plan. In both Sweden and Norway you find Sisters who have had a long period of preparation, remaining probationers for many years.

Additional training and practice may be offered before a Sister is sent out into service. When I was at Ersta, Sweden, work was begun among teachable epileptic women. While the building was in the making, the Sister to take charge was asked to go to Bielefeld for a three-month course; the one to take charge of the nursing was sent to the Deaconess Institution at Filadelfia, Denmark, patterned after Bielefeld, for a three-month course. These Sisters also had on their program to visit Institutions in Sweden and other countries engaged in similar work.

**Special Courses.**—The Institutions in one or in all of these countries will unite in arranging for a special Institute, or courses for the care of the wayward, or corrective work, Parish Work, Institutional Service. Sisters to serve or serving in these fields must avail themselves of these. The demands of the State often force them to arrange such courses in order to keep their Sisters fit for service. Parish Sisters must know how to ride on bicycles; the northern Sisters how to use skis and endure severe weather, etc.

**Oustanding Impressions—How they place their work before their people.**—(1) Through wide publicity of their Deaconess Monthly, by tracts and circulars printed for free distribution or purchased for a small sum, Christmas calendars and annual reports. Denmark had the most effective publicity. Before their annual offering was to be lifted, a circular for free distribution in all congregations was printed. It was illustrated, stated the work of the Institution, its financial situation, offering received last year compared with offering perhaps ten years ago, the actual need of



funds and Deaconess candidates, number of Deaconesses and of those in training, demands for service, necessary extension of work, etc. Besides this leaflet, every newspaper and church paper was asked to have a write-up on the work of this Institution and its Deaconesses. Local men, pastors or others were asked to write this article a week or two before the offering was lifted.

(2) Lectures and pictures.—One of their Sisters was on full time service for publicity. She travelled and gave illustrated lectures on the Diaconate in general. We had a sample of her lectures. One of the first pictures was Fliedner and the Cradle of the Work in Kaiserswerth. The Diaconate in its early days was illustrated by pictures from leading Institutions. How a girl becomes interested was shown through the story and pictures of Sister Eva Tielewinkler. She usually closed her lecture by bringing them home to their own Institution. In most of the Motherhouses Sisters are made use of to create interest for the cause. In Sweden's northernmost Institution one Sister gave of her time to attend and lecture at young people's meetings and conventions. Pastors and Directors, of course, also represent the work in this way.

(3) Through short courses in Diaconics, about a week's duration. Through its own literature and church papers they make known that a five-day course in Diaconics will be given at a set time. The Home of the Sisters in training is vacated and here the women who enroll for this short course have their home. In this way they come in actual contact with the life at a Deaconess Home. Through lectures, Open Forum sessions and visitation the preparation and service of a Deaconess is demonstrated. Not only women who may become future Deaconesses are encouraged to attend, but leaders in women's movements.

(4) Through their annual festivals. They make much of these festivals. I attended one at Olso, Norway, and one at Ersta, Sweden. The one at Oslo was of three days' duration; at Ersta, of two days'. They opened with Morning Prayer and Communion Service at 8 a. m., followed by Open Forum Sessions with many pastors and Sisters taking part. Topics such as "Conscience," Religion in Earnest," "The Place of Sacrifice in Service," "God's Demands on Those Who Serve in the Diaconate" were discussed. Consecration Service was held at 5 p. m. for which the churches were packed. Following this a large group, it seemed that all attending the service, came into the Motherhouse for a buffet lunch. In both Sweden and Norway sandwiches and tea were served. The first floor in the Deaconess Home was converted into a dining room. The meal served, the same space was converted into an assembly hall. A rich program was enjoyed. Members of the Board and also the Director and pastors gave greetings. Sisters from other Insti-

tutions and foreign lands were welcomed. In Norway the national anthem was sung for foreign representatives. They sang "Ja, vi elsker dette landet" for me. A special greeting to the Jubilee Sisters, was given during one of the evening sessions. Short resume of work and specially improvements and new fields of service were mentioned. A short memorial service was held on the first evening for Sisters and members of the Board who had gone to their eternal reward. At their annual festivals representatives from many organizations were invited—Red Cross, Nursing organizations, Schools for Deacons and laymen, Parish Workers, and representatives from the Government included. Many came in garbs so you had a great variety of such. I was very much impressed with their annual festivals. Through them they give wide information, inspiration and enthusiasm for the Diaconate.

**The Motherhouse and the Spiritual Life.**—They have their churches in the midst of their Institutions and their prayer rooms in the Motherhouse. In both Finland and Sweden special prayer rooms equipped with altars were in the Home of the Candidates and Probationers. The quiet hour, private devotion was stressed. A rich religious program is carried out through private and public worship. The Oxford group movement has deeply touched the Deaconess Homes in all four of these countries. You found much of their literature in their bookstores on display. Leading Sisters and Pastors made the following statements, "We have stressed all that the Oxford group stresses, but somehow this group keeps us reminded lest we forget." "It has given to our Sisters expression. There was a danger of decline because of our silence." "We believe God can use it to revive us." Hallesby and other Lutheran leaders have also exercised their influence.

The revival in Norway had touched the life at the Motherhouses there deeply. Just as an illustration I mention Saturday afternoon at the annual festival was given over to the Sisters. There was a large group present from all parts of Norway. The Pastor in charge said, "I know many of you have much to tell as to what has taken place in your communities." The majority of the Sisters, and many took part, stated not only this but also what had taken place in their own life. It was especially touching when several of the newly consecrated Sisters testified of God's dealing with them. I was especially touched with the spirit of contrition and meekness in their testimonies. Following this meeting the Pastor asked that we spend the remaining time in prayer, centering our prayer on a special outpouring of God's Spirit upon the Diaconate that it may serve Norway and the church as God wants that service carried on. We all knelt, many took part.

**Retirement and Pension.**—Most of the Sisters come under the Pension System in Sweden. Up to this time the Motherhouse has

paid out more than it has received, but from now on this will be reversed. A Sister engaged in nursing retires at 55; one serving as matron at 60. By a special annual permit she may continue for five years in some Institutions and communities. A retired Sister receives her maintenance and half of her allowance if remaining at the Motherhouse. She has the choice of making her own home. In doing this she receives a certain sum sufficient for this. Fifty per cent of their retired Sisters make use of this. Their Pension System also creates a problem. Few Sisters wish to retire at 55 or 60. The Motherhouse must create new positions for them as assistants or substitutes.

**The Internal Government.**—There is a Board elected by the Association. Both men and women serve on this Board with equal rights.

Sisters' Council consists of members at the Motherhouse and an equal number from the Sisters in the field at large. They have a representative on the Board.

Home Circle consists of five or six members, who determine the training, taking up new fields and who shall be sent to these fields.

You are impressed with the fact that it is a strong organization. The Sisters themselves determine to a large extent the policies of the Motherhouse. Being a free association, it is friends and those interested in this work who will very likely serve on the Board.

There are certain weaknesses noticed. There is more class distinction and formality, more rules and regulations than we are used to.

There is also a deep respect for authority and age that you notice in Europe, a reverence for customs and traditions. They are very conservative. They have a certain pride in their service and garb that we could benefit by here.

I realize that in our country we must serve our church and adopt our own policies, but we have many things to learn. The Deaconess work is held in high regard by those in high places as well as low. It is made wide use of by State and church. As long as it is willing to adjust itself to present day needs and serve in the spirit of Christ, this work will bear fruit.

**Observations.**—Distribution of work. Each Sister is given a responsibility which is her very own. For example, the Sister in charge of the laundry also had charge of the home where the laundry workers lived. She was a homemaker for them and had devotions with them. Likewise the Sister in charge of the kitchen was a homemaker for the help there and had devotions with them. The Sister in the Gate fed the hungry who came asking for food and kept some contact with their home life.

They were aware that the Motherhouse must create an environment conducive to spiritual growth; the value of intercessory prayer, leaving it with God; the necessity of meeting as far as possible the demands of today without compromising on standards set by Christ Himself. They realized their responsibility.

The church in Europe is going through a period of testing. The ministry of suffering has had its place to refine and also keep them close to the Savior. I was impressed with what I saw of self-denial and sacrifice; also with a term freely used, "**We must prepare our Sisters to enter into the Open Door while the Door is open.**"

---

## PARISH WORK—THE CROWN OF THE DIACONATE

Dr. Wm. L. Wade

I desire, in the beginning, to beg the indulgence of the Program Committee for slightly changing the wording of the topic assigned me. The subject suggested was "How Can Parish Work Really Be Made the Crown of the Diaconate?" The revised wording, "Parish Work—the Crown of the Diaconate," may sound as though I am begging the question, although I think that the development of the subject will be practically the same.

By way of leading up to the subject and furnishing a background for what I shall say, I may state the fact that we are confronted today with a marked change in the thought and mind of many concerning the approach to improving social and economic conditions in the world. And the same holds true in the work of evangelization and in the activities of the church. In the midst of a rapidly changing situation generally, the work of evangelization in the home field and the foreign field is undergoing a decided change. We need to make a careful study of the whole program of the church under present changing conditions. While the Gospel message is ever the same, unchanging, the application must be adopted to present conditions.

It is not difficult for one to detect the prevalent spirit of indifference concerning the spiritual things of the kingdom, even among Christian people. The church has yielded to the urge of social, secular and worldly affairs, and in many instances, spiritual things have been neglected. Humanitarian service, the desire for social justice and the devotion to other good causes for human welfare have so completely occupied the mind of many that there is the danger of overlooking the will of God as revealed in Christ Jesus. While social and international problems, and many other important affairs, should demand the earnest consideration of all, higher standards of Christian civilization will result from a deeper



cultivation of personal relationship with God and a personal insight into the meaning of the Christian Gospel. There is a need for us to get back to faith in God our Father and in Christ our Saviour.

The whole program of the church may be summed up in evangelization, making disciples of all people. Our church has always recognized the fact that our mission is one of evangelism, education and works of mercy. Never has there been a greater need for this mission than at the present time. It is only by the faithful teaching and preaching of the Gospel of our Lord and Saviour Jesus Christ that this need may be adequately met.

The forces of evil and destruction threaten the life and work of the church, and we must mobilize all the spiritual forces of the church if we are to meet that situation successfully. We must ever keep in mind the foundation and content of the faith of the church as laid down in the Holy Scriptures and set forth in our confessional writings. We must live and transmit the life of God to the world through the revelation of Jesus Christ. A crisis confronts the church and the forces of righteousness, and our only hope lies in the faithful teaching and preaching the saving power of the Gospel, which will result in a spiritual awakening, the true spirit of evangelism and Christian education.

The clarion call has been sounded, the challenge has been presented and the Church of the Living God dare not be oblivious to the opportunity and responsibility in meeting the situation. Human agencies are utterly unable to do this. The Holy Spirit is the true source of guidance and power. There are blessed opportunities today for spiritually minded ministers, wholly consecrated deaconesses, and all Christian men and women, who are willing and anxious to dedicate themselves to the work of the kingdom as evangelists and ambassadors of Jesus Christ. "The harvest truly is plenteous."

The ministry of the Diaconate includes various fields and phases of Christian service. There are some fields in which most fruitful service might be rendered, fields which we have neglected almost entirely, while there are other fields which we have scarcely begun to occupy. The church has overlooked, and even neglected, to a large extent, the field of Christian social welfare and works of mercy. In so doing, we have allowed secular organizations to take over much that properly belongs to the church. We cannot blame these other organizations, such as the Red Cross and Social Welfare, and others, for much that they are doing. We should rather commend them for the good they have done. However, this does not relieve the church of its responsibility. While these other organizations have accomplished much in relieving suffering and poverty, especially within recent years, they have



not reached the real source of the troubles so prevalent today. The church recognizes, back of all the ills and misery of human-kind, the fact of sin and look to the only remedy, the saving power of the Gospel of Jesus Christ. It is spiritual bread that the world needs above all things else. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51).

Whether called into home mission fields, foreign mission fields, parish work or general Inner Mission work, the deaconess is called of God, trained and set apart by the laying on of hands for life-service in the kingdom of our Lord. She is willing to go whenever and wherever she is needed. And more and more are the fields opening up for her labors.

Since there is a growing need for specially trained leaders for the many opportunities and duties of the parish and community, we may consider Parish Work the Crown of the Diaconate. Under the direction of the pastor the parish deaconess visits the sick and the suffering, the unfortunate and the dying, ever pointing them to Christ our Saviour. Christian religious education is promoted through her leadership, and her influence among the younger people of the parish and community not only safeguards them from evil, but also trains them in Christian character and church fellowship and activity. Many of the problems common to home-life are solved by her kind sympathy and prayerful helpfulness. Through her assistance the pastor learns the true conditions among his people, and thus she becomes a real factor in the successful development of the entire parish and the community.

In studying more carefully present-day conditions, we are convinced that more intensive work within the parish will create and stimulate among the people of the church a real passion for the salvation of lost souls. The true spirit of evangelism extends itself through the church membership to those without the kingdom of Christ. A spiritual awakening of the church and Christian people will have a leavening effect upon the world of sin. In His sermon on the Mount our Lord said, "Ye are the salt of the earth; . . . ye are the light of the world. . . . A city set on an hill cannot be hid."

The church is becoming more appreciative of the services of the parish deaconess. It is possible for us to emphasize more strongly the importance of this field of service in order that the church may appreciate more fully the unlimited possibilities of parish deaconess service.

At the June meeting of the Board of Deaconess Work of the United Lutheran Church the following recommendation was unanimously adopted:

"In view of the many needs and opportunities for Christian trained service in various sections of the Church, which, we believe might be saved with good results by our sisters in loving service and works of mercy, thus fulfilling the primary purpose of the Female Diaconate, we Recommend—

"That plans be made for one or more sisters to be assigned to congregations, parishes, Conferences, Synods and church institutions in which their services may be desirable; that they be assigned for such periods of time as the cases may need, under the direction of pastors and Conference, Synodical and institutional officials, who will be expected to provide room, board and traveling expenses for the sisters while in service. Such arrangement shall in no way change or interfere with our plan for full-time deaconess service."

I commend this plan as a helpful way of informing the church of the importance of deaconess service, especially in the parish. If all of our Motherhouses and Deaconess Homes were able to carry out this plan, we believe their ministry might be more generally appreciated, and larger number of sisters could render a most invaluable service to the church.

We would not for a moment minimize the importance of institutional and Inner Mission work and works of mercy wherever such may be rendered. Such work is vital and essential to the primary purpose of the Diaconate. But we most heartily commend Parish Work as the Crown of the Diaconate. Too much importance cannot be attached to the spiritual awakening of the people of our congregations. When we have aroused our people to a higher sense of their opportunities and responsibilities we may hope to reach the unsaved. More intensive evangelism within the church will make evangelists of those who profess the name of Christ. The pastor in his ministration and pastoral visitation, together with the deaconess in her ministry of love within the parish, has the opportunity of developing the missionary spirit among the people. The greatest joy of the pastor and of the parish deaconess comes from being permitted to serve the people in their homes and families, especially when they are in need of spiritual comfort and encouragement.

Here we have a field which offers one of the greatest opportunities for deaconess service. Under the direction of the pastor, through the church and by its authority, the parish deaconess makes her contribution of life-service with blessed results. And when the congregations of our various churches have learned more of the parish deaconess service there will be more calls for them. Let us prepare to supply our parishes with efficient, well trained deaconesses in order that the church may have more adequate equipment to meet the needs and requirements. Of the 68 deacon-

esses and probationers connected with the Baltimore Motherhouse, 26 are serving as parish deaconesses. At present we have no available sisters for assignment.

If we can supply parish deaconess service, even though it be for only short periods, in many congregations throughout our Synods and Conferences, our people will be made to feel and appreciate more fully the spiritual worth of such service. One of our pastors of the Pittsburgh Synod some months ago secured the service of a nearby parish deaconess for one week. His people knew little about deaconesses, and some of them were rather prejudiced against them. After a week among the young people she won the esteem of all of them, and the pastor made a strong appeal for the assignment of deaconesses for short periods among the parishes of his Synod. Our people, in many sections of the church, have not known of this work. They need to be informed, and the best way is to send them a sister for a time.

Septuagesima Sunday, for many years, has been set apart for the presentation of the Diaconate in all of our United Lutheran churches. Our Women's Synodical Missionary societies and Synodical Luther Leagues have committees on Deaconess Work, and sisters are appointed to lead their devotional services. This brings the cause before the church.

We have back of us one hundred years of Protestant deaconess work. Lutheran deaconess service in this country extends over more than a half century. As we begin another century of deaconess service, let us resolve that we shall endeavor to honor the Diaconate and render service to the church by enlisting the interest of our people in parish deaconess service. Other young women will be influenced to offer themselves for life-service when they learn to know of the joy and satisfaction of Parish Work—the Crown of the Diaconate.

---

## WHAT CAN BE DONE TO MAKE PARISH WORK REALLY THE CROWN OF THE DIACONATE?

Sister Mina Pape

Rev. Meyer, in his book "Deaconesses and their Calling," says, "The crown of the diaconate is incontestably parish work," and Pastor Fogelstrom in discussing parish work made this statement, "As the most impressive testimony of the mercy of God, parish deaconess work is that blossom of all deaconry." Many other pastors, especially those who have labored with deaconesses in congregations, have remarked that the service of mercy in the congregation is the ideal of the female diaconate. Assuming that these statements are true, what can be done to make parish work really the crown of the diaconate?

I think there are three definite things which can be done. **First** that we carefully analyze and clearly understand the services of the parish deaconess. **Second** that we place only such sisters in parishes who shall be well qualified and properly equipped to perform the services required of them. **Third** that every parish deaconess be a person of strong Christian character and possess a forceful and pleasing personality.

Let us first consider the work of a parish deaconess. The parish deaconess is the one who in position and types of service is the most like Phoebe of old, whom St. Paul commends so highly, and like the other deaconesses in Apostolic times and in the early centuries of Christianity. Their duties were the care of the sick, the helpless, the poor and neglected, who were not gathered into institutions, but who lived here and there in the parish. The parish deaconesses of modern times are not only called upon to render similar services, but frequently are required to perform additional duties peculiar to the congregations they are laboring in, and depending to a large extent upon the pastors with whom they work.

The work of the parish deaconess should be three-fold; **nursing, visiting and teaching**. While it is not essential that a deaconess be a trained nurse, yet she should have sufficient training so that she will be enabled to render nursing care when called upon to do so. At no other time do people seek comfort, sympathy, kindness and love more than in the hours of sickness. It is then that the deaconess must be ready to accompany them to the operating table, and to render nursing care in the home when necessary.

The second sphere of labor for the parish sister is **visiting**. What a privilege it is to call upon the many sick and shut-ins, to bring cheer and sunshine to saddened hearts, to watch by the bedside of the dying, and above all to strengthen them with God's Word and prayer. Ministering to the sick and shut-ins is an intensely practical service and art, and it is only through continued practice, prayer and study that one can become efficient.

During the past six years of depression, relief work has been extremely heavy, and many were the opportunities of supplying those in need with the necessities of life. While some of this relief work is taken care of by civic welfare organizations, the parish deaconess also visits the families, not only to supply their material wants, but to bring words of comfort and encouragement and hope. She invites the parents to the services of the Church and the children to the Sunday School, for she believes that the soul of charity is charity to the soul.

Many hours are spent with persons seeking advice and assistance to solve the difficulties of life and problems in the home. As the pastor's assistant she greets and welcomes the strangers who



attend the services of the Church; she calls upon prospective members; she visits the new members of the congregation, inviting them to become active in the various organizations; and under the pastor's directions she follows up delinquent members.

Some of her time should also be occupied with looking up the absentee scholars of the Sunday School, and visiting the children's parents who are not affiliated with the congregation with the purpose of securing them for Church membership.

Now let us consider the third phase of parish work, namely, **teaching**. The parish deaconess is expected to instruct a class in the Sunday School, or to take charge of a department, or to train young men and women for teaching. She should also be qualified to teach the junior catechetical class, to conduct a Weekday School, to superintend a Daily Vacation Bible School, and in case of emergency, to take charge of adult Bible and catechetical classes. In addition to this she should be able to train the boys and girls in the missionary work of the Church, and to supervise and aid the young men and women in the work of the Luther League. Closely allied to this work is her service in any capacity in the women's organizations of the Church.

I regard myself particularly blessed in that I am enabled to serve with a pastor and in a congregation who consider these fields of service the ideal work of the parish deaconess. Some pastors and congregations expect the deaconess to do clerical or secretarial work, thus depriving her of the opportunity of devoting all her time to the ministry of the poor, the sick, the neglected, the wayward, and to the children and young people of the Church. It seems to me that until pastors and laymen realize that the work of the parish deaconess should be purely a service among Christ's poor, sick and afflicted ones, and that clerical work should be the service of a parish secretary, parish work can not take its place as the crown of the diaconate.

During the World War when the flu epidemic was raging, and nurses were at a premium, so many having gone over seas, we who were engaged in parish work were called upon day and night to take care of the sick and dying. One day I spoke with another parish deaconess concerning her work. She told me that she spent many hours a week knitting sweaters for the soldiers, and when I asked her why she did this sort of work when nurses were so scarce and so many sick persons in need of care, she replied that the women of the congregation were also knitting and expected her to assist them. The ladies of our congregation spent several days a week knitting, but the deaconess was free to nurse the sick.

Another parish deaconess related to me that the people of her congregation expected her to go to every home where death had entered, to take complete charge of arranging the flowers sent in,



and to welcome all visitors. While I do think we should visit the home of mourning and sorrow with words of sympathy and prayer, I feel that it is not the duty of the parish deaconess to do the service that could easily be performed by some other individual.

Until pastors and members of congregations become thoroughly acquainted with the work of the parish deaconess and permit her to execute it as it should be, we can not regard parish work as the crown of the diaconate.

My second suggestion is that we place only such sisters in parishes who shall be well qualified and properly equipped to perform the services required of them. It has been found by experience that the demands upon the parish deaconess are more varied and possibly more exacting than upon the sisters in other lines of work. It follows, therefore, that the parish deaconess should possess the most mature Christian character and the best and fullest equipment which the life, the discipline and training course of the Motherhouse can develop and furnish.

The parish deaconess should always work under the guidance of the pastor. While he should be a competent guide in indicating the special things he wants her to do, yet he rightly expects her to have personal resources, and to be specially and well trained for efficient labor in a ministry of helpful and Christlike service to those to whom in their various needs he may send her. Every native talent and all that the highest training and culture may furnish, can be used by the parish sister in her service in the diaconate because she deals with the rich and the poor, the learned and the unlearned, the sinner and the saint.

Since the service is an arduous one, I think a parish deaconess should possess certain virtues which will qualify her for her work, such as practical wisdom, discernment, poise, firmness, patience, discretion and the ability to interest.

If all of our parish sisters were thus qualified and equipped, we could justly term their services the crown of the diaconate, provided of course, that they were also persons of strong Christian character and possessed forceful and pleasing personalities.

And this leads me to the third subdivision of my subject. While no degree of intellectual culture can be too high for a deaconess, yet the main element in determining her fitness to be a deaconess, must be found in strong Christian character. She can attain this by being an ever-willing listener and learner at the feet of Jesus, by the regular use of the means of grace, by prayer, and by the devout reading of the treasures of the Church. This spiritual discipline will make her kind, sympathetic, loving and humble, so that in her the people to whom she ministers, will see Him who went about doing good and who came not to be ministered unto but to minister and to give His life a ransom for many.

I think, too, that the parish deaconess in order to be a blessing to those whom she serves must have a pleasant personality. How significant Christian personality is, and how greatly it influences the lives of others! The personality that attracts rather than repels, the sweet personality that reflects itself in others, the personality that creates friends, the personality that makes one likeable, the personality that inspires confidence, the personality that radiates love and joy and sunshine, the personality that banishes fear from distressed hearts, the personality that wins the child and cheers the aged is a gift to be coveted, and is certainly a requisite to the deaconess in the parish.

Finally I believe that if we can arouse in the members of the congregations that sense of stewardship and fellowship and love which was practised in the early Christian Church, so that they will be willing to share their possessions with the poor and unfortunate and to fellowship with one another in a spirit of love and mercy as a manifestation of the great love of Christ for them, parish work can and will really be the crown of the diaconate.

---

## WHAT MAY THE CHURCH EXPECT OF THE DEACONESS IN THE FUTURE, AND HOW CAN SHE BE TRAINED FOR THE NEW DEMANDS?

Rev. August Baetke

It seems to me that this is a very appropriate subject for this conference. We are celebrating the 100th anniversary of the restoration of the ancient office of the diaconate and of the opening of the first deaconess motherhouse. That makes us look to the past. The subject assigned directs our attention to the future. A hundred years of service on the part of the motherhouse diaconate: much has been accomplished in the same. We might be tempted to dwell upon that, at least at this time, with complacency and easy contentment. But here we are asked to give our thought to "new demands," "the expectations of the church in the future." The spirit which prompted this assignment is good. It is necessary and essential for the welfare of the diaconate.

It seems to me that three distinct approaches to the subject are possible. It may have been that you have taken the one or the other as you let your mind dwell upon this subject, in preparation for this meeting. In this paper I have not followed any of the three to the exclusion of the other two, but rather combined what I considered the valid points in each.

In the first place one might permit oneself to be guided by the supposition that the main branches of deaconess work have been laid out during the hundred years of the history of the mother-

house diaconate. One hundred years might be considered sufficient to show the main possibilities. The present branches of the work have stood the test of time and it has been proved that there is need for them and that they can be carried on effectively. And the future will at best be mainly a continuation and development of the work in those branches.—Now there may be some truth in these statements; I think there is. But they do not present the whole truth, for they do not sufficiently take account of the changes which are taking place in the world, nor do they do justice to the wide possibilities within the deaconess service.

A second possible approach to the subject would be to study the present state of affairs in the church and in our country, and then to ask ourselves, in what branches of work would we like to see the deaconesses serving today? If all the opportunities in the past would have been utilized, if the church and the motherhouse diaconate would have been able to make the most of every opening, if the necessary means and the necessary number of servants would have been available, in which other branches of work would we now be engaged? Then we would proceed to the next question, What possibilities are there for us in the matter of planning for and effecting a development in line with such considerations?—But these questions also, if we limit ourselves to them, do not sufficiently appreciate the changes which are taking place.

In the third place one might study the tendencies which are apparent in contemporary civilization and the changes which they portend for tomorrow, and then proceed to ask, what work will there be for the diaconate in that changed situation. But the trouble is, who is to tell us exactly what tomorrow is going to be like. Changes there will be, great and rapid changes, I think. But what they will lead to no one knows. To limit ourselves to this approach would in my estimation simply lead us to the realm of speculation.

After these introductory remarks let us proceed to the considerations of what we might believe to be the expectations of the church in the future and what we can do to meet those expectations.

## I

In the first place I am certain that there will be increased demands upon the spiritual qualities, a strong and intelligent faith, fervent love, a faithful and determined spirit of service. That will be the case in all church work. Those demands will be made of the ministers, the missionaries, and all others. Those demands will have to be met if the church is even to hold its own. Those will be the demands upon the deaconess if this work of the church is even to hold its own. For it is not probable that the task of the church will become easier in the years which are approaching us.

And the church is having a harder time now than it has had in recent decades. One need not be a pessimist in order to be of the opinion that the difficulties are going to increase greatly. Whatever changes are taking place today, and whatever they may mean in other domains, for the church which is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone,—for the church they portend increased difficulties.

Consider some of these tendencies. There is an increased secularization of the thinking and interests of the people, religious ideas and sentiments are occupying a smaller and smaller area of the thought and lives of the people. There is the extension of the scientific approach to the whole of life, so that spiritual facts and realities are simply ruled out for an increasing number if they can not be proved by the methods of natural science. There is the increasing conviction that the search for and the attainment of absolute truth and absolutely valid principles of morality is futile and impossible. The home is becoming less stable. The church is increasingly losing its prestige and authority. The approach not only but also the articles of faith of liberalism in theology are embraced by an increasing number. It is not difficult to hold that these tendencies will continue. And what will that mean for the church, for the work of the church, and for the deaconess work? The church will have to look to its members and servants for increased faith, hope and charity, for larger resources of power. More faith will be required for faith to hold its own, greater determination will be necessary for service to continue.

How can we train the deaconess for the new demands? We may not relax in the emphasis upon the spiritual element in our training. The demands with regard to the other elements of the training will increase, we shall come to that later. But we may not let those things crowd out the emphasis on the spiritual side in the course of training. In that course and by every other means at our disposal we must do all in our power to foster the spiritual life of the sisterhood.

The power is available. There is an inexhaustible fountain of strength. That is God's Word. It is the means through which the Holy Spirit establishes us and builds us up. The "seven Spirits of God," the Holy Spirit, is able to fit out His servants with every necessary gift and to give us all that we need in every situation. The Word of God has seen countless people through the greatest difficulties. In my estimation this is one fundamental necessity: such use of the Bible as will make for the release of its power in our lives and in our service. With such a use of the Bible we shall be ready to meet the new demands.



## II

Let us now proceed with the second demand of the church. The church will demand of the diaconate that it help to answer the question: What are the inner mission duties of the church, its Christian social welfare duties? The church has the right to ask this help not only of the pastors who are serving at deaconess motherhouses, but also of the deaconesses.

The church and its inner mission duties, the church and its duty towards society and the ills of society! We are not concerned just now with whether the church is fulfilling those duties, but rather with the question whether we as a church are even seeing those duties and whether there is even a general interest in seeing them. We can hardly say that there is a general interest in trying to see these duties. In reading some of the issues of *Mahling: Die Innere Mission*, which is appearing at the present time, one is impressed with a more general interest throughout the church circles of Germany during the last century in the problems of Inner Mission. They were concerned about gaining an insight into the problem, and seeing what might be done for their solution. There was much difference and clashing of opinion, but these was a deep and general interest. Much labor was done, even as much effort is being set forth today in Europe. We have profited from those labors and can continue to do so, but we can not simply enter into those labors. Of course it is not the case that we have only taken over thoughts and ideas of inner mission work which have been thought out in other countries; for there have been individuals and groups in our country who have given their best thought to this matter and have already really contributed something to the solution of the problem, but there has not been a general interest in the question.

The answer to the question, What is the duty of the church? can not be found by any one person. It will not be found by any one group alone, not by the Conference by itself which meets here in Omaha today, nor by the Conference by itself which meets in this city tomorrow. Nor can the answer be found at any time for all times to come. If found at all it will be found by many people working together. The solution will be the contribution of the hard labor of many people. And it is a solution which must continually be found anew by being alert to conditions as they arise and change.

But though there has not been a general interest in finding the answer to the question, it seems to me that the interest is growing. The general feeling of a lack is growing. And the church will look also to the deaconesses to help find the answer to the question, What are the Christian social welfare duties of the



church? For that reason it will be necessary that all of us increasingly learn to think effectively with regard to this problem.

And what kind of people will be able to contribute something in this matter? It seems to me that what is needed is first of all a deep understanding of the church, its nature, its fundamental mission, and the implications of its fundamental purpose for the welfare of society. But the latter understanding is impossible unless there is also an insight into the conditions of the world in which the church has its existence, and an alertness to the trends and needs of the times. There are those who think that it is enough to know that the church is the communion of saints and the temple of God, and that the world is in need of the saving Gospel of Jesus Christ. That knowledge is fundamental, it will guard us against being carried away by some thinking which is much in fashion at the present time. That knowledge is a foundation upon which to build, but we must build upon it in order to help along in aiding the church to find an answer to the question which confronts us.

### III

In the third place the church will not only expect assistance from the diaconate in finding the answer to the question, "What is to be done in a new day and in a changing world?" but the church will also expect that the deaconess will perform some of the services which the answer to that question indicates. What those duties will be in so far as they are new duties I do not know. And speculations concerning it might not be to much profit.

But what developments will probably take place in the branches of the work in which the deaconesses are now serving, developments which come under the heading of new demands?

Our deaconesses are now serving in three general fields: In institutions of the church, in inner mission societies, and in parish work. While these fields overlap, I believe we may well make that distinction.

The institutional field is represented mainly by hospitals, and by homes for children, the aged, and cripples, epileptics, etc. I am sure that the state and the public demands for the training of those who are serving in these institutions will increase. The demands with regard to hospitals have been standardized quite well, and are being met by our deaconess motherhouses. (However, also in hospital work new services are developing). The demands with regard to the other institutions are now in the process of being raised. What is required is not only practical training, but definite standing in nationally recognized agencies. In a report on children's institutions by the State Board of Control of Wisconsin last

year only those helpers were considered trained helpers who had been trained as social workers by recognized schools of social service administration. The time is rapidly approaching when only those who have at least a certificate from an approved school of social work can assume leading positions in the institutions of Christian charity. Others will not be able to practice in those positions, as little as a doctor may practice without a license. At least some in every institution will have to have such training. Lack of it will mean that our institutions can not get public recognition, cannot receive assistance from grants-in-aids, and eventually that the institution may not operate at all.

We should not let that day come upon us unaware. We might even say that we should welcome those demands. A hundred years of the motherhouse diaconate would put us to shame if we failed to recognize the value of the most adequate training for deaconesses. The motherhouse diaconate has always stood in principle for the best kind of training, and really we should be in the forefront.

I do not think that those courses can effectively be given in our deaconess motherhouses. We lack the equipment and the teaching staff. That will mean that we train at least some of our deaconesses in approved schools of social service. We shall not be ready for the institutional demands of the church if we do not.

What has been said of the institutional work holds true also of the work in inner mission and Lutheran welfare societies. With regard to parish work I do not know. It may be that if the deaconess motherhouses retain their prestige throughout the church—and I think they will retain their prestige if we are able to supply deaconesses trained according to the standards of the state and progressive welfare societies in those positions where such training is required, and if our deaconesses continue to render efficient service—that then our training and our recommendation will suffice for parish work and that graduation from some special nationally and publically approved course of instruction will not be required. It would be profitable to hear the opinion of those who are engaged in parish work.

"What may the Church expect?" Yes, I hope the church will expect. Let us be determined to gain the ever greater confidence of the church so that the church will continue to look with expectation to the motherhouse diaconate. And let us be determined to be ready to meet the just expectation of the Lutheran Church in America.

# THE ESSENTIALS FOR ADEQUATE TRAINING FOR OUR SISTERS IN INSTITUTIONAL WORK

Sister Anna Ebert

Any professional activity feels the need, sooner or later, for a statement of standards which it can rightfully be expected to maintain. The value of such standards has been convincingly demonstrated time and again. It scarcely seems necessary to cite the helpfulness of standards that have been formulated by secular organizations, such as the National League of Nursing Education, the National Hospital Association, etc., and of studies that have been made by them. Good care of our sick, orphans, aged, the youth, or whoever they may be in our institutions is the prime requisite of our institutions. Extensive studies of institutional problems have been made by various groups resulting in valuable suggestions. Nevertheless, how many of us who have sought to judge the adequacy and efficiency of the service of our deaconesses in our institutions, have had an adequate and unbiased statement of standards against which we might weigh the practices which we were attempting to evaluate. I can find no guide in written form which could be defended against the claims of one interested group that its pronouncements failed to represent the combined points of view of all of the groups concerned.

The evident need for a statement which would meet the approval of the Conference of Lutheran Deaconess Motherhouses prompted me to ask the question which was returned to me for an answer. I found it was impossible to formulate a minimum standard of training before we stated our objectives. This paper, therefore, aims to suggest reasonable standards of service for the guidance of those training deaconesses with the hope that an interested group may cooperate in formulating a specific course with definite minimum standards.

## Basic Requisites of our Institutions

In a discussion of the basic factors underlying the administration of an institution, there are certain prime requisites. There must be a comprehensive understanding of the relationships which should exist between the members of the personnel of the institution; the deaconesses, e. g. the cottage mother, must know enough of the plan of organization and means of control of the institution to enable her to understand the functioning of the institution according to its varying and complex responsibilities. There must be unity of thought and action. This implies acceptance of such well established principles of administrative organization as:

1. Delegation of responsibility for certain well-defined duties to members of the staff.
2. Provision for checking the performance of such duties.

3. Setting up of definite machinery for cooperation,—such as staff meetings, group conferences.

4. Provision for flexibility of organization in order that initiative and resourcefulness be fostered and allowance be made for individual differences.

### **The Personnel Required**

The greatest menace to the service rendered by our charitable institutions is the placing of more work upon the shoulders of our workers than they are able to do and do well. A fact to be faced by us is the impossibility of doing two hours of work in one hour of time and maintaining good standards. It is the responsibility of the Institution to furnish an adequate ratio of workers to those needing care. The common practice is to expect the deaconess to do the work of two or three people. Ofttimes much of the routine work could be done by a worker not having the skilled training the deaconess possesses.

The staff required will be affected by a variety of factors such as the number of subsidiary workers employed and their duties, the character and age of the group, etc.

In summarizing this discussion of the required personnel, we wish to emphasize that adequate safe-guarding our deaconesses from working too long hours is a primary consideration in the conduct of good institutional service.

### **Qualifications of Institutional Workers**

A group of experts in vocational guidance formulated the following list of desirable traits or attitudes for guidance in nursing personnel which should be applied to all institutional workers, the last item I have added:

1. Emotional balance.
2. Understanding and appreciation of the importance of good health.
3. Desire or capacity for hard work.
4. Appreciation of high standards of workmanship.
5. An objective point of view.
6. Ability to see one's work in relation to others.
7. Belief in the integrity of one's self and one's work.
8. Generous attitude towards ability and work of others.
9. Courage.
10. Flexibility.
11. The constraining force of Christ's love impelling one to follow in His footsteps in ministering to others. The one desire must be to serve Christ by serving "one of the least of these."

In all instances, selection for institutional work should be based upon personal and professional qualifications of fitness for the position. The educational and cultural background, the special training and experience should be basic factors. A careful record should always be kept on file that due care may be used in the selection of a given Sister.



### **Adequate Training**

The chief spheres of institutional work in which our deaconesses are engaged are in Hospitals, Orphans' Homes, Homes for the Aged, Hospices, Homes for Defectives and Incurables.

The question now arises, What constitutes adequate training for our Sisters engaged in these Institutions? If we were to ask the delegates to this conference what was expected of the deaconess engaged in institutional work, no doubt a long list of attributes would ensue. Summing them up, basic essentials would emerge, whatever the position within the institution might be. The list of fundamentals might be few in number but widely inclusive in scope. The work of the institutional deaconess is decidedly a matter of caring for the physical, mental, and spiritual needs of those in her care. We might well claim for our institutions what the itinerant gentleman of the highway characterized his Salvation Army hostel as "the place where they gave you soap, soup, and salvation." The Diaconate has often been characterized as Christianity in action and therefore our Sisters have to be prepared to meet in a practical way the needs and be equipped not only to give their love and sympathy but the required help. The two year general course given by our Motherhouses to our candidates or probation deaconesses should equip them with a knowledge of the Bible and give them a personal experience of Christ's redeeming love that will lead them to minister to rich and poor, to young and old, with the ardent desire to bring them to the Father's house of love and plenty.

This is, however, an age of specialization. Our Sisters need specific training for the highly specialized service they are called upon to render in our institutions. If their work is to be the best, if the principles we have always upheld are to be maintained, they must be adequately trained.

### **Hospital Work**

In checking over the different positions held by the deaconesses in our hospital work in Philadelphia, I counted 18 requiring special training. In many cases the routine training offered by our Motherhouse and Hospital was not sufficient. Intra-mural work was not enough. One, two, and even four years were spent by our deaconesses in completing college work or special courses to equip them for their positions. The following positions are held by our Sisters:

- Superintendent of Hospital, Superintendent of Nurses.
- Assistant to Superintendent of Nurses.
- Instructor of Nurses.
- Dietitian.
- Pharmacist.
- Social Service Director and Workers.
- X-Ray technician.
- Physio-therapist.
- Record Librarian.
- Supervisors of floors.



Housekeeper and in charge of Personnel.

Admitting officers.

Supervisors of Linen Department.

Supervisors of Laundry.

Supervisors of Kitchens.

Supervisors of Store-Room.

That our deaconesses have not instinctively known how to nurse a patient, to compound drugs, or to take an X-ray plate, we have learned at the cost of some human suffering. In general, our deaconesses in hospital work have been better prepared for their tasks than those engaged in other institutional work. We have provided the necessary training at great sacrifice, oftentimes, but we have provided it. More reliance is constantly being placed upon the nurses' understanding cooperation and we should ever be ready to equip our deaconesses to meet the increasing demands made upon them. Practically each department in our hospitals requires a supervisor with specialized training. We must in this field also be willing to discard outgrown traditional patterns and work out others suited to the life we serve.

### Children's Institutions

How much longer will it take us to learn that just as our deaconesses' instincts could not be relied upon to know how to nurse a patient, so they cannot be the guide when it comes to understanding the child's mind, the meaning of his various activities, and the supervision of his mental and spiritual development.

There are, fortunately, many of our deaconesses who arrive at an understanding of the child through sympathetic insight, through quick observation, through the application of common sense, and the results of experience to the problems that arise. It is not necessary nor desirable that our deaconesses approach the child in the attitude of the professional scientist. But it is possible and desirable that we apply the results of approved experiments, that we utilize all available helps.

We must face the fact that our deaconesses in institutional work are genuine social workers and therefore entitled to training accordingly. Last year, Dr. Bechtold made the remark at our Conference Meeting in Baltimore that "home-made workers will never be able to compete with the demands of our times." It is well known that the institutional system robs the child of the joyous freedom that child nature requires; that it destroys initiative and individuality by making life too easy and hence does not prepare the child for the duties and experiences of real life. Our Sisters must be aware of these dangers and be acquainted with the problems brought about by separating the child from the natural family; of the problems of administering substitute parental care; of the problems and possibilities for adjustment of those children whose physical or mental or social status sets them off as markedly different from others.

The relation between the deaconess and her charges is very intimate. She alone has the opportunity to know clearly their individual peculiarities, their strength and their weaknesses. Therefore, she needs to know the needs and problems of youth in relation to vocational, educational, recreational, and other social adjustments in the light of present conditions. Some knowledge of child guidance along Christian lines is absolutely essential regardless of the field of child welfare the deaconess enters. She should also be acquainted with the processes of case work.

Our deaconesses, as a rule, are familiar with the purely feminine tasks such as the preparation of food, needlework of various kinds, the use of scrubbing brush, etc. A knowledge of good house-keeping is essential. Within recent years the average candidate entering our Motherhouse has little knowledge of the household arts. Following some training in household management, some practical training in a department of Occupational Therapy as found in the Omaha Motherhouse would be an invaluable asset.

To all this training, I would add a knowledge of the rudiments of nursing and in most types of institutions it is highly desirable that the deaconess be a graduate nurse.

Our deaconesses entering children's institutions should have more supervised work than we provide. Our teachers must creditably pass a certain number of hours of practice teaching before they are granted their diploma, our student nurses must demonstrate all nursing procedures to the satisfaction of their instructor before they are permitted to carry out that treatment on a patient in the hospital, but our workers going into our children's institutions are sent into our institutions and told to take care of the children. Is it any wonder they make mistakes? In Philadelphia we hope, within another year, to give our Deaconesses, who have had no teaching experience, a year of work under the supervision of a trained Kindergarten teacher.

So we would recommend for our deaconesses going into Children's institutions that they have had supervised work in a Christian Kindergarten or Bible School correlated with the required theory, some experience in nursing and household management, acquaintance with the keeping and use of records, case work and case-working agencies which could possibly be provided by Social Service Departments of our Hospitals. Those taking charge of our institutions, should be nurses or teachers with special experience in social work or preferably trained social workers.

With this foundation, our deaconesses are prepared to meet the workers of organized charities in our communities and to keep abreast of the needs of the day.

### **Other Institutions**

We shall not touch upon the training of our Sisters for special homes for crippled children, for delinquent girls, but mention in passing that specific training should be given for these specialized fields. I trust the day will come when Motherhouses will be prepared to furnish adequate training by exchanging of Sisters as is done in Europe today. Our deaconesses caring for our Aged, as well as those in Hospices, will profit by having had a wide experience in dealing with people. The key to success in these fields, as in other work is vested to a great extent in personality. Training in nursing is a great asset, coupled with this one needs a sympathetic understanding of human nature and frailties and a good philosophy of life. The deaconess dealing with young women in our Hospices needs a good cultural background and experience in vocational guidance along Christian lines.

In seeking to find the solution to this problem of providing adequate training for our Sisters engaged in institutional work, let us never cease to pray for vision that we may serve effectively the purpose of our institutions of relieving, helping, saving, and restoring in the spirit of our Blessed Master.





MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESES

The 23rd Conference

of

Lutheran

Deaconess Motherhouses

IN AMERICA



PHILADELPHIA, PA.

Sunday - Tuesday, June 19 - 21, 1938



<i>President</i>	.	.	REV. E. F. BACHMANN, D. D., Philadelphia, Pa.
<i>Vice President</i>	.	.	REV. C. O. PEDERSEN, Brooklyn, N.Y.
<i>Secretary-Treasurer</i>	.		SISTER ELFRIDA SANDBERG, Worcester, Mass.



# PROGRAM

## Sunday, June 19th

- 10:30 a.m.—Anniversary Service—Sermon by the Rev. Ralph H. Long, D.D., Executive Director of the National Lutheran Council, New York, N. Y.
- 3:00 p.m.—Inspection of the Mary J. Drexel Home, the Lankenau School for Girls, and the Lankenau Hospital.
- 8:00 p.m.—Vespers—Address by the Rev. Emil G. Chinlund, S. T. D., Omaha, Neb.
- 8:30 p.m.—Reception of Delegates and Visitors—A Word of Welcome for the Board, by the Rev. E. P. Pfatteicher, Ph. D., D. D.
- 

## Monday, June 20th

- 9:00 a.m.—Opening Service—Address by the Rev. F. O. Burntvedt, D.D., Minneapolis, Minn.
- 9:30 a.m.—Sectional Sessions on—"Does the Modern Spirit Influence the Attitude of Our Sisters? If so, is it Harmful or Helpful?"  
Leaders: For the Sister's Session—Sister Martha Hansen, Baltimore, Md. and Sister Nanca Schoen, Milwaukee, Wis.  
For the Pastor's Session—Rev. E. G. Chinlund, D.D., Omaha, Neb. and Rev. C. O. Pederson, Brooklyn, N. Y.
- 10:30 a.m.—Plenary Session for Report and Consideration of Findings.
- 11:30 a.m.—Business Session: Reports of Officers, Election, Appointment of Committees, etc.
- 1:00 p.m.—Trip to "Old Swedes Church," Wilmington, Del.
- 8:00 p.m.—Vespers — Address by the Rev. J. J. Schindel, D.D., Philadelphia.
- 8:30 p.m.—"Some Observations on Deaconess Work in Europe," E. Theodore Bachmann, Philadelphia.

# PROGRAM



## Tuesday, June 21st

9:00 a.m.—Devotions—Address by the Rev. W. A. Wade, D.D., Baltimore, Md.

9:30 a.m.—“Some Interesting Opinions about the Deaconess and her Life and Work. What Can Be Done to Correct Wrong Impressions?”

Papers by Rector Martin Norstad, Chicago, Ill. and Sister Elfrida Sandberg, Worcester, Mass.

10:45 a.m.—A Study—How did the Deaconesses who entered our Motherhouses during the past decade become acquainted with the Deaconess Work and What Factors induced them to enter? Sister Grace Lauer, Philadelphia.

A Problem—How can our Influence be made more effective in gaining other Co-laborers for the Deaconess Work? Sister Ingeborg Sponland.

2:00 p.m.—Devotions.

2:15 p.m.—“Is Social Legislation Affecting the Church’s Obligations and Work?”

Paper by the Rev. Ambrose Hering, D.D., New York City.

3:30 p.m.—“What should be the Educational Entrance Requirements for Candidates and what should be included in their Studies and Training in view of Social Legislation?”

Paper by the Rev. August Baetke, Milwaukee, Wis.

4:00 p.m.—Round Table.

4:30 p.m.—Business and Adjournment.

8:00 p.m.—Vesper Service—Address by the Rev. W. F. Herrmann, Philadelphia.

8:30 p.m.—“Palestine Today.” Travel talk by E. Theodore Bachmann.

## PROCEEDINGS

O F

THE TWENTY-THIRD BI-ENNIAL CONFERENCE OF LUTHERAN DEACONESS MOTHERHOUSES IN AMERICA WHICH WAS HELD JUNE 19TH - 21ST AT THE MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSSES, PHILADELPHIA, PENNSYLVANIA.

---

### Opening Service

Sunday, June 19th, marked the fifty-fourth anniversary of the arrival of the first deaconesses in Philadelphia. Thus the opening of the conference was an occasion of rejoicing especially because one of those first deaconesses, Sister Magdalene von Bracht, survives and took an active part in the festivities.

At 10:30 o'clock on Sunday morning pastors and deaconesses from the various Motherhouses together with many friends, gathered in the beautiful Chapel for the opening service. Dr. Ralph Long, Executive Director of the National Lutheran Council, preached the anniversary sermon using as his text 1 Peter 4:10: *"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."* Dr. Long paid high tribute to those who in the past began the work and to those who are now serving the Church through the diaconate. "With Christ as our perfect example, and with the command of God to perform acts of mercy, the diaconate has a sure foundation. It is faith at work. Faith makes the difference between Christian service and philanthropy. In the service of the deaconess, the world *sees* evidence of Christian faith. The ministry of the Word alone would not be sufficient. Our Lutheran Church today needs to be far more active in the ministry of mercy and in Christian social service where the work of deaconesses is in great demand." There was so much inspiration and encouragement in Dr. Long's message that every one felt strengthened for greater effort to serve the Lord among His poor and needy.

There was fellowship and cordial greetings during the dinner hour and until three o'clock at which time the directing sisters and training sisters met for a special group session led by Sister Catharine Dentzer of the Milwaukee Motherhouse.

A special tour had been arranged for the other delegates and guests and it was a privilege to see the Mary J. Drexel Home, the Lankenau Hospital and the Lankenau School for Girls.

At 8:00 P.M. all gathered again in the Chapel where the Sisters' Choir rendered anthems and a Vesper service was conducted by Rev. Emil G. Chinlund, S.T.D., Director of the Immanuel Deaconess Institute of Omaha, Nebraska. Dr. Chinlund's theme was "Compassion" and

was based on St. Matthew 9:36-38. Every true Christian desires to cultivate compassion, the quality which permeated the life of Christ. It is by the in-filling of the Holy Spirit alone that we receive this quality which every one so desires and which is necessary for those who would help to make the Kingdom come here on earth as it is in heaven. There is a most urgent need for more laborers in the Lord's vineyard.

After the Chapel service an informal reception was held in the spacious Lankenau Room. Rev. Dr. Stough, secretary of the Ministerium of Pennsylvania, also member of the Drexel Home Board, extended a hearty welcome to all the guests. Professor Harvey D. Hoover of Gettysburg Seminary and President of the Board of Deaconess Work of the United Lutheran Church, responded. Many prominent guests and delegates were introduced and there were expressions of appreciation, congratulation and wholesome fun. The Sisters' Choir sang several selections. Refreshments were served and every one felt the joy which comes to those who are joined together in a common cause.

---

### **First Session—Monday, June 20th, 1938, 9:00 A.M.**

The devotional service was conducted by Rev. F. O. Burntvedt, D.D., president of the Norwegian Free Church and pastor of the Minneapolis Motherhouse. The text of this inspiring meditation was taken from Isaiah 40: 29-31 and the subject was "Wait upon the Lord." The true child of God will be still before Him, in the study of the Word, in meditation, and in prayer. Then when the will of God is known it is possible to engage fearlessly in activity which is expression of faith in Him.

The President of the Conference, Dr. E. F. Bachmann, asked for the approval of the program as it had been arranged by the Committee and this approval being given, he declared the Conference open for its purpose.

The first subject on the program, "The Modern Spirit—How Does It Influence the Attitude of Our Sisters?" was taken up by separate sessions, the pastors and directors in one, and the deaconesses in the other. A plenary session followed for discussion of findings. Sister Edna Hill, Training Sister of the Baltimore Motherhouse, reported for the Sisters and Rev. August Baetke, Rector of the Milwaukee Motherhouse, reported for the pastors. There was earnest, sincere frankness in the discussion of these important matters by both pastors and deaconesses. There are grave dangers which all must recognize such as professionalism, false ideas about spiritual service, loss of the self-sacrificing spirit which should characterize the diaconate. If deaconesses, pastors and governing boards are willing to recognize these dangers and pray for penitent and humble hearts, there is hope that by the Grace of God the diaconate may be a lighthouse for the Church in these times of storm and stress.

At the close of the discussion the President called a business meeting. The secretary reported that the minutes of the 1936 Conference held at

Immanuel Deaconess Institute, Omaha, Nebraska, could be found in the printed report. It was moved and seconded that the minutes be accepted. The motion was carried. The report on statistics of numbers of deaconesses and types of service was gathered by the secretary according to the request of the 1936 Conference. (See printed report for these statistics.)

The treasurer's report was read, corrected and accepted. It was voted that the bill of \$31.00 for greeting sent to Kaiserswerth in 1936 be paid to the Milwaukee Motherhouse through apportioning with traveling expenses. (See report of treasurer in printed report.)

Rev. Arthur Christiansen, Director of the Bethphage Inner Mission Association of Axtell, Nebraska, was present. He came to the Conference delegated by the Board of Directors of that organization to ask admission into the Conference of the Lutheran Deaconess Motherhouses of America. A Committee consisting of Dr. Wm. Wade, Dr. E. Chinlund and Sister Catharine Dentzer was appointed by the President to meet with Rev. Christiansen and afterward to give a report to the Conference as to the findings concerning the granting of this request.

At the close of this business meeting Dr. Bachmann announced that a bus trip to Wilmington, Delaware, had been arranged which would begin at 1:00 o'clock and continue until 6:00 o'clock. Thus there would be no afternoon session of the Conference.

Promptly at 1:00 P.M. every one assembled at the entrance of the Motherhouse and a group picture was taken. Moving pictures were made also as the delegates and visitors hastened to the buses. Along the way many interesting places were pointed out in historic Philadelphia, one of them being Gloria Dei Church which was dedicated in 1700.

At Wilmington, Delaware, the group entered Old Swedes Church with great reverence. On Trinity Sunday, 1639, this church was dedicated by the Swedish settlers. Dr. Chinlund went up into the high pulpit and spoke briefly on the text from Hebrews 13:8, "*Jesus Christ the same yesterday and today and forever.*" Rev. J. Madsen offered prayer after which all joined in singing the Battle Hymn of the Reformation, each one using the language of representative group: German, Swedish, Norwegian, Danish or English. At Christina Park we saw the monument which the people of Sweden donated in commemoration of the landing of the Swedes on that very spot in 1638, and which was to be the scene of a great gathering in a few days when the three hundredth anniversary would be celebrated by noted people from both Sweden and America.

Delegates and visitors appreciated greatly this privilege which had been arranged by the entertainment committee of the Philadelphia Motherhouse.

At 6:00 P.M. a delightful picnic supper was served in the garden on the Motherhouse grounds and all hearts rejoiced in the Christian fellowship.

Rev. J. J. Schindel, D.D., a member of the Drexel Home Board, held the Vesper service in the Chapel at 8:00 o'clock. He spoke of the



diaconate as an expression of love, the abiding evidence of Pentecost. Love is a universal language. The diaconate has many fields of service and it is a mark of the Church, a manifestation of a living faith.

Mr. E. Theodore Bachmann, who has since been ordained, presented a very interesting paper on "Some Observations on the Diaconate in Europe." (This paper is printed in full.)

### **Tuesday, June 21st**

The morning devotion conducted by Dr. W. A. Wade, Executive Secretary of the Board of Deaconess Work of the United Lutheran Church, made a deep and lasting impression on the assembly. Psalm 121 was read and Dr. Wade said in part: "The Christian needs to look up unto the hills for his help cometh from the Lord."

The papers of Rev. Martin Norstad and Sister Elfrida Sandberg on the subject "Some Interesting Opinions about the Deaconess and Her Life and Work" were next given. (These papers are printed in full in report.)

Sister Grace Lauer read an interesting study entitled "How did the Deaconesses who entered our Motherhouses in the last decade become acquainted with the Deaconess Work and what factors induced them to enter?" Her findings from reports of the different Motherhouses:

First—influenced by contacts with deaconesses

Second—influenced by pastors

Third—influenced by reading the literature on deaconess work.

The next paper on the program had been assigned to Sister Ingeborg Sponland, Directing Sister Emeritus of the Norwegian Deaconess Home in Chicago. In her absence, Sister Marie Rorem opened the discussion. The subject "How can our Influence be made more effective in gaining other Co-laborers for Deaconess Work?" Sister Marie said in part: "A young woman must feel a definite call before entering the diaconate; those who drift into it will soon drift out again... We in the work, must pray definitely for individuals to enter, must lead a definitely Christian life, must *live* Christ."

A lengthy discussion followed which might be summed up in the words of one of the deaconesses, "Talk more about the deaconess work but remember that we are witnessing for our work as well as for the Lord, in all that we do or speak."

At this time Sister Ingeborg Sponland's book "My Reasonable Service" was mentioned as the first autobiography of a deaconess to be published in America. It is just off the press, the price being \$1.00. It is the "book of the hour" on deaconess work and should be widely read by all who are interested in the diaconate.

The President called for a business session and Dr. Wade was asked to give the report of the Committee concerning Bethphage Inner Mission

Association. After a conference with Rev. Christiansen, the Committee recommended: While the work of this institution is somewhat different from that of our Motherhouses there is yet much in common among us. We recommend, therefore, that this institution be admitted into the Conference of Lutheran Deaconess Motherhouses in America and that as a member of the Conference this institution be called "The Bethphage Deaconess Sisterhood." We recommend also, that they comply with the rules and regulations of the Conference.

Signed WM. WADE (*Chairman*)

EMIL CHINLUND

CATHARINE DENTZER

The Conference accepted this institution upon the recommendation of the Committee, and President Bachmann spoke words of welcome to which Rev. Christiansen responded and thanked the Conference for the privilege granted them to work together with the other Motherhouses.

The conference asked the Secretary to send messages of greeting to Dr. J. F. Ohl, Dr. U. Foster Gift and Sister Ingeborg Sponland.

Dr. Bachmann expressed the appreciation of the Conference for the presence as guests of Rev. F. P. Jens, D.D., and Sister Alvina Schneid of the Evangelical Deaconess Motherhouse at St. Louis, Missouri.

Two very interesting papers were given at the afternoon session. "Is Social Legislation Affecting the Church's Obligation and Work?" by Rev. Ambrose Hering, D.D., of New York City Inner Mission Society, and "What Should be the Educational Entrance Requirements for Candidates and what should be included in their Studies and Training in view of Social Legislation" by Rev. August Baetke, Rector of the Milwaukee Deaconess Motherhouse. (Papers printed in full.)

Another brief business session followed at which time Rev. August Baetke expressed the appreciation of the Conference to Dr. Bachmann for his twenty-eight years of service as president.

A motion was made, seconded and carried that the motion made in Omaha Conference concerning the merger with the Inner Mission rest for the present. It was reported that a special joint session was held with representatives of the Deaconess Conference and Inner Mission on Jan. 26, 1937.

Election of officers followed: President—Rev. E. F. Bachmann, President; Vice President—Rev. C. O. Pedersen, D.D.; Secretary-Treasurer—Sister Nanca Schoen.

The Vice President expressed the appreciation of the Conference for hospitality of Philadelphia Motherhouse.

Rev. August Baetke presented the following invitation:

The Lutheran Deaconess Motherhouse in Milwaukee extends a cordial invitation to the Conference of Lutheran Deaconess Motherhouses in America to meet in Milwaukee in 1940. The last time the Conference

met at the Milwaukee Motherhouse was in 1924, and we sincerely hope that we may be considered in line for the privilege and special benefits which being host to the Conference confers, and that this invitation may be accepted and we may look forward to having the Conference with us in 1940.

Signed

Deaconess Motherhouse at Milwaukee

The invitation was accepted.

The Conference was adjourned.

The closing session was held in the Lankenau School at 8:00 P.M.

Rev. Wm. F. Herrmann of Philadelphia conducted a devotional service after which Theodore Bachmann gave an interesting, illustrated travel talk on "Palestine, Today."

---

### OFFICIAL REPRESENTATIVES

Eight Motherhouses were officially represented by the following delegates:

1. MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSSES, Philadelphia, Pa. 2100 South College Ave.  
Rev. E. F. Bachman, D.D., Director  
Sister Anna Ebert, Directing Sister  
Sister Grace Lauer, Training Sister  
Mr. W. P. M. Braun, Member of Board of Directors
2. LUTHERAN DEACONESS MOTHERHOUSE, Milwaukee, Wis., 2224 West Kilbourn Ave.  
Rev. August Baetke, Rector  
Sister Catharine Dentzer, Directing Sister  
Sister Nanca Schoen, Training Sister  
Sister Elinor Falk
3. LUTHERAN DEACONESS MOTHERHOUSE OF THE UNITED LUTHERAN CHURCH, Baltimore, Maryland, 2500-2600 West North Ave.  
Rev. W. A. Wade, D.D., Executive Secretary, Board of Deaconess Work in United Lutheran Church  
Rev. H. D. Hoover, D.D., President of Board of Deaconess Work, U. L. C.  
Sister Martha Hansen, Directing Sister  
Sister Edna Hill, Training Sister
4. IMMANUEL DEACONESS INSTITUTE, Omaha, Nebraska, 34th and Fowler Aves.  
Rev. Emil Chinlund, S. T. D., Director  
Sister Olive Cullenberg, Acting Directing Sister  
Sister Elfrida Sandberg, Secretary of Deaconess Conference  
Sister Nannie Swensen

5. NORWEGIAN LUTHERAN DEACONESS MOTHERHOUSE, Minneapolis, Minn., 1412 E. 24th St.  
 Rev. T. O. Burntvedt, D.D., President of Board of Directors  
 Sister Lena Nelsen, Directing Sister  
 Sister Anna Bergland
6. NORWEGIAN LUTHERAN DEACONESS HOME, Brooklyn, N.Y., 4th Ave. and 46th St.  
 Rev. C. O. Pedersen, Director  
 Sister Lena Brechlin, Directing Sister  
 Sister Sophie Thorkilsen  
 Sister Aasta Foreland
7. NORWEGIAN LUTHERAN DEACONESS HOME, Chicago, Ill., 1138 North Leavitt St.  
 Rev. Martin Norsted, Rector  
 Sister Marie Rorem, Directing Sister  
 Sister Ella Ness  
 Sister Clara Fremming
8. EBEN-EZER MOTHERHOUSE, Brush, Colorado  
 Rev. J. Madsen, Director  
 Rev. Jurgensen

---

### VISITORS

Rev. Ralph Long, D.D., Executive Director National Lutheran Council, N. Y.

Rev. Arthur A. Christiansen, Director Bethphage Inner Mission, Axtell, Neb.

Rev. J. P. Jens, Director Evangelical Deaconess Home, St. Louis, Mo.

Sister Alvina Scheid, Directing Sister Evangelical Home, St. Louis, Mo.

Mrs. Emil G. Chinlund, Omaha, Nebraska

Miss Ethel Chinlund, Omaha, Nebraska

Miss Ruth Linder, Omaha, Nebraska

Sister Gertrude Carlson, Chicago, Ill.

Rev. Larson, Axtell, Nebraska

Mr. Larson, Axtell, Nebraska

Sister Marie Reuss

Rev. C. A. Schaffnit, Detroit

Mrs. C. A. Schaffnit, Detroit

Miss Ruth Schaffnit, Detroit

Miss Esther Schaffnit, Detroit

Sister Sophia Jepson, Directing Sister Emeritus, Baltimore, Md.

Sister Harriet Franklin, Baltimore

Sister Mabel Stanley, Washington, D.C.  
 Sister Amy Bayer  
 Sister Zedina Ross, Philadelphia  
 Sister Mildred Bingamen, Philadelphia  
 Sister Theodora, Grand Rapids, Michigan  
 Sister Matilda Gravdahl, Brooklyn, N.Y.  
 Sister Ingeborg Ness, Brooklyn, N.Y.  
 Miss Selma H. Bjork, Minneapolis  
 Marie A. Rugen, Richmond Hill, L. I.  
 Mr. Martin Lehfeldt, Brooklyn, N.Y.  
 Mr. H. G. Roming, Brooklyn, N.Y.

### Statistical Report

	Total Sisters	Consecrated	Probationers	Candidates	Super-annuated	On Furlough	Leave of Absence	At Deaconess Home	Stations	Fields of Service	
Philadelphia, Pa.— Mary J. Drexel Home and Philadel- phia Motherhouse of Deaconesses-----	121	97	24	1	12	--	--	13	4	16	Loss 6
Milwaukee, Wis.— Lutheran Deaconess Motherhouse -----	60	47	13	5	1	2	--	6	2	7	Loss 4
Baltimore, Md. — Deaconess Mother- house of the United Lutheran Church-----	74	59	15	--	10	1	--	10	--	42	Gain 4
Omaha, Nebraska —Immanuel Dea- coness Institute-----	75	58	12	5	4	--	5	4	9	15	Gain 1
Minneapolis, Minn. —Norwegian Luth- eran Deaconess Motherhouse -----	14	11	3	--	--	--	--	3	2	3	
Chicago, Ill.—Luth- eran Deaconess Home and Hospital--	48	35	5	1	1	1	3	2	2	7	
Brooklyn, N. Y.— Norwegian Luth- eran Deaconess Home and Hospital -----	12	10	2	--	--	1	--	1	3	5	
Brush, Colo.—Eben- Ezer Motherhouse ---	5	4	1	--	--	--	--	2	2	1	Gain 1
*Ft. Wayne, Ind. — Lutheran Deaconess Home and Hospital--	51	--	--	3	--	--	7	3	--	10	Loss 6
	463	372	75	15	28	5	15	44	27	106	

\*Not officially represented.



## **I. Type of Service Rendered by our Deaconesses**

- A. In the Motherhouses and in their Training Schools for Deaconesses**
- a. Executives** 13
    - Teachers 9
    - Clerical work 5
    - House-keeping 11
    - Other activities 10
    - Field Representatives none
  - b. Educational activities connected with courses**
    - Religious Education
    - Sunday School 5
    - Chicago, Omaha and Baltimore sisters in Training all
    - Week Day Religious Schools 2
    - Kindergartens 1
    - Occupational Therapy 1
    - Communion Wafer Dep't. 3
    - Paramentic 2
- 

## **II. Stations**

- A. Hospitals and Schools of Nursing (Lutheran) Hosp.** 35
  - Executives 12
  - Teachers 8
  - Technicians 5
  - Pharmacists 6
  - Anesthetist 1
  - Supervisors 25
  - Housekeepers 19
  - Dietitians 1
  - Christian Service (Bedside visitation with soul care) 3
  - Hospital Social Service 2
  - Clinics or Dispensary 1
  - Private Nursing
  - Office 2
  - Linen rooms 4
- B. In Homes for Invalids and Infirm** 9
- C. In Homes for the Aged** 10
- D. In Child Welfare**
  - Children's Homes 3
  - Day Nurseries 2
  - Child Placement
  - Industrial Schools
  - Hospitals 3
- E. Educational Activities** Kindergarten 1 Girls' School 16
  - Other activities carried on directed by Motherhouses
  - Nursing (Private) 3
  - Evangelistic
  - City Mission Relief Work

### III. In Fields of Service

Not directly operated by Motherhouses

#### A. Institutional

Hospitals	31
Homes for the Aged	19
Homes for Invalids	6
Homes for Epileptic	7
Sanatoriums	1
Convalescent Homes	
Children's Welfare	
Children's Homes	28
Placement	3
Day Nursery	1
Schools	1
Rescue Work (Chicago)	1
Prison Work (Phila.)	1
Girls' Hospices	4
Parish Work	37
City Mission	16
Inner Mission	16
Home Mission	
Jewish Mission	
Foreign Mission	23
Other Activities	

---

#### Summary of Sisters' Service

1. In Deaconess Homes, Training Schools 56
2. In Hospitals 115
3. In Homes for Invalids and Infirm 34
4. In Homes for the Aged 31
5. Among Convalescents 1
6. In Child Welfare, Children's Homes, Nurseries, and Child Placement 47
7. Girls' Hospices 4
8. In Educational Activities 18
9. Rescue Work
- Prison Work (Phila.) 1
- Industrial School (Chicago) 1
10. Inner Mission and Settlements 16
11. Home Mission none
12. Jewish Mission none
13. Foreign Mission—China, 11; India, 2; Africa, 2; South America, 1; Madagascar, 5; Virgin Islands, 2. Total 23
14. Parish Work 37
15. Other Activities—Week day religious schools, Baltimore and Omaha, Communion Wafer Dep't., Omaha and Milwaukee 3; Paramentics, Omaha 2
- Field Representatives none

# REPORT OF RECEIPTS AND DISBURSEMENTS THE LUTHERAN DEACONESS MOTHERHOUSE IN AMERICA

## Receipts

Cash on hand			\$ .64
Philadelphia	Fare Fund	\$89.13	
	300 Reports and Express	57.58	
Baltimore	Fare Fund	89.13	
	100 Reports and Express	19.36	
Milwaukee	Fare Fund	89.13	
	100 Reports and Express	18.99	
Chicago	Fare Fund	89.13	
	100 Reports and Express	18.97	
Brooklyn	Fare Fund	89.13	
	50 Reports and Express	9.88	
Minneapolis	Fare Fund	89.13	
	50 Reports and Express	9.60	
Brush	Fare Fund	89.13	
	250 Reports and Express	47.03	
Omaha	Fare Fund	89.13	
	100 Reports	18.00	
Ft. Wayne	25 Reports and Express	4.98	917.43
Total		917.43	918.07

## Disbursements

Traveling Expenses—			
Philadelphia M. H.		\$200.00	
Baltimore		168.00	
Brooklyn		117.00	
Milwaukee		67.80	
Chicago		62.94	
Minneapolis		61.24	
Brush		36.00	712.98
	1075 Reports and Mailing		199.99
	Postage and Mimeographed Reports		4.00
Total			916.97
Balance			1.10
Worcester			\$918.07

Worcester, Massachusetts, June 11, 1938

ELFRIDA SANDBERG, *Treasurer*

## **HISTORICAL DATA**

### **The Philadelphia Motherhouse**

The charter of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses has been amended, enabling the Board of Trustees to elect three additional members, so that the Board now has three clergymen and nine laymen. In addition the Pastor and the Directing Sister are voting members, and two clergymen appointed by the President of the Ministerium of Pennsylvania and one clergyman elected by the Board of Deaconess Work of the United Lutheran Church, are advisory members

The Rev. August Fischer came to the Motherhouse as assistant pastor on September 13th, 1937.

---

### **Milwaukee, Wis.**

On December 10th, 1937, occurred the death of our oldest deaconess, Sister Martha Gensike. Many years of useful service were given to the deaconess calling by Sister Martha. She served as Directing Sister of the Motherhouse and Hospital from 1894 to 1911 and until within a few weeks of her death was active in the Master's service.

Four probationers were consecrated at a service in the Chapel on January 2nd, 1938.

Sister Katharine Foerster was called to her Eternal Home on April 19th, 1938. She had almost completed fourscore years of life, fifty of them in the deaconess work.

On October 23rd, 1938, and several days following, the 75th anniversary of the hospital will be celebrated.

---

### **Lutheran Deaconess Home, Chicago**

At the General Convention of the Church held in Minneapolis, June 7 - 14, 1938, Rev. Martin Norstad was elected Rector, and Deaconess Marie Rorem was elected Sister Superior, of our Deaconess Home and Hospital. These elections constitute a formal ratification of the previous action of the local Board of Trustees. The installation service will be held Sunday evening, September 25.

A resolution of sincere thanks and appreciation for the long and blessed service and outstanding leadership of Deaconess Ingeborg Sponland, was adopted by a rising vote of the Convention.

November 22, 1936, we celebrated the 25th anniversary in the diaconate of four of our deaconesses, namely: Ragna Nord, Martha Hagen, Hilda Lee, and Oline Egesdal in Madagascar.

On Sunday evening, October 17, 1937, a new sister was added to our number when Sister Mary Simons was invested. At this service Sister Alma Monson was consecrated as a deaconess. A few days later Sister Amla entered a new field of service, going as a missionary to the Colombia Evangelical Lutheran Mission in South America.

### **Immanuel Deaconess Institute, Omaha, Nebraska**

June 15-20, 1937, The Convention of the Augustana Synod and the Women's Missionary Society was held at the Institution. One evening was given over to the 50th anniversary of the Institution. The Alfred Bloom Hall, the gift of the Senior member of the Board of Directors, was dedicated the same evening.

The week of October 3 - 8 was a festive one in Commemoration of the Golden Anniversary of the Institute. Two outstanding programs were given on Wednesday evening. A pageant depicting the history and work of the Institution was given in the Alfred Bloom Hall.

On Friday evening three probationers were consecrated and the oldest of our deaconesses, Sister Bothilda Svensen, celebrated her fiftieth anniversary of admission as a candidate.

---

### **Norwegian Lutheran Deaconess Home, Brooklyn, N. Y.**

The Norwegian Lutheran Deaconesses' Home and Hospital was started in the early eighties under the name of the Norwegian Lutheran Poor Relief Society. Officially, however, we date our beginning as of April 19, 1883, the date on which our first Sister Superior, Deaconess Elizabeth Fedde, arrived from Norway to take up the work of the female diaconate in our City. Incidentally, this was the beginning of the oldest continuous Deaconess work in America.

It is interesting to know that in the call extended to her it is specifically stated that she should be a "Bible Woman" (a term much used in Norway) who should work "among the poor and lost sheep" so they might be won for the "hearing of the word and for God." God richly blessed her labor.

Previous to her coming a house had been rented to serve as a Sisters' Home but in 1885, two years later, we find the young organization renting a larger building to serve in the double capacity of a home for the Sisters (there were more by this time) and as a hospital. This building, too, soon proved inadequate and five years later, 1890, a 3 story, 30 bed hospital was opened. Later on in 1904 a new hospital building, increasing the bed capacity to 90, was erected; and in 1915 an addition, known as the new pavillion, increased the hospital proper to a capacity of 200 beds. In 1909 the present Sisters' Home was erected. Since then numerous buildings have been added including a 5 story Nurses' Home, which may also be called the Educational Building, inasmuch as it houses the School of Nursing Students' Lecture Rooms, and Laboratories.

While the hospital work is called the dominant part of the service of the Institution, the original objective has not been lost sight of. We have already mentioned the School of Nursing (Christian Education). In addition, the Institution conducts a Day Nursery, Fresh Air Camp for children, an active Family Welfare Service and a temporary home for dependent colored children. Thus in 1937, it rendered services, through its various departments, to no less than 30,012 individuals.



Members of the Sisterhood serve on the Mission fields of Africa, China and also in Parish work at home. It is true that the Sisters are few in numbers (twelve in all) but their influence is felt in every part of the work and the Ministry of the Diaconate goes down to the glory of our blessed Master.

---

### **Eben-Ezer Mercy Institute, Brush, Colorado**

Sister Kathrine Mohrsen is now Directing Sister, having taken the place of Sister Ingeborg.

On July 26th, 1938, the "Chapel of Our Merciful Savior" was dedicated at the Retreat House at Evergreen, Colorado. Two smaller buildings were also dedicated there.

---

### **"Some Interesting Opinions About the Deaconess and Her Life and Work. What Can Be Done to Correct Wrong Impressions?"**

*Rev. Martin Norstad*

In a brief consideration of this subject I desire to make my presentation in the spirit of the following passage of Holy Scripture: *"But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."* (1. Peter 3: 15). From the words "Wrong impressions" in the second part of our theme, I take it that "Interesting opinions" in the first part refers to certain erroneous and, perhaps, critical ideas held and expressed by some pastors and lay members of the church, with regard to the Deaconess and her life and work. In discussing the subject I shall confine myself to such "Interesting opinions" and "Wrong impressions" as have come to my notice within my own church group. And I have come across a great many interesting opinions and impressions, especially since becoming Rector of our Motherhouse. I believe that one of the important duties of the Rector is to seek to establish in the minds and hearts of the members of the church the Apostolic and Lutheran foundation and background of the Diaconate as a divinely ordained institution in and under the New Testament church.

In taking up for consideration some of the doubts and criticisms of the Deaconess calling, and in a humble and sincere way try to answer them, I realize that the time at my disposal allows for only a brief and fragmentary presentation of the subject.

In the first place there seems to be a more or less general lack of knowledge and understanding among the rank and file of our people regarding the biblical origin of the Diaconate for women, and of its place as a special branch of service in the Christian Church. This, I believe, is not intentional antagonism toward the Diaconate, but rather a lack of interest due to ignorance or misunderstanding of Bible teaching and early Church History. Very often all that is necessary to set our people right on the subject is to remind them of the many pious women

of the Bible who served in important offices, and whose distinguished service and heroic deeds made them immortal. While women as a rule did not occupy an exalted place in the economy of the Old Testament, yet, we find such outstanding characters as Miriam, Deborah, Hannah, Huldah and others. And, to mention only three outstanding women of the New Testament: Anna the prophetess, "who departed not from the temple, but served God with fasting and prayers night and day, and spake of him to all them that looked for redemption in Jerusalem." Anna served God in the temple, she fasted and prayed, and spake of HIM. Him who was sent of God to bring redemption to a sin-cursed world. Then, in the ninth chapter of Acts we have the beautiful story of the life and work of Dorcas of Joppa, who served the Lord among the poor widows, and was "full of good works and almsdeeds which she did." Her good work was recognized by the apostle Peter, and when she had died the apostle raised her from the dead and restored her to the poor who needed and appreciated her service. Finally, the reference to Phoebe of Cenchrea in the last chapter of Romans, seems to establish definitely that the female Diaconate was a recognized order in the Apostolic Church. The apostle Paul designates Phoebe both as "Sister" and "Deaconess" (Diaconos). We use the same designations today. Phoebe is spoken of as Deaconess of the church at Cenchrea. Paul sends her forth on some official mission, and commends her to the brethren at Rome, stating that she had rendered valuable service to many, including himself.

While seeking to overcome indifference and doubt, and to dispel ignorance regarding the Deaconess calling, it is well to remind our people of the high and holy place given to the Deaconess in the early church, when the Deaconess held a position of honor and opportunity somewhat like that of the clergy. It was not until the church gradually became worldly minded and self-sufficient in its leadership, that the Diaconate of women began to decline. The fact that the Emperor Constantine placed the care of the sick and the poor under the supervision of the state, no doubt, also had its influence in making the distinctively Christian ministry of mercy superfluous in the minds of many. When the church becomes so negligent, and so disobedient to its Lord and Master, as to let the blessed ministry of mercy slip out of its hands unto secular agencies; then the salt has lost its savor.

Besides indifference and lack of knowledge, we also, quite often, meet specific doubts and direct criticisms regarding the Deaconess calling. I shall mention some of these and briefly suggest an answer to each.

1. There are doubts in the minds of some of our pastors as well as lay members of the church, whether the Deaconess fits into the picture of the modern church with its present activities and organizations. If there is doubt about the Deaconess calling as such; its Divine origin and its usefulness to the church; then the answer is clear. God's ordinances are never out-moded. But if the criticism pertains to the more material and practical side, such as kind and amount of training, methods of

work, and fields of service; then let us listen in the spirit of kindness and understanding, for we might find something helpful and constructive even in criticism.

Women, today, are more and more coming to the fore in nearly all fields of human endeavor; Education, business, politics, social service etc. Should not the Church seek to meet this "Spirit of the times" by offering adequate training and opening fields of service for those of its own daughters who are willing and eager to give their lives in the service of their Lord and their Church? Young women who feel in their hearts a special calling to consecrate their lives in the Ministry of Mercy under the guidance of the Church which they love.

Some seem to have a fear that the Deaconess might become a sort of female clergy, bringing her into a field where she does not belong, according to good Lutheran faith and practice. Martin Luther, whose Lutheranism should not be questioned, has this to say about the work of pious women in the Church: "Women who are truly pious are wont to have especial grace in comforting others and lessening their sorrows." — "Now wilt thou say, Is that true that we are all priests and should preach? Where will that lead us? Shall there be no difference in persons? Shall women also be priests? Answer, If thou desirest to behold Christians, so must thou see no differences, and must not say, That is a man or a woman—they are all one, simply Christian people, therefore are they all priests. They may all publish God's word, save that women shall not speak in the church, but shall let men preach. But where there are no men as in the nun's cloister, there might a woman preach to them. This is the true priesthood in which are the three, elements, spiritual offering, prayer, and preaching for the Church. Whoever does this is a priest. You are all bound to preach the word, to pray for the Church, and to offer yourself to God." Luther's exposition of I. Peter, 2.

2. The distinctive garb of the Deaconess is also criticized, or objected to, by some pastors as well as lay members of the church. As a rule, I believe, our Deaconesses themselves are proud and happy to bear the distinctive mark of their high and holy calling. While the garb does not make the Deaconess, nor claim specific divine origin, it can lay claim to long and honorable use in many countries and under all kinds of changes and conditions of society. Should the garb ever prove to be a hindrance in the blessed service of the Deaconess, then the Motherhouse managements and the Deaconesses would surely be the first to seek its discontinuance. It is interesting to find a word by Luther on the subject of a distinctive religious garb. In a letter to the burghers of Herford in Westphalia, dated Jan. 31, 1532, Luther gives this advice with regard to the garb of converted monks and nuns, "Let them retain their religious dress and their accustomed habits which are not opposed to the Gospel." As a rule the critics do not think of the origin of the garb nor of its practical advantages.

3. Sometimes we hear that the Diaconate does not offer broad enough opportunities for service to the gifted and educated young women of modern times. This criticism is certainly due to lack of information about the manifold and varied activities in which our Deaconesses are right now engaged. Proper information will satisfactorily answer this criticism and all other sincere criticisms of the Diaconate as such. If information is the answer, then we ourselves are the ones to see that our people are informed. But it will take more than five minutes at a Church convention to do it!

4. Another "interesting opinion" that has come to our notice quite often recently is to the effect that it is unreasonable and unnatural to require that these fine young women who enter the Diaconate shall remain unmarried. Some seem to be very much concerned on their behalf. This, I am sure, is wasted solicitude. If there are tears to be shed for such a cause let them be offered up on behalf of the many unhappy ones who probably have had no choice in the matter. The Deaconess has seriously and prayerfully considered this matter, and in obedience to an inner call and the guidance of the Holy Spirit has made her own free choice. As long as she is a Deaconess she will find her mind, her heart and her hands so fully occupied in this ministry that there will be neither room nor desire for divided interests. To be a wife, a mother, and a home keeper is a full-time job. So is also the calling of a Deaconess.

Finally, if the Diaconate shall live and carry on its blessed, God-given mission in our Church in the future, there must be carried on an earnest and constant propaganda of information. In women's and girl's organizations, and even in our Sunday Schools. God begins early to call His future servants. Information about the Deaconess calling should be presented to every Confirmation class in our churches, to Junior Leagues and all Young Women's Societies. It would be well if more space could be given to this cause in our Church papers, and more time given at Church conventions both large and small. Should not a short course in Diaconics be given each year at our Theological Seminaries? Or at least a series of lectures on the subject given to each Senior class? It was through such an elective course given by the sainted Dr. G. H. Gerberding at the Chicago Lutheran Seminary thirty-five years ago that the writer became interested in the Deaconess cause.

Finally, and above all, let us who are in this work be faithful in prayer for the cause. Earnest, persevering, pleading prayer! Not primarily that God might change the hearts and minds of those who may be indifferent to the cause, but that we ourselves may be made "meet for the Master's use," and in Him be worthy representatives of this holy calling. Let us take admonition from these words of Scripture: "*Let your light so shine among men, that they may see your good works and glorify your Father which is in heaven.*"







## How Others See the Deaconess

*Sister Elfrida Sandberg*

The deaconess, with a very few exceptions, is held in very high regard. She is looked upon as a devout, consecrated, Christian woman who is making a great sacrifice.

She has chosen to remain single, to forego adorning herself by wearing the garb, to work for a very small salary. These three things: marriage, clothes, salary, are what the majority of women look forward to in our modern society. She foregoes these. She is also looked upon by some as a peculiar woman, and because of this, they think she lacks the ambitions she ought to have.

Regarding her work, the majority of our people look upon the deaconess as one engaged in missionary work, out in the world to work for Christ. Like the missionary, her work, whatever it may be, must only be a means to gain the end. Her dress is solemn, she wears a cross.

"Here comes the church woman," a group of children said of a sister. This remark was also made, "You make me think of God." We ought to be thankful for this high regard and also that people take for granted that we are missionaries, workers to bring in souls to Christ.

This is one reason why almost every candidate who enters comes with this in mind, "I am going into a service where I can devote all my time to work for Christ." Then in five long years of training, sometimes very little time can be given for that purely evangelistic work they have looked forward to. It takes much wisdom to guide them into the diaconate, and we must keep alive that desire of witnessing not only by life, but also by words. The world needs it today more than ever.

The outsider also looks upon the deaconess as one who is to serve the sick and the poor, a person who will be able to do something for them.

When I served as a field representative I often had the privilege of staying in the homes of our pastors and friends of our cause. If anyone was ill in the family or handicapped in any way they would consult me. Pastors would often tell me about sick, infirm, and old in their congregation and ask if I could take time to visit these. "I have brought you a deaconess, you know they are here to help people, tell her what is wrong," etc. Pastors who accompanied me at times would say, "Will you read and offer prayer? I am here so often." This shows that they expect us to have the ability to do something for bodies and souls. Our ability is often over estimated. Again, we ought to be thankful that the outsider and the pastor has this conception of a deaconess.

She is to many a symbol of piety, of service, of sacrifice. The garb is also of help in giving a testimony. That also is one reason why a garbed woman or man must abstain from going into places where such should not be seen. It hurts the cause.



The care of the infirm and destitute makes the strongest appeal. "Why is not the diaconate doing more for these? Why do you go into so much hospital work, etc.? There are plenty of hospitals. Why don't you do more for the physically and mentally handicapped, for fallen men and women? Why is not the diaconate doing more for the outcasts?" This gives one the opportunity to inform the questioner how necessary it is to have the hospital for training for the deaconess. "I didn't know you gave so much scientific training"; the outsider is often like the deaconess candidate; much is expected with little preparation.

Those who are neglected surely should constitute the field for the deaconess. The thought has often come to me that, perhaps, we, like the Methodists, should prepare two distinctive kinds of deaconesses: the evangelistic, who is to serve more as a pastor's helper or missionary, and the institute sister. There is a diversity of gifts.

Our Motherhouse organization and the outsiders who are in the work appreciate our organization, but it is hard for the outsider to see its value.

"It is obsolete," you hear. "Why do we have to deal with the Motherhouse? Can't you choose your own work and go where you are wanted? We like to deal with the sister, directly with the one we engage in our service. If she is capable of holding a position, why not capable of securing her own work?"

"We prefer one we can hire and fire," we also hear. "The nurse, teacher, parish worker, social worker does the same work. Do you think it is necessary to have deaconesses any more? The Bible School offers similar training. The schools of nursing offer the same as in your institute. Our colleges have good courses in social work. I can get the same training at other places and retain my freedom, and work without a garb."

As to fields, we hear, "We could use a parish deaconess; wish we had one; we have so many shut-ins, so many in need of help. Our Sunday School needs almost a full time worker for visitation and instructor for teachers. Can they drive a car, can they teach, take charge of women's organizations, do secretary work?"

"We ought to have a deaconess in our hospital as superintendent of nurses, instructor, as a visitor rendering soul care, etc."

"We need one in our children's home, old people's home, etc."

One effective way of correcting wrong impressions is to have a sister as field representative; another way is to have more sisters out in field service. If we can win the pastors for our cause, adjust ourselves to the program of the church of today without compromising or letting down the true standards, the essentials in the diaconate, I believe the diaconate will still be wanted.

God give us grace to give the testimony of joy and contentment in our service.

*Sister Elfrida Sandberg.*

## SOME ASPECTS OF THE DIACONATE IN EUROPE

E. Theodore Bachmann

When we talk about our Lutheran deaconess work here in America, we are constantly reminded of its roots in Europe. With reference therefore to our own situation, certain aspects of the European diaconate today may prove not only interesting but also suggestive.

In view of the tercentenary celebration of the arrival of the Swedes on the Delaware, it is no more than proper to begin this series of observations with some words on the diaconate in Scandinavia. As it was my privilege last summer to visit the leading Motherhouses in Norway, Sweden, Finland and Denmark, what I shall have to say will not be like the analysis of a specialist; rather, I should like to be regarded simply as a young traveler, familiar with the traditions of the diaconate, who speaks to you of what he has seen and heard and then concludes with some of his more personal insights.

Before speaking of the different Motherhouses I should like to remind you of certain aspects of Scandinavian Lutheranism which bear upon our appreciation of the setting into which the diaconate is there placed. Except for almost microscopic minorities, all the Scandinavian countries are Lutheran. The royal families as well as the state-churches—or, as they are now preferably called, the folk-churches—in these four countries are Lutheran. Yet within this official Lutheranism are varieties and tendencies of personal belief which, if you should segregate them, would remind you of many of those differences which in our own country have led to denominationalism or to disunity within a denomination. But racially, geographically and politically Scandinavia and Finland are unique in Europe: where other races have mingled, where other territories have been overrun by war, or while other governments have been unstable, these smaller countries have remained on a level of integrity considerably above that obtaining elsewhere. This situation, however, should not lead us into a mistaken idealization of the religious temper of the North. So, for example, the real struggle for the Church's existence has in Scandinavia not yet come to a head. Although a general satisfaction with the Church may be a comforting thought, I none the less could not help but sense—as I had in England and Scotland—that such a condition is not the most promising. In Scandinavia, as well as here in America, our Lutheran church must be re-earned before we may really call it our own. And the indifference of the people in the North countries for their Church, the over-size parishes, and the inadequate number of pastors, are but signs pointing toward a necessary re-birth of Lutheranism.

Now if you ask what these Lutheran churches of the North are doing, I could mention such praiseworthy undertakings as the *Inner Mission schools* in Norway, or the rising *City Mission* in Stockholm, or the activities of the Church's *youth* in Finland, or the growing *cooperation between Church and State* in social problems in Denmark. These are

all things which impress the traveler and show him also something of the vigor inherent in Lutheran Christianity when it stands by itself as the religion of a nation.

But beyond these activities you cannot yet find the marks of a great re-awakening of Christianity among the people. And perhaps that is too much to expect; for our inquiry might well be reversed so as to ask: What work is the Church doing which will keep the real character of Christianity before the eyes of the people?

At this question I think immediately of the diaconate. For if you will look into the history of the women's diaconate in the countries of the North, you will find that this work had its origin in the religious revival during the third quarter of the 19th century. The Spirit calling it into life is the same Who gives new life to each person that is born anew. The ideal of personal consecration to Christ for a life of service to others was then something fascinating and adventurous for church people. And as the diaconate grew, it covered differences within the Church of each country and placed before the people a new version of unselfishness. Through God's favor this work has continued and found a definite place in the Church. In the following paragraphs I shall thus describe my observations on the diaconate in Scandinavia.

### Sweden

At the *Ersta Diaconissanstalt*, Stockholm, I was impressed not merely by the splendid location of the Motherhouse, which is on the palisades overlooking the harbor, but especially by the uphill work which Dr. Dick Helander is doing. His task is to bring new life into the institution. When I visited him, he had been at the Motherhouse just a year. The work had a large debt; the number of Sisters had been threatening to fall below 500.

The once few but wealthy givers toward the Motherhouse's upkeep and endowment, had died; now he was trying to enlist the support of a large group of small givers. To this end he organized deaconess societies in the various parishes; their membership is now over 2,000. Through the sale of memorial cards, designed and drawn by certain of the Sisters, as well as of old and rare stamps which are constantly donated to the Motherhouse, its financial needs are now being more nearly met. Then for the sake of attracting candidates as well as for giving younger Sisters the opportunity of freedom, the wearing of the garb during summer vacation has been made optional. Furthermore, in order to facilitate the training of the candidates, new ones are received four times a year: in September, November, January and March. And on September first I saw 26 new candidates arrive. This was an impressive commentary over against the admissions of the previous decade when annually only eight or nine came. The number of Sisters is now about 550. For further publicity Sisters give talks in churches or are sent to summer conferences of young people where they lead study and



discussion groups. In addition, the Motherhouse has its work filmed and regularly sends descriptive pamphlets to all the higher schools.

I should like also to mention the work conducted by Dr. Otto Centerwall at the *Samariterhemmet* in Upsala. In something over 50 years the number of Sisters has grown to more than 400. And where the deaconesses of Ersta are occupied largely in hospital nursing, those in Upsala are doing chiefly parish nursing. Between these two institutions there is a healthy spirit of cooperation, whereby probationers are from time to time exchanged for training purposes, those from Upsala going to Stockholm for more experience in nursing, while those from the capital come to Upsala for courses in social service. Dr. Centerwall, who has now been at the *Samariterhemmet* for 34 years, is a man of tact and understanding. His chief interest is the work of the Church and to this end he tries to make the deaconess an effective instrument. With his broad interests he draws also the needs of the working class to the attention of the deaconesses, familiarizing them with the just or evil aspects of socialism and communism. As he said to me, "The sisters who become parish nurses, should understand not only how to nurse the sick, but also how to enter into their thought-world so that they may with sympathy and understanding bring Christ into their life."

Before leaving the Swedish diaconate let me add one more significant fact regarding the cooperation between the deaconess Motherhouses and the state social agencies. This cooperation takes place in the care of delinquent girls between the ages of 15 and 21. The courts sentence the girls and then hand them over to Homes, nearly all of which are conducted by deaconesses. As yet no secular social agencies have been able to dissuade the state from its confidence in the deaconesses. But the deaconesses, on the other hand, are adequately trained, both through courses at the social service school in Stockholm and by what we should call practical, or clinical training under the supervision of the senior Sisters at the homes for delinquents.

### Finland

Crossing over to Finland you find certain noteworthy differences. The land of Suomi has four Motherhouses with a total of about 1000 deaconesses. In *Helsinki*, Pastor Eduin Wirén introduced me to a new language problem, for there at the Motherhouse—the oldest and largest in Finland—the training of candidates requires the use of two different languages. Some of them come from Swedish families living mostly in coastal Finland and can speak practically no Finnish; while the rest—the majority—are Finns and speak no Swedish. Because of the prevailing spirit of nationalism, the Swedish speaking group must learn Finnish, but not vice versa. Yet in the meantime, during the training period, it is necessary to have duplicate classes for the two language groups. But this problem will one day be obliterated by the fact that Finnish is being taught in all schools within the Swedish language area; so the phenomenon of duplicate training at one Motherhouse will in a decade or so have disappeared.

Going eastward to *Vipurii* you come to a Motherhouse begun in 1867 as a home for needy children. As late as 1906 it had but 12 Sisters, for until then it had been conducted without a resident pastor. The directing Sisters were hard workers but saw no possibilities for the expansion of their work. The pastor of the local German congregation was a regular visitor at the home, but could be of no service to those Sisters who spoke only Finnish. Finally, in 1911, Pastor Nordstrom was called to the institution, and thanks to his untiring efforts the work of the deaconesses was brought to the attention of many new groups. Today *Vipurii* has over 200 Sisters and is still growing. It has an average annual increase of from 16 to 20, although the number of candidates varies from 25 to 35.

Another interesting feature about the work at *Vipurii* is the eye clinic. This is part of a new hospital put up in 1930 at a cost of about \$250,000. It is a marvel of modernity and does invaluable service as the only eye clinic in that area of Finland. And because eye disease—especially trachoma—is a common danger here, the government subsidises the work of the clinic.

Continuing on toward the Russian border, we come to the little town of *Sortavalla*. This is the home of the Finnish Inner Mission and Bible Society. Here nearly all of Finland's Bibles, hymnals and catechisms are printed. People speak of it as the country's strongest bulwark against Russia. But for us another unique feature is the *Deaconess Training School*. This school belongs to the Inner Mission. Twenty-five years ago it was begun as a place for training young women for Christian social service and nursing in the rural sections of eastern Finland. Each graduate of the school received a garb similar to that of the deaconesses, and was called 'Sister.' But she was supposed to find a position for herself and, once having found it, she was to be an independent worker in that community. The Training School thus exercised no more control over her; but neither was there a Motherhouse to which she might return in sickness or for fellowship and rest. Now, after a quarter of a century, with a growing number of older Sisters, the Training School is finding itself forced to consider a change. In a few years a Motherhouse will no doubt be established for the 200 Sisters now working in small hospitals, children's homes, and rural parishes.

In summing up the Finnish diaconate this one thing stands out: the deaconesses in Finland are the pioneers in rural nursing and social work. In 400 of Finland's 600 parishes will be found at least one deaconess. In many cases she must travel vast lonely stretches, on foot, bicycle or motorcycle and in winter on skis or snow shoes. She comes to isolated families, tries to relieve what need she may find, and either nurses the sick or advises the often ignorant peasants and woodsmen how to care for themselves. In doing so she is coming to the people as a representative of the Church. She reminds the people that their Church has not forgotten them. Here, therefore, more than anywhere else, can we see what the diaconate means as a pioneering Christian mission.

For where secular social workers have as yet not even thought of penetrating, the deaconesses of the Lutheran Church have gone on ahead. — And, if you will permit an aside: so has the Church pioneered elsewhere, but secular agencies have often appropriated that work for themselves without recognition or gratitude; while at the same time church people have been unaware both of their Christian history and of their present Christian duty as the fruit of faith and love.

### Denmark

If now we turn to Denmark, the oldest and perhaps most impressive Motherhouse is the *Danske Diaconissestiftelse*, in Copenhagen. Its 350 deaconesses and over 80 probationers are members of an institution which since the time of its founding has enjoyed royal patronage. Begun in 1861 by Princess Louise—who, later as Queen, came to be known as “the mother-in-law of Europe”—this Motherhouse has from the start, and in contrast with all other Scandinavian Motherhouses, received favor and recognition which have given it a privileged history. It, in turn, has made valuable contributions to Danish church life, and its Sisters have become familiar figures both in nursing and in parish work. In addition the Motherhouse received considerable publicity last year when King Christian X. laid the cornerstone of a new half-million dollar wing of the hospital. Financially the work is supported by gifts from a group of wealthy donors as well as from an annual collection which is taken in 75% of the churches in Denmark. Then too, several Sisters are engaged in traveling about the country to interest young women in the diaconate; their lectures include items not only concerning the work of the Motherhouse, but of the diaconate in Europe and even in America, while reference is also made to the development of the inner mission and charitable undertakings of the Church since the time of Franke. Yet in spite of this intensive program of publicity the number of Sisters is at present not growing. Dr. Koch, the Rector, admitted that the favored position of the Motherhouse may be a handicap in interesting young women for its work; for they seem rather to want to devote themselves to a line of service which seems less institutionalized. Nevertheless this Motherhouse was the agency through which modern nursing was introduced into Denmark.

While Copenhagen’s oldest deaconess house may enjoy the protection of the King, a new one, *St. Luke’s Motherhouse*, claims the Queen as its protector. One of the marks of the Danish democracy must not be overlooked at this point: the queen does not regard herself simply as a desirable ornament among the supporters of the deaconess work, but rather—like her grandmother, Queen Louise,—is an active participant. When, therefore, the annual bazaar is held, the queen herself takes over one of the booths and sells. Besides this, she frequently visits the sick in the hospital, especially the children.

Although St. Luke’s is a comparatively new Motherhouse, it has about 200 Sisters, engaged chiefly in nursing. And when you ask: “How do you get along with the other Motherhouse here in the same

city?" the answer is, "We are both doing Christian work, we are both needed, and therefore we both make the necessary adjustments so that we can keep on understanding each other." One thing should also be added, the younger house is less aristocratic than the older; its spirit is fresher, its support is rooted more in popular good will and in the small giver.

Looking over the Danish diaconate these things are to be remembered. Through the Lutheran deaconesses Denmark got its first regularly trained, modern nurses, and also its first parish nurses who, as Sisters of the Church, searched out the poor and ill so that help could be brought them. And now, with the new Danish social security law giving the people the most complete protection and service offered by any country in the world, the deaconesses are wanted as much as ever. For although secular social agencies are taking over an increasing amount of the work formerly done exclusively by deaconesses, nevertheless the deaconesses are still wanted in certain types of nursing and in the parish work of the church. What you can therefore study with profit in Denmark is the generally friendly cooperation between Church and State in the attempt to solve modern social problems. And because the responsible officials in the Church and the diaconate have taken the State into their confidence, an otherwise inevitable hostility has been avoided and understanding generally upheld. Instrumental in achieving such cooperation none perhaps surpasses Dr. Alfred Th. Jorgensen, whose tact and thorough knowledge of the social work of the state as well as of the Church has made him an invaluable personality. To him this writer is indebted for a far better appreciation of the Danish situation than would otherwise have been possible.

### Norway

Completing the circle through Scandinavia, we shall now stop at *Oslo*. Here Sogneprest Riddervold, who in 1933 attended this Motherhouse Conference in Brooklyn, N.Y., is pastor of Norway's oldest *Deaconess Home*. Begun in 1868, as the outgrowth of a religious re-awakening sweeping Norway at that time, it was headed by Cathinka Guldberg. A pastor's daughter, and trained as deaconess in Kaiserswerth, she was for 51 years the Directing Sister. Through her, one may say, the diaconate in Norway received its form and character. Today one is apt to minimise the courage and perseverance which she exercised in making the people of Norway appreciate the deaconess work as something essential to their well-being. But through her and her colleagues the Motherhouse grew. Today it is the largest in Scandinavia, with almost 650 deaconesses, working mostly in hospitals.

On going through the Motherhouse's hospital on the Lovisenberg in Oslo, one is amazed not only with its inviting freshness but also with its completely modern equipment which would put to shame many of our American hospitals. Yet, in modesty, Sisters said to me, "Oh, but your hospitals at home are no doubt much ahead of ours." The policy behind such modernity in Oslo is this: the deaconess hospital is



built and intended primarily for well-to-do Norwegians, for the paying class. But lest one accuse the Motherhouse of not being sufficiently socially minded, I should add that the great majority of the Sisters work in hospitals where the poor are treated. So, for example, deaconesses have for the past 60 years carried on the most important part of the nursing in the Riks Hospitalet—the National Hospital—in Oslo, where 76 sisters are stationed.

It follows that with these vast opportunities for nursing, the deaconesses in Oslo should be rated as the best nurses in Norway. And this is no more than right, for through the diaconate modern nursing was introduced also into Norway. For 20 years deaconesses were the only nurses in Norway. The difficulty naturally remains in keeping the work up to its high standard, for from the secular side there is now great competition. In this connection is an interesting commentary: time and again an especially able deaconess of Oslo may receive an attractive offer from some secular agency, with the promise of high salary and executive position. For the pastor and the Directing Sister of the Motherhouse this is of course a delicate problem; it makes everyone aware of the need of keeping the diaconate free from any but the purest motives. But although some of the 40 new candidates each year are lost to secular agencies, about 75% of them stay.

### Review

In reviewing the situation of the diaconate in the countries of the North, certain facts stand out—which are not simply characteristic of the deaconess work in Scandinavia, but of that work everywhere.

1. Directly or indirectly each Motherhouse received its original impetus from the deaconess work in Germany; in almost every case the first Sisters were trained in German Motherhouses, especially in Kaiserwerth and Dresden.

2. Virtually every Scandinavian Motherhouse was financially supported by wealthy or royal benefactors and thus enabled to begin its work. With the passing of such benefactors, the difficulty arises in interesting the new generation for the deaconess work; for the day of large donations is passing rapidly and the struggle for the allegiance of many small givers is getting under way in all seriousness. If this struggle turns out successfully for the diaconate, one may in the future look for its being more firmly rooted in the mind and affection of the mass of people as something which they have a right as well as duty to call their own.

3. Candidates for the diaconate seldom come from large cities. Most are from rural or small town families. Yet there are noteworthy exceptions especially in Norway and Finland. If we care to analyze this situation further, it would probably reveal—without being unfair to the candidates—that they feel themselves to have greater opportunities in the large cities where the Motherhouses are located. But it must be added that many of the young Sisters find their way back to the country in one or another of the services of the diaconate.



4. Regarding the previous training of the candidates it is a well known fact that most have had an average education. By that I mean they have had the equivalent to our high or junior high school education. Relatively few have been to college, although in Finland you can find perhaps more college graduates in the diaconate than elsewhere. In Norway, on the other hand, most of the candidates have gone beyond the required secular education and, like thousands of other young people, have attended the Bible Schools of the Inner Mission. Here they have had opportunity to learn more about the meaning of the Christian life and so have been drawn to the women's diaconate as an opportunity to live it. Parenthetically, in no country are pastor's daughters prominent among the new candidates. That phenomenon is something characteristic of the past generation; and, as the Training Sister in Oslo explained, "Pastors' daughters very often say to themselves that they want to do more than the deaconesses for the needs of their fellowmen." This leads directly to the next point of emphasis:

5. In no country is there as yet a clergy who really understands the women's diaconate. Certain groups of pastors have long given the work their hearty interest and support. But perhaps the majority have remained indifferent to it. If in Stockholm young pastors are invited to the Motherhouse to become acquainted with the work, and decline the invitation; or if in Oslo or Helsinki or Copenhagen theological students are entertained for a day at the Motherhouse, and later seem to forget that such work really exists, what shall be the answer of the leaders of the diaconate? Perhaps, on the other hand, one might find fault with our dogmatic inertia, with our Church's method of teaching theology more as an intellectual subject to be mastered, than as a way of life to master us. But, "whatever the criticism," remarked Dr. Centerwall, "the diaconate is here to stay, not because it is a man-made institution, but because it is God's way of reminding man of what it means to follow Christ."

6. Finally, characteristic of the Scandinavian diaconate is nursing. We have seen how in each of the four countries of the North the deaconesses were the first modern nurses. In Norway and Finland the deaconesses are almost exclusively engaged in nursing. In Denmark a considerable number are in parish and social work; while, as already noted, a good many are in Sweden conducting Homes for delinquent girls as well as being used by the state as poor-relief visitors.— Here I should like to introduce a point of view which I shall discuss later. The diaconate began with nursing. In Finland and Norway, where the modern tempo has not yet struck as vigorously as in Sweden or Denmark, nursing is still almost the exclusive occupation of the deaconesses. But although it is plain that in the march of events the diaconate will always have a place in the service to the sick and suffering, we must also recognize that, if it is to maintain its dynamic power as a pioneering institution, it must be directed also into other channels. With this opinion Pastor Riddervold in Oslo and Pastor Wiren in Helsinki are in entire agreement.

If we now ask: Where does the women's diaconate show the most strength or promise? the answer is difficult. Yet I am inclined to regard it as stronger in Norway and Finland. Here it is still most active in its original pattern; here it is supported by a population which is more pietistically Lutheran than that of Sweden or Denmark; and here it is as yet less challenged by secular agencies who desire to appropriate its work for themselves. But I should like to repeat that the woman-power of the diaconate there reflects the religious temper of the people as a whole.

### Germany

If, however, we look for an acid test for the strength of the diaconate, we find that today, not in Scandinavia, but in Germany. I should therefore like to include certain observations on the diaconate in Germany at the present time. In that country more than anywhere else secular agencies are trying to compete with the deaconess work of the Church. Going even so far as to organize their own Brown Sisters of the National Socialist Party, the leaders of the state have at least made the attempt to wrest much of the social work of the Church away from the deaconesses. Alarming as this attempt appeared in 1934, when it was just being organized, it has nevertheless become considerably modified. For the government sees that with the present shortage of social workers, it can ill afford to oust the thousands of deaconesses from their accustomed work. Thus an air of toleration prevails, and official statements emanate from the ministries that both the Brown Sisters and the Deaconesses have their rightful place in Germany.

However, this only begins to uncover the serious test which the diaconate in Germany is facing. If deaconesses are tolerated, are Mother-houses allowed to publicize their work in order to secure new candidates? No. For with the dissolution of the Christian youth organizations in Germany went also the opportunity for the Church to make ready contact with the youth. Nazi youth organizations, while not officially opposing the Church, nevertheless take a good deal of the youth's spare time. Except for the confirmation classes, you see rather few children in the churches on Sunday. Among the youth, the Church is unpopular; those who want to go to church may, but at the expense of ridicule from their fellows. Yet there is still religious education in the schools. Although it may be tinged with pagan ideology in certain parts of the country, nevertheless the average child in Germany today still has a better religious training than his contemporary in America who, unless he is enrolled in a Sunday School, can go through his entire education with nothing more than a passing reference to religion or the Bible.

In Germany, therefore, there is still contact between the Church and youth,—if not so outspoken as before. Yet the situation has become serious for youth. At an early age a boy or girl must decide upon his or her personal stand toward such matters as joining the Party's youth organization, on accepting enticing offers to study in higher schools at the state's expense—if he or she shows promise of leadership; on taking or leaving certain ideologies which disagree with those which have been

instilled by Christian parents; of being socially-minded or selfish; of being loyal to convictions or giving in to the pressure of the group. Such questions indicate how early in life the German youth of today is being set before decisive questions; for everywhere these questions and others like them are being asked and discussed.

When a young girl therefore cannot be educated without being forced to think and to decide, the effect is not a bad one. True, there is much one might lament; but until now there have not been lacking young women who have—in spite of opposition and ridicule—decided for Christ and for a life of service in His Name as deaconess. When a young woman in Germany thus decides to give her life a Christian meaning, and when she turns down attractive alternatives in favor of a life of unselfishness, then it is not surprising if the pastors or Training Sisters of German Motherhouses tell you that the calibre of candidates in recent years has been higher than perhaps at any time in the history of the diaconate. Although the number of new-comers may be less, and though stations must be surrendered to other agencies because there is a growing lack of deaconesses, the diaconate is becoming ever more conscious of its real Christian mission.

It is a long time since the emphasis has been placed on mere numbers; and it is long since the Church has stood alone as the only agency to help people in their physical as well as spiritual need. Today the situation is changed. The generations which we may call blessed and without struggle, are in some ways the very ones which enabled the present critical situation to develop. As one pastor said, "We should be glad to live in a time when we have been forced to discover why we should *want* to be Christians."

Because of the Great War, Germany today has 50% less young people between the ages of 19 and 24 than a decade or 20 years ago. From this fact alone it could be shown that in many instances the deaconess work is relatively still growing, or holding its own, not declining. Yet as early as 1910, Rector Bezzel, of Neuendettelsau, spoke prophetically when he said: "The diaconate must be content if its work is forced to grow smaller. I see a day when hospitals and schools will be taken from us. Yet just then our work should become more serious and devoted. For then each deaconess will be brought face to face with a situation which will demand that she examine herself and answer why she is what she is." And he added: "The diaconate stands on a height to which it arose far too rapidly to be wholly genuine. . . . In 20 years or so there may be a massed exodus from the Motherhouses. . . . Thus we want to prepare ourselves for the day when people no longer will want us. . . . Then, driven from our service in the market-place, we must be ready to carry on our work in lonely places to the glory of Christ."

Graf von Luettichau, at the head of the Kaiserswerth Motherhouse, who called these prophetic words to my attention, added: "The problems of the diaconate are not of an organizational nature; they rather lie with our need to be organically alive and bound to Christ. The time is ripe. That places a great responsibility upon us. The question is: are we ripe?"

## Conclusions

If, in closing, I may cite some of the personal insights of which I warned at the beginning, I should like to offer the following:

We must find *a dynamic interpretation* of the deaconess work for our day and its needs. Nursing is valuable, but it can no longer be regarded as the unique service of the deaconess; the same applies to work in institutions such as Homes for the aged or for orphans. Necessary as this work is, it should not monopolize our horizon.

A greater emphasis of the need for *deaconesses in Christian education* and schools is required; for if we desire the decision of young women in favor of the diaconate, we must let them become acquainted with its work before they are too old.

But even before these I should suggest what might be called *deaconesses trained as Christian social missionaries*. They would be a type of social worker acquainted, like their secular contemporaries, with sociology, psychology, hygiene, child welfare, and the principles of nursing. In addition they would have to be devoted Christians, well versed in the beliefs they hold. Such a Christian social missionary might then work in a parish, something like the present form of Parish Sister. Or, she might be put in the service of some social agency as, for example, a regular visitor, and thus show secular workers what Christians can also do. Or, the Motherhouse might make an arrangement with one of the Home or Inner Mission Boards, whereby she might be used to develop the work of such a Board along new lines.

But whatever is done, these principles must be remembered:

*Christian service*, of whatever nature, is spontaneous; it must therefore be *on life's frontiers*—helping a person in sickness, in poverty, in old age; or youth in its decisions; or children in their education.

Such activity is, and must remain, pioneering on the frontiers of life. In this way may be preserved the spirit of both freedom and duty: freedom to help people before they lose their way, and duty to help them when they are lost.

As workers together *in such pioneering they represent the Church in the world*, reminding the world that the Church has love as well as faith and is mindful of human need.

The diaconate will never lack a place in the world, nor will it be without power to fulfill its task, for it is service in God's name and for Christ's sake among our fellowmen.

---

## Is Social Legislation Affecting the Church's Obligation and Work Sufficiently to Require Changes in the Training of Deaconesses?

*Rev. Ambrose Hering, D.D.*

*Executive Secretary, Lutheran Welfare Council, New York City*

Present-day legislation is increasingly reflecting the deep social and economic changes through which we are passing. Those who complain about the many new laws and involved government regulations should look deeper for the cause.



The vast volume of welfare legislation already enacted and that which is yet to come means that our social and economic relationships need readjustment and supervision. Since we are traveling a new path and since in a democracy we follow the experimental method, it is likely that for some years to come, there will be confusion and change in this sphere of social action.

Legislative proposals and laws enacted may be said to peg the gains and losses of our social progress. From 1906 to 1925, our national and state legislatures saw 954,625 measures introduced of which 233,633 were passed. Judicial opinions have become an important factor in modern life. These are significant social symptoms. Christian workers, like other leaders, should understand them.

Whether we like it or not, the "stop" and "go" signs must be obeyed. Even so the heavy human traffic of life must be regulated; regulated to save life and facilitate order.

Any one who serves and works with individuals must consider the regulations and laws under which individuals and society as a whole operate. This applies also to deaconesses.

Social legislation cannot affect the Church's obligations—the Church is under orders from the great Head of the Church and not from any earthly or social force. But social legislature does affect the Church's work and her activities. The world in which the deaconess serves today is not the world of even twenty years ago. Is her training any different?

The deaconess ministers both as one who serves and as one who teaches. As a social worker (one who serves), the deaconess will have to face and solve problems of family desertion, cruelty, non-support, abandonment and neglect of children, illegitimate parenthood, illegal child labor, probation and parole regulations, old age assistance, accident compensation, legal residence requirements, health and sanitation regulations, quarantine provisions, etc. How can a deaconess be Christian in her social relations and how can she serve helpfully unless she is informed, not merely informed but sufficiently trained in the social sciences to be able to interpret the meaning and purpose of current social legislative provisions?

The real question is—how skilled does the deaconess wish to be in her contacts with her clients? Without social work skill, her consecration is nullified and impaired. This is the day of the specialist, the expert and the professional. The Christian practitioner too, must inspire confidence. The deaconess, as one who serves,—must know and understand the procedures of the new profession of modern social work.

This means an appreciation of standards in case work practice, social registration, accurate service records, intelligent diagnosis and the carrying out of plans and joint agreements. This is not social legislation, but it is akin to it; for the professional regulations and standard social work procedures of today are part of our welfare world and while "laymen" may be uninformed and unskilled, no deaconess can afford to be. In



giving her life to the Church, the deaconess has a right to expect that those who offer to train her, will also supply her with the opportunity for adequate training and the development of real skill.

It is possible that there are deaconess training courses which are adequate in their social legislation provisions. Some of them are not. If we are today going to challenge the best of our young Christian womanhood to enter this noble calling in the Church, we must set before them high standards of training, technical as well as religious.

---

### **Is Social Legislation Affecting the Church's Obligations and Work Sufficiently to Require Changes in the Training of Deaconesses?**

*Rev. August Baetke*

In order to see more definitely the implications of increasing social legislation for the training of church workers, particularly the training of deaconesses, it will not be amiss to see this social legislation within the framework of general progress in social thinking and administration, as this progress apparently would necessarily have to go forward, at least in a democracy such as ours.

It would appear that certain definite steps may be traced in this social advance, and I would ask you to permit me to put them before you as I see them.

There are certain rights which we call the "natural rights" of man. We take for granted that everyone should have them. 250 years ago such "natural rights" were liberty and the right of the pursuit of health and happiness, etc. And those statements of the fathers were considered not only the latest but the last word on natural rights by many living then and since.

Justice thereupon consists in guaranteeing and in the protection and the bestowal of the blessings and rights of the individual. And laws are made and enforced to maintain that justice.

But as time goes on some people realize that there are additional benefits which people in general should have, besides those which were considered the self-evident rights by the previous and contemporaneous generation.

And this is the first step of social advance: Individuals begin to agitate for the widening of that circle of benefits which the commonwealth is in duty bound to give to the individual and which are the self-evident rights of the individual. What was considered the special privilege of a few, education for instance, or benefits which were bestowed on the needy on basis of charity, are set forth by these individuals as belonging rightly to all, on basis of common justice. This then is the first step, the agitation of individual reformers.

The second step would seem to be that these demands of individual reformers gain the support of larger numbers, they gain the support of influence groups. There is increased agitation for a wider application of social justice.

Together with this advance as far as the ends are concerned there is also the advance as far as the means are concerned by which those ends are to be achieved: How those benefits are to be bestowed upon individuals, who is to do it, what are the qualifications for such service. Perhaps private organizations have experimented with regard to means in a smaller circle. Certain methods have been found efficient, others are discarded. Training in line with popularly accepted ends and means is thought first of all desirable, then it is demanded. That is the second step.

This is the step within which larger voluntary associations begin to function and increase in power and prestige. The national association of social workers, the Child Welfare League of America, for instance. There have been and are similar associations in the medical sphere and hospital work and in education.

As these groups set up their standards and as they gain in prestige, it is increasingly important to meet the standards. But as long as this step is still in progress, you do not have to meet the standards. You are not thrown in jail for failure to meet them. If clients are willing to trust you, you may still minister to them. However, there is an increasing loss of prestige through failure to measure up.

And then the third step comes about. When the popular demand for the extension of the sphere of social justice and with regard to the means by which the benefits are to be brought to the people reaches a certain point, then legislation sets in. Legislation both with regard to the end and to the means.

I suppose one could make a distinction here. It might seem probable that at first this legislation meets with considerable objection on the part of a large part of the people. But one may suppose that in the course of some years those objectors are silenced and it is simply taken for granted. It is simply a matter of course, and then the sense of popular justice demands that these benefits be partaken of by all. That is the fourth and final step.

It will be remembered, of course, that this scheme is highly simplified as presented here, and that there are many movements, many little currents in the main stream, some further advanced and some yet farther back.

But I think it will help us in seeing where we stand when we view what has been stated about social legislation in the preceding paper against the background of the general framework and within the scheme as presented here.

That the church still has a duty in this field, also where the state has stepped in and is doing work on a larger scale, has been implied by the preceding essayist. This is true in the hospital field, in the care of old people and children, it is probably true in the case of every class of underprivileged.

What we are particularly concerned with in this paper is how the benefits are brought to the people, the demands which are made in the training of those who do the work, the standards of the educational and professional requirements of those who actively participate in this welfare work.

Progress here, as stated above, advance as to efficiency of service, would seem to follow the same steps which we have outlined.

Certain methods of carrying on the work are evolved, perhaps by individuals, they are found efficient, they are adopted more widely. Progressive groups adopt them and demand them. Before long there is a more general demand that the work be done according to those standards and that the educational requirements evolved at the same time be met. And in the course of time legislation is enacted necessitating meeting those demands or ceasing to be engaged in that work at all.

There are other benefits to be derived from meeting progressive professional requirements in the training of workers in the church and the training of deaconesses. There is the actual increase of efficiency by means of more intensive and advanced professional training. There is secondly a heightened sense of adequacy which is very important for most efficient service. There is furthermore the added prestige for the diaconate, without which prestige the diaconate can not flourish and continue to flourish.

But here is something which makes the meeting of those educational and professional requirements not only desirable and advantageous but absolutely essential. When the demands are sufficiently crystalized to become incorporated in laws, then the meeting of these demands is the very condition of the continuation of service in that field.

We have those laws in the field of hospital work. Certain professional requirements must be met as far as the nursing staff is concerned. The same holds true in other branches of hospital work.

But it is especially in the field of welfare work that laws are being enacted now, making the meeting of certain professional standards mandatory. It is not only the case that the meeting of these professional standards is necessary for membership in voluntary national organizations, such as the Child Welfare League or the national association of social workers, but increasingly the meeting of these standards is required by law, so that for instance the licensing of children's organizations and children's homes is dependent upon meeting these standards.

In this situation where does the Motherhouse diaconate stand? If our position today is faithful to the beginning and the history of the Motherhouse diaconate then we stand for the principle of the best possible training not only for faithful but efficient service, we stand for the principle that we desire to lead in efficient service instead of following. And if ever the situation would arise of having to be forced by legislation to raise our standards of professional service, it would mean that we had failed in living up to the ideals and the history of the Motherhouse diaconate. It might be a failure indicating difficulties impossible to

overcome, but it would nevertheless mean a failure. And we shall also remember that legislation is the last step in a development, even as it indicates the last trench which must be held if we are not to be swept out of certain fields.

Undoubtedly many noble efforts have been made also by the Mother-house diaconate of our country, and outstanding successes have been achieved. I think this is true particularly in the hospital field and the caring for the sick. In that field we have helped to lead the way to bring hospital care in this country to its present state of efficiency.

I am wondering though whether also that field will not require very intensive efforts. I think, for instance, that an increasing number of nurses are taking post-graduate courses, and I am wondering how large a proportion of our deaconesses who are registered nurses are taking such courses. (A smaller percentage of the latter group would not necessarily mean less interest in professional advancement; it would probably merely indicate a more insistent demand for deaconesses. But regardless of the reason, the result would be a proportionate lower level of training.) And I am certain that other professions connected with hospital work besides the profession of nursing will demand increasing effects as to meeting professional training requirements. But we have led in the field of hospital care.

But I am afraid that we have lagged particularly in one field, that commonly known as the field of social service, child welfare and the other branches of social service work. I would say this with a very cordial appreciation of what has been and is being accomplished in this field. But it would seem to me that here we have stood somewhat aside from the main course of development in our country. We have not gotten from the main current of development what we might have gotten, and being apart from it we have not been able to contribute to it what we could have contributed. And we did have something to contribute to it. And now legislation is being enacted in line with the main current of development, and we must hasten to catch up.

What are we doing at the present time to meet the demands for increased professional training, including the demands in the field of social service training which legislation is beginning to make increasingly mandatory?

The following information concerning academic work and professional training beyond the regular course of instruction given to deaconesses during the last 5 years was gotten from the five Mother-houses in Baltimore, Chicago, Milwaukee, Omaha, and Philadelphia.

The following number of deaconesses were enrolled in nurses' training schools in the years indicated. (The number in parentheses indicate the number of those receiving the degree of R.N.) In 1933-1934: 13 (3); 1934: 13 (4); 1935: 14 (4); 1936: 17 (2); 1937: 21 (3).

The following were prepared for teaching and library work: 1933: 7 (1 receiving the B. S. degree); 1934: 7 (1 receiving degree in sacred music); 1935: 8; 1936: 6 (1 receiving Ph. B. degree); 1937: 5.



The following were enrolled in post-graduate nursing courses: 1934: 1; 1936: 1; 1937: 8 (1 receiving R. T. degree).

The following were prepared as pharmacists and dieticians: 1935: 1; 1936: 1; 1937: 2.

The following were enrolled in courses of social work and in courses preparatory thereto: 1933: 1; 1934: 2; 1935: 1; 1936: 8 (1 receiving M. A. degree); 1937: 3 (1 receiving social worker's degree).

In addition to the above 1 did college work in 1936, and 2 in 1937, one receiving the B. S. degree in the latter year; and 4 receiving business courses both in 1934 and 1935.

It is apparent that considerable efforts are being set forth. It would seem, however, that the situation calls for increased emphasis and even greater efforts towards more and advanced professional training of our deaconesses. I would emphasize this, keeping in mind, however, two important things. The first is this, that the spirit of faithful consecrated service is always still of much greater importance than any professional training which can be given. I should like to have you permit me to underscore this very definitely. In second place, it may be well to point out that advanced formal professional training is not necessary in the case of every deaconess. But the number must be large enough to give that stamp to the entire service in the eyes of the public, and it must be large enough to open and hold fields of service for all. But keeping those two things in mind, I should like to emphasize as forcefully as I can the necessity of increased efforts on the part of our Motherhouses to provide more formal professional training to the Sisters, particularly in the field of social service work.

A question which will undoubtedly demand extensive consideration is whether it is desirable to make changes in the regular course of instruction for deaconesses with the needs which have been indicated in view. This might conceivably be done in several ways. It might seem desirable to incorporate some of these subjects and some of the professional training into the regular course of instruction. On the other hand it might be deemed advisable to shorten the regular course of instruction in order thus to gain time for subsequent professional training outside of the Motherhouse.

Undoubtedly some adjustment will take place also in the regular course of instruction. But some very serious considerations would seem to me to stand in the way of adopting either of the two possibilities suggested. On the one hand the professional education in the field of social service is graduate work, and even if given by qualified teachers our courses would have to be on the under-graduate level. The courses which we would give in that field would not be recognized nor would they count toward recognition in national agencies. No one Deaconess Motherhouse could conduct a recognized and accredited school for social work, not even all of them together. I am doubtful whether any combination of Lutheran forces in America could launch such an undertaking successfully at the present time.



It would seem that we shall do well to keep the two, our course of instruction and the professional training which we have in mind, separate and apart. The purpose of our course of instruction is distinctive. Its purpose is the grounding of the candidates and probationers more thoroughly in their knowledge of the Bible, the building up of Christian life, the strengthening of the ties which bind the individual to the Motherhouse and of the ideals of Christian service, and the practical training for the work in the fields of labor. I am of the opinion that it would not be well basically to change the course of instruction by the introduction of a large number of courses connected with the subject of social service. The purpose of the course of instruction as outlined above might not be served in that way.

For the same reason I am questioning whether it would be well to shorten the regular course of instruction in order to gain time for subsequent academic and professional training outside of the Motherhouse. A shorter course would probably not serve to fortify as well against the adverse influences of the subsequent training.

Another question which enters in is whether it is advisable in view of the present situation to raise the entrance requirements of the Motherhouses. Most of the young women come to us as high school graduates. The course of instruction covers two years. Four additional years are required for undergraduate study and at least one year of graduate work in professional training in the social service field. Would it be well to demand more than graduation from high school for entrance into the Motherhouse?\*

At the present time one of the five Motherhouses is contemplating a change in entrance requirements so that at least two years of college work will be necessary for acceptance as candidates. The other four Motherhouses are not ready for such a step. It will be interesting to observe and study the developments here, both as far as the number of those entering is concerned and also as to the proportionate number of those remaining in the service. There are surely weighty considerations in favor of raising the entrance requirements. On the other hand by doing so, we would keep many young women who can yet be trained and will be trained, and others who do not need advanced professional training out of the service. For the present it will in most cases continue to be necessary that the Motherhouses provide the training, in the majority of instances both college and the graduate professional training.

No one who has insight into the matter will think little of the difficulties in the way of providing that training which the newer legislation seems increasingly to demand. May we be wise and courageous in facing those difficulties, and with the help of the Lord find the strength and ability to overcome them.

\*During the last 5 years the status of the candidates received by the five Motherhouses mentioned above was as follows: 2 had not completed 8th grade; 5 had completed 8th grade; 4 had completed 9th grade; 1 had completed 10th grade; 2 had completed 11th grade; 59 were high school graduates; 2 were registered nurses; 5 had completed 1 year in college; 6 had completed 2 years of college work; 3 were college graduates.





The 24th Conference  
of  
Lutheran  
Deaconess Motherhouses  
IN AMERICA



MILWAUKEE, WIS.

Wednesday - Friday, June 19 - 21, 1940



*President* . . . REV. E. F. BACHMANN, D. D., Philadelphia, Pa.  
*Vice President* . . . REV. C. O. PEDERSEN, Brooklyn, N. Y.  
*Secretary-Treasurer* . . . SISTER NANCA SCHOEN, Milwaukee, Wis.

# Program

## WEDNESDAY, JUNE 19th

- 8:00 p. m.—Opening Service—Sermon by the Rev. T. O. Burntvedt, D. D., President Lutheran Free Church, Minneapolis, Minnesota, Chaplain of the Conference.  
Words of Welcome—The Rev. August Baetke, A. M., Rector of Milwaukee Motherhouse and Hospital.  
Response for Conference—The Rev. E. F. Bachmann, D. D., Rector Philadelphia Motherhouse, and President of Conference.

## THURSDAY, JUNE 20th

- 9:00 a. m.—Devotions—The Rev. T. O. Burntvedt, D. D.  
9:30 a. m.—Executive Session "How Shall Spiritual Values be Maintained While Pursuing Study for Further Professional Training and for Academic Degrees and Making Application Thereof?"  
Leaders for Sisters' Session: Sister Catharine Dentzer, Directing Sister, Milwaukee D. Motherhouse, Sister Marie Rorem, Directing Sister, Chicago D. Home.  
Leaders for Pastors' Session: The Rev. E. G. Chinlund, S. T. D., Director Omaha Institutions; The Rev. Wm. Wade, D. D., Executive Secretary Board of Deaconess Work, U. L. C. and Pastor Baltimore Motherhouse.  
10:00 a. m.—Plenary Session for Report of Findings.  
10:30 a. m.—"What is the Attitude of Our Lutheran Theological Seminaries Toward the Deaconess Work?" The Rev. Theodore Bachmann, Philadelphia.  
Discussion.  
11:30 a. m.—Business Session: Report of Officers, Appointment of Committees, Election.  
2:00 p. m.—Devotions—The Rev. T. O. Burntvedt, D. D.  
Memorial Service for: Sister Lina Brechlin, Directing Sister, Brooklyn; Sister Tina Petersen, Directing Sister, Omaha.  
2:30 p. m.—"A Brief History of the Lutheran Deaconess Motherhouses in America with some Observations." The Rev. H. L. Fritschel, D. D., President of Board of Directors of Milwaukee Deaconess Motherhouse and Director of Milwaukee Hospital.  
3:30 p. m.—"What is being done and what could further be done to bring the Diaconate before the Young Women of the Church?"  
The Rev. Martin Norstad, Rector Norwegian Deaconess Home, Chicago.  
4:30 p. m.—Conducted Tours of Milwaukee Hospital, Layton Home, Nurses' Home.



# Program

8:00 p. m.—MASS MEETING—Devotions—The Rev. T. O. Burntvedt, D. D.

8:15 p. m.—“The Responsibility of the Church in the Ministry of Mercy and the Place of the Diaconate in its Program.” The Rev. O. C. Mees, D. D., Canton, Ohio.

## FRIDAY, JUNE 21st

9:00 a. m.—Devotions—The Rev. T. O. Burntvedt, D. D.

9:30 a. m.—Executive Session Round Table.

1. “Does the Organization of the Welfare Department of The National Lutheran Council and its Relation to The National Inner Mission Conference Make Re-arrangements of Time and of Programs of our Motherhouse Conference Advisable?”

Leaders: Sister Martha Hansen, Directing Sister of Baltimore Motherhouse.

The Rev. C. O. Pedersen, D. D., Rector Brooklyn Deaconess Home.

2. “What New Demands were made on Our Sisters During the Past Two Years and What Adjustments to the Training Course were made to Qualify Them?”

Leaders: Sister Anna Ebert, Directing Sister of Philadelphia Motherhouse.

The Rev. August Baetke, A. M., Rector, Milwaukee Deaconess Motherhouse.

3. “Is Closer Cooperation, by Our Motherhouses Practical, for Special Training, for Publicity, or in Practical Work?”

Leaders: Sister Olive Cullenberg, Directing Sister of Omaha Motherhouse.

Sister Sophie Thorkildsen, Directing Sister of Brooklyn Motherhouse.

4. Other Questions to be Submitted.

2:00 p. m.—Tour of important Institutions of the City of Milwaukee and Picnic Supper at Lake Park.

## FRIDAY EVENING

8:00 p. m.—PUBLIC SESSION—Devotions—The Rev. T. O. Burntvedt, D. D.

8:15 p. m.—Papers: “How Does the New Deal Social Program of the State Affect the Charity Program of the Church and how can the Work of the Motherhouses Adjust itself to the Same?”

The Rev. C. E. Krumbholz, D. D., Secretary of the Department of Welfare, National Lutheran Council, New York City.

The Rev. E. G. Chinlund, S. T. D., Vice President National Inner Mission Conference.

Discussion.

Closing Devotions, The Rev. H. L. Fritschel, D. D.

## PROCEEDINGS

### OF

THE TWENTY-FOURTH BI-ENNIAL CONFERENCE OF LUTHERAN DEACONESS MOTHERHOUSES IN AMERICA WHICH WAS HELD JUNE 19-21 AT THE DEACONESS MOTHERHOUSE, MILWAUKEE, WISCONSIN.

From the early morning hours until the late afternoon of Wednesday, June 19th delegates and visitors were arriving from the various Deaconess institutions in the United States to be present for the opening of the Conference. There was genuine joy as deaconesses and pastors exchanged greetings after two years and often the wish was expressed that we might more frequently come together.

At three o'clock a special session for Directing and Training Sisters was held at which time many problems were profitably discussed that concern those who are in these positions.

---

### Opening Service

At 8:00 P. M. in the Chapel of Milwaukee Hospital the opening service took place. The Rev. T. O. Burntvedt, D.D., President of the Lutheran Free Church, Minneapolis, Minnesota who had been appointed Conference Chaplain, preached an inspiring sermon using as his text Micah 6:1-8. He brought out vividly that as the children of Israel had been called together by God to reason about the fact that their worship had become meaningless and mere mockery, so we were gathered together in the Chapel for these days to examine ourselves before God and before Christ to whom we have dedicated our lives. Is it not enough to render us speechless that God condescends to come down in His loving kindness to speak to us poor sinners and remind us again and again through His Holy Word that we through His Son and by the power of the Holy Spirit may follow in His footsteps? God is a living reality in our lives and He bestows His greatest blessing upon us by giving us power to perform a consecrated service to Him. For this very reason our lives should be hymns of thanksgiving and songs of praise. **God comes again** and again in our afflictions and sorrows and transforms them into goodness. Just as He was with the Israelites on their journey, so His presence hovers over us from the baptismal font to the grave.

What can we render to Him for this great love? There is nothing worthy as a thankoffering for these blessings. Again in His love and mercy He answers us through the words of Micah 6:8 *"He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"* He requires nothing more than a life fully consecrated and dedicated to Him; a life yielded in obedience to His will and through this service glorifying His name.

We are grateful for the assurance of God's presence and for His distinct and definite instruction to us in His Word. We bow our heads in thanksgiving for the opportunity to rededicate our service

to Him and for enlarged vision, renewed faith and increased strength before returning to our respective fields of labor."

Following the sermon, Pastor Baetke extended a cordial welcome to the Conference in behalf of the entertaining Motherhouse. Greetings were given by the Rev. G. Kempf, President of the Milwaukee Ministerial Association of the United Lutheran Church and by the Rev. W. Gammelmin of the American Lutheran Conference. Rev. E. F. Bachmann, D.D., of Philadelphia, President of the Conference, gave a hearty response after which the service closed with a prayer by the Rev. Martin Norstad, Rector of the Chicago Deaconess Home

### **First Session — Thursday, June 20th, 9:00 A. M.**

The devotional service was conducted by the Chaplain, Dr. T. O. Burntvedt. This most inspiring meditation was based on Luke 10:39-42 and passages from John 11 and 12. Dr. Burntvedt stressed the necessity of sitting quietly at the feet of Jesus in order to receive strength for daily Christian living. "The art of living is a great art—few become famous in it. We must be reborn to become famous in the art of living. All human beings must face, at some time or another, the choosing of the better part as Mary did. The secret of Mary's beautiful life was that she sat often at the feet of Jesus. One of the greatest needs of today is to be quiet and sit quietly before the Presence of Jesus."

"What might Jesus say to us?", we ask. Dr. Burntvedt is certain that He would say, "I am so glad to have you all to Myself so that I can speak to you alone. You are always so busy that it seems difficult to find time to speak to you in this way. I long for a moment to sit quietly with you. Beware that the good things of life do not crowd out the best. Do not let the good become the enemy of the Best." He would speak about Himself to us. (Jesus is the only one who can speak about Himself and not become bore-some.) It is so wonderful that He should reveal Himself to us. He would speak about the justification given us. He would speak about His Kingdom and the task to which He has called us. He would speak about His wonderful plans for the future and give us renewed vision to go on.

We must daily bring our problems to Him and we can do this intelligently, only when we sit quietly before Him.

At 9:30 o'clock the President, Dr. E. F. Bachmann declared the twenty-fourth Conference of Lutheran Deaconess Motherhouses in America to be officially opened in the name of the Triune God.

Approval of the program as arranged by the Program Committee was unanimously given and the first subject was announced. "How Shall Spiritual Values Be Maintained While Pursuing Study for Further Professional Training and for Academic Degrees and Making Application Thereof?"

This subject was discussed in separate sessions, the pastors and directors in one group, the delegates who were deaconesses in the

second and a third group who were visitors of the Conference. A plenary session followed for report of findings, which were as follows:

1. Close contact with God must be maintained through Word and Sacrament, prayer and meditation.
2. There must be constant watchfulness of the inner life.
3. Constant application of spiritual resources and abilities must be made.
4. The Scriptural value of the soul, sin, and salvation must be maintained.
5. Congregations of one's own faith must be contacted.
6. A Christian College should be chosen if possible.
7. A positive Christian attitude must be maintained among fellow students.
8. There must be nonconformity to the world.
9. Keep in close touch with the Motherhouse.

The Church demands that deaconesses be trained. We need not attempt to compete with great universities but must do our best. Faith might be shaken but the individual comes back stronger to meet problems of life. — *Dr. Wade.*

Spirituality is individual. We must send our deaconesses to college. Those who are sent are mature and spiritual values can be maintained. — *Dr. Chinlund.*

Not only the pursuit of higher educational studies, but the very interest in them may lead to such absorption in a subject, which may result in a decreasing interest and joy in devotional life, causing spiritual ideals to suffer. Demands made on the time of the students, crowding even the day of worship, may like the "cares of this world" choke out the good seed of the Word or hinder its development.

"Knowledge shall be increased" is written on the present, and the diaconate must not fall behind; but after every other effort has been made for the maintenance of spiritual ideals, the one thing to be most diligently cultivated during the period of training and in that of making application of it, is the "Seelsorge", the care of the soul, of the deaconess, who though she serves as a consecrated worker in the Church, stands in the same need, yes, in greater need of the ministry of the Word and of more frequent Holy Communion, as do other members of the Church. — *Sister Catharine Dentzer.*

(Sister Marie Rorem's paper printed in full)

The Rev. Theodore Bachmann read an interesting paper on "Currents of Opinion on the Diaconate." (Paper printed in full) Rev. Bachmann asked for frankness in the discussion of his paper, and pastors, deaconesses and visitors responded accordingly. Dr. O. C. Mees said there should be a kind and courageous presentation of fact rather than self criticism. Also opportunities in the diaconate should be stated. Dr. C. E. Krumbholz said the publicity is better now-a-days and cited the book "My Reasonable Service" by Sister Ingeborg Sponland, "Flidner the Faithful" by Dr. A. R. Wentz and "They Followed Him" by N. Ronning. Dr. Chinlund called the paper a broad challenge at a critical moment in the history of the



diaconate. He said there is plenty of publicity and cited the "Deaconess Banner" organ of the Immanuel Deaconess Institute with its 15,000 circulation. "What we need", said Dr. Chinlund, "is deeper re-thinking of the diaconate in all parts rather than making it just a text book program."

Dr. H. L. Fritschel suggested that material on deaconess work be placed in libraries of Mt. Airy Seminary (U.L.C.), Wartburg Seminary, Dubuque (A.L.C.), at Northfield, Minnesota (N.L.C.A.) and at Rock Island Seminary (Augustana) Sister Martha Hanson remonstrated that the text book on deaconess work and other material is antiquated and that no action is taken by the Committee. This is discouraging and something should be done about it.

The President appointed committees on Resolution to be presented in connection with discussions and papers.

The President called a business meeting and at the suggestion of Pastor Baetke the election of officers took place immediately. The result of the election was as follows: Rev. E. F. Bachmann, D.D. was reelected as President, Rev. E. G. Chinlund, S.T.D. was elected as Vice-President and Sister Nanca Schoen was reelected as Secretary-Treasurer.

The secretary reported that the minutes of the 1938 Conference held at Philadelphia, Pennsylvania June 19-21 could be found in the printed report. It was moved and seconded that the minutes be accepted. The motion was carried. The report on statistics was gathered by the secretary. (See printed report for these statistics.)

The treasurer's report was read, an error in the pro rata for traveling expenses explained and the report was accepted. It was voted that \$2.49, the amount needed to make up the deficit, be added to the pro rata of the 1940 Conference as should also the cost for postage, telegrams, etc. The secretary read messages of greeting from the Rev. H. B. Kohlmeier, Superintendent of the Deaconess Home at Ft. Wayne, Indiana in which he expressed regret that he would not be able to attend the Conference; from the Rev. Paul Zwilling, Superintendent of the Evangelical Deaconess Home and Hospital of St. Louis and from Deaconess Alvina Scheid, Directing Sister of that institution, both expressing regret that they could not be with us. At this time it was reported that 26 delegates and 45 other representatives had registered.

Deaconess Martha Schmidt of Bethesda Lutheran Home, Watertown, Wisconsin and Deaconess Lillian Spiker of the Methodist Deaconess Home in Cincinnati, Ohio were introduced to the Conference and a cordial welcome extended to them.

## Second Session

The afternoon session began with a memorial service for Sister Lena Brechlin, Directing Sister of the Brooklyn Motherhouse and Sister Tina Peterson, Directing Sister Emeritus of the Omaha Deaconess Institute.



Sister Lena was born October 7, 1874 at Tousberg, Norway and entered the Motherhouse at Brooklyn on November 12, 1906. Thirty-two years of her life were given in loving service in the diaconate. She entered into life eternal on November 23, 1938.

Sister Tina was born in Lindesberg parish in Westmanland, Sweden March 12, 1864 and entered Immanuel Deaconess Hospital as the first deaconess candidate December 20, 1890. After fifty years of service as a deaconess she passed from the Church militant to the Church triumphant on January 17, 1940.

Dr. Bachmann, in honoring the memory of these faithful deaconesses, told of their long years of devoted service to the Master whom they loved and although they had ministered for years to the "least of these" in their respective fields of labor, yet both had realized fully that in their lives nothing could ever be worthy of Christ's great love. At the close of this touching service, the Sisters' choir together with the members of the Conference, sang "For All The Saints Who From Their Labors Rest".

The Rev. H. L. Fritschel, D.D., read a brief but most informative paper on "Lutheran Deaconess Motherhouses in America with Some Observations". (This paper will be found in full in report. A History of Deaconess Motherhouses in America by Dr. Fritschel, will be printed in book form in a few months and will be of great value to the deaconess work.)

During the discussion which followed the reading of Dr. Fritschel's paper Deaconess Lillian Spiker of the Methodist Deaconess Motherhouse in Cincinnati told interesting facts about the beginnings of their work in America.

The time worn question as to the name "Motherhouse" was again discussed and it was found that seven of the nine members of the Conference use the term "Deaconess Home."

Rev. Martin Norstad, Rector of the Chicago Deaconess Home read an interesting paper "What Is Being Done and What Could Further Be Done To Bring The Diaconate Before The Young Women Of The Church?" (Paper printed in Report) One of the main points of discussion in this paper was that the deaconesses must go in person to the young women and interest them in the work — perhaps more than by speaking about the work, would be the influence of a pure, Christian example.

The group picture of the Conference was taken on the porch and lawn of the Motherhouse after which conducted tours of Milwaukee Hospital, Layton Home and Nurses' Home were made.

### Third Session

On Thursday evening the mass meeting of the Conference was held. After the devotional service by Dr. Burntvedt and the singing of anthems by the Sisters' Choir, the Rev. O. C. Mees, D.D., of Canton, Ohio who recently conducted the Lutheran Emergency Appeal, gave an interesting and inspiring address on "The Responsibility of the Church in the Ministry of Mercy and the Place of the Diaconate in Its Program." Dr. Mees based his address on Matthew 25:35-36 and

pointed out that Jesus, whose example we are to follow had an interest in the blindness of the blind and in the lameness of the lame and He had a remedy for them. Truly God is interested in the body and the soul of man and the church also must be interested in both. The church is the workshop for the building up of the Kingdom of God. We build up high ideals of what the church should do and be and we must remember that an ideal is something that does not work unless we work, and if we would see it fulfilled we cannot stand idly by. The church should minister to the world, rather than expect the world to minister to her. In this way she draws men to her in their need of body and soul. As soon as we accept Christ, He says, "Go and minister" not forgetting the daily communion necessary for the soul. The Lutheran Church in America has the silver and gold to help the suffering ones to arise and walk. This does not mean that silver and gold are necessary, but the spirit necessary for this, is what is most needed.

The hour has come when all the world shall be tempted and tried. We shall have opportunity to prove that we are the children of God. This can be proven, not by the power of gold and silver but by the power of healing the ills of the world. Women, spurred on by love, can do much in this ministry. The deaconess work has never truly been understood in the Lutheran Church in America. There is need for deeper study of this ministry of mercy and we must adapt the service to the Church more and more. Women had the privilege of ministering to Christ Himself. Women have the privilege of serving all the needy in the wretchedness of their bodies and souls. Women have the privilege of lifting many from degradation and despair through their loving service. Does not the diaconate then have a *great* place in this program of the ministry of mercy in the Church?

#### **Fourth Session — Friday, June 21st, 9:00 A. M.**

On Friday morning in the absence of Dr. Burntvedt, the Chaplain, who had been called to his home in Minneapolis, the Rev. Arthur Christenson of Bethphage Mission, Axtell, Nebraska conducted the devotions. The Scripture lesson was from Luke the 10th chapter, and the text for the meditation was "*He was moved with compassion.*" Pastor Christenson said in part: "Tomorrow our fellowship ends. Some of us will return to our hospitals, our work of mercy. We must be moved with compassion. Hearing the Word of God over and over again helps us to be moved with compassion — touched with the feeling of the infirmity of the people among whom we work, we will truly be truly touched."

9:30 A. M. Dr. Chinlund, Vice President, presiding

#### **Executive Session Round Table**

1. "Does the Organization of the Welfare Department of the National Inner Mission Conference Make Re-arrangements of Time and Programs of our Motherhouse Conference Advisable?"

In the absence of the leader, Dr. C. O. Pedersen, Sister Martha Hansen called upon Dr. Krumbholz to give the back-

ground for this discussion. Dr. Krumbholz, explained that a new Constitution was adopted at the National Lutheran Inner Mission Conference in Pittsburgh and that the Conference has become an affiliate of the National Lutheran Welfare Department of the Council. The Conference will henceforth be known as the Lutheran Welfare Conference in America, will meet biennially beginning in 1941, with regional conferences planned in the off years. After a lengthy discussion the matter was referred to the Resolutions Committee. (See the report for findings)

2. "What New Demands were made on Our Sisters During the Past Two Years and What Adjustments to the Training Course were made to Qualify them?" An interesting and helpful paper was read by Sister Anna Ebert on this subject. (Printed in full in report)

Pastor Baetke's remarks were brief but to the point. He said there was an indictment upon us in the diaconate if we are not getting ready for something. The strength of the diaconate may become its weakness. Too much is being done for deaconesses by the authorities of the Motherhouse. There is need of competition in the diaconate. History may become a chain around our ankles. "The love of Christ constraineth us" if sincerely said. The question might be asked "are the authorities measuring up?" (The concensus of opinion on this very important question will be found in the Resolutions Report)

3. "Is Closer Cooperation by Our Motherhouses Practical for Special Training, for Publicity, or in Practical Work?"

Sister Olive Cullenberg read a convincing paper on this subject and Sister Sophie Torkildsen cited instances that prove the benefits derived from this system of cooperation. One Deaconess institution may specialize in a certain kind of work and give training to members of another institution where that particular type of work cannot be provided. Close cooperation of all Motherhouses would be a very practical undertaking for special training, for publicity, and practical work. (See Report for Sister Olive's paper)

A brief business session was called at which time the secretary was instructed to send the greetings of the Conference to Rev. J. F. Ohl, Mus. D., D.D., the first secretary of the Conference; to Sister Magdalene von Bracht of Philadelphia, the oldest deaconess in number of years of service, to Sister Bothilda Swensen of Omaha, the only surviving deaconess who was present at the first meeting of the Conference; to Sister Sophia Jepsen Directing Sister Emeritus of the Baltimore Motherhouse; to the Rev. J. Madsen, Pastor Emeritus of the Eben-Ezer Home of Mercy, Brush, Colorado and to the superintendents of the deaconess institutions at Ft. Wayne and St. Louis; to the Rev. J. P. Jens, D.D., of St. Louis.

Note was taken of the presence of two more visiting deaconesses of Bethesda Deaconess Home, Watertown, Wisconsin.

Sister Ingeborg Sponland, of the Chicago Deaconess Home and senior deaconess among those present, was called upon and gave to

the Conference a challenging message. "To be retired after years of service is like being on a high hill and beholding a beautiful scene. Burdens and cares of the day do not obstruct the view," she said, and then she added "I wish some one would write a book picturing the future of the deaconess work. It holds so many possibilities for service to our dear Lord and Master." Thankful recognition was given to Sister Lena Nelson, Directing Sister of the Minneapolis Motherhouse and to Sister Catharine Dentzer, Directing Sister of the Milwaukee Motherhouse for their years of service and for their contribution to this Twenty-Fourth Conference.

The presence of two foreign missionary deaconesses, Sister Olette Berntsen of the Brooklyn Motherhouse on furlough from Africa and Sister Flora Moe, recently in China, was noted.

Dr. Wade invited the Conference to meet at Baltimore in 1945, should there be a meeting in that year, to help celebrate the fiftieth anniversary of that Motherhouse.

Pastor Norstad and Sister Marie Rorem of the Chicago Motherhouse extended a most cordial invitation to the Conference to meet with them in 1942. As that is the regular time for meeting, the invitation was accepted.

### Recreation

No session was held in the afternoon. Promptly at 2:30 o'clock all delegates and visitors assembled at the front gate of the Motherhouse where busses were ready to take them on a tour of the city. Places of historical interest, and institutions were pointed out and explained. A delightful picnic supper was enjoyed in Lake Park after which there was a period of pleasant fellowship, moving pictures were taken, games were played on the beautiful grounds and a song fest in which all joined with thanksgiving and praise to God for the beauty of the earth and for the privilege of receiving recreation as well as for the privilege of serving Him in the ministry of love.

### Closing Session

The closing session of the Conference was held at 8:00 P. M. on Friday. The subject "How Does the New Deal Social Program of the State Affect the Charity Program of the Church and how can the Work of the Motherhouses Adjust itself to the Same?" proved to be one of the most interesting and educational subjects of the Conference and the papers by Dr. C. E. Krumbholz, D.D., secretary of the Department of Welfare of the National Lutheran Council and Dr. Chinlund, President of the Lutheran Welfare Conference in America provoked much discussion from the Conference. (Papers printed in full)

The conclusion reached in the discussions was that Lutheran deaconesses will be highly instrumental in obtaining relationship between the Social Program of the State and the Charity Program of the Church, as well as in maintaining standards. The diaconate must lend every effort to maintain the high degree of efficiency which it now possesses.

A brief business session was called before the close of the Conference and the matter of the text book for use in the training school for



deaconess candidates, was again taken up. Pastor Baetke was appointed chairman of the Committee to begin the writing of a suitable text for that purpose.

The President called attention to the tragic situation of the Motherhouses in Finland. Some of the deaconesses have been made homeless through the war and all are sorely in need of hospital supplies. There should be a generous response to their appeal for help on the part of our American institutions.

The following report was submitted by the Resolutions Committees:

I. Resolved, in order that the Pastors and the general public be better informed about the Diaconate, it should be the objective of the Deaconess Motherhouses to provide more literature on this subject, and to make it accessible by placing their publications with the libraries of the Theological Seminaries, the National Lutheran Council and the Co-Educational colleges of our Church.

II. Recognizing the advancement in professional training required in all branches of public service, the Motherhouses encourage that such training be pursued by our Deaconesses, without sacrificing the fundamentals of Christian faith.

III. RESOLVED, to send greetings of the Conference to Dr. J. F. Ohl, Mus. D., D.D., Philadelphia; to the Rev. J. Madsen, D.D., Brush, Colorado; to the Rev. J. C. Jens, D.D., St. Louis; to the Deaconess Home at Ft. Wayne; to Sister Magdalene von Bracht, Philadelphia; to Sister Sophia Jepsen, Baltimore; to Sister Bothilda Swensen, Omaha; such greetings to be signed by the President and Secretary of the Conference.

Be it resolved that the Conference continue its present practice of holding biennial conventions at one of the Motherhouses — that arrangements be made to hold Regional Conferences of smaller groups of Motherhouses in the odd year between the biennial Conferences — that a Committee be appointed to attend conferences of the Welfare Department of the National Lutheran Council and present reports, as a regular part of the program of the Motherhouse biennial Conference and that the Motherhouse Conference express its willingness to present similar reports to the Welfare Conference.

(Signed) The Committee	Dr. H. L. Fritschel
	Sister Grace Lauer
	Sister Marie Rorem
	Rev. M. Norstad
	Sister Martha Hansen

The resolutions were unanimously adopted.

The President expressed the gratitude of the Conference for the hospitality of the Milwaukee Motherhouse.

In closing the twenty-fourth biennial Conference of Deaconess Motherhouses, the President expressed heartfelt thanks to Almighty God for peace in our own land and that there might be a more profound understanding of God's love among us and among the people in the nations where there is hatred and war.



## OFFICIAL REPRESENTATION

Nine Deaconess Institutions were officially represented by the following delegates:

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 South College Ave., Philadelphia, Pa.  
Rev. E. F. Bachmann, D.D., Director  
Sister Anna Ebert, Directing Sister  
Sister Grace Lauer, Training Sister  
Sister Marie Aupperle
2. Lutheran Deaconess Motherhouse, 2224 West Kilbourn Ave., Milwaukee, Wis.  
Rev. H. L. Fritschel, D.D., Director  
Rev. A. Baetke, Rector  
Sister Catharine Dentzer, Directing Sister  
Sister Gertrude Aper
3. Lutheran Deaconess Motherhouse of the United Lutheran Church, 2500-2600 West North Ave., Baltimore, Maryland.  
Rev. Wm. Wade, D.D., Executive Secretary, Board of Deaconess Work, U.L.C.  
Sister Martha Hansen, Directing Sister
4. Immanuel Deaconess Institute, 34th and Fowler Avenues, Omaha, Nebraska  
Rev. Emil Chinlund, S.T.D., Director  
Sister Olive Cullenberg, Directing Sister  
Sister Agnes Heglund, Training Sister
5. Norwegian Lutheran Deaconess Home, 1412 E. 24th Street, Minneapolis, Minn.  
Rev. T. O. Burntvedt, D.D., President of Board of Directors  
Sister Lena Nelson, Directing Sister  
Sister Anna Bergeland  
Sister Agnes Fronsdal
6. Norwegian Lutheran Deaconess Home, 4th Ave. and 46th St., Brooklyn, N. Y.  
Sister Sophie Thorkildsen, Directing Sister  
Sister Olette Berntsen
7. Norwegian Lutheran Deaconess Home, 1138 North Leavitt St., Chicago, Ill.  
Rev. Martin Norstad, Rector  
Sister Marie Rorem, Directing Sister  
Sister Bertha Sime  
Sister Caroline Williams
8. Eben-Ezer Mercy Institute, Brush, Colorado  
Rev. M. Jorgensen, Pastor  
Sister Marie Jensen
9. The Bethphage Mission or Bethphage Deaconess Sisterhood, Axtell, Neb.  
Rev. Arthur A. Christenson, Director  
Sister Lillian Larson

## VISITORS

Sister Ingeborg Sponland, Directing Sister Emeritus, Chicago  
Rev. O. C. Mees, D.D., Canton, Ohio  
Rev. C. E. Krumbholz, D.D., Executive Secretary Department of  
Welfare, National Lutheran Council, New York City  
Rev. Theodore Bachmann, Philadelphia, Pa.  
Rev. Oscar S. Weltzin, Minneapolis  
Deaconess Martha Schmidt, Watertown, Wisconsin  
Deaconess Christine Seckel, Watertown  
Deaconess Emma Wehrenbrecht, Watertown  
Deaconess Lillian Spicker, Directing Sister Bethesda Motherhouse,  
Cincinnati, Ohio  
Miss Maurine L. Humphreys, Grant Hall, Milwaukee, Wisconsin  
Sister Marie Anderson, Omaha, Nebraska  
Sister Flora Moe, Chicago, Ill.  
Sister Dina M. Froiland, Chicago, Ill.  
Sister Martha Pretzlaff, Pittsburgh, Pa.  
Sister Clara Fremming, Chicago, Ill.  
Sister Nellie Oleson, Chicago, Ill.  
Sister Alene J. Buchner, Chicago, Ill.  
Mrs. Wm. H. Cummings, Waukesha, Wis.  
Sister Gertrude Carlson, Chicago, Ill.  
Sister Lillie Carlson, Chicago, Ill.  
Sister Tillie Jones, Chicago, Ill.  
Sister Mary Simons, Chicago, Ill.  
Sister Edna Schmidt, Milwaukee, Wis.  
Mrs. Edna M. Kissinger, Milwaukee, Wis.  
Sister Marie Eckhoff, Toledo, Ohio  
Sister Helen Panning, Toledo, Ohio  
Sister Elinor Falk, Columbus, Ohio  
Sister Marie Reuss, Rochester, Pa.  
Sister Marie Idsal, Chicago, Ill.  
Sister Martha Hagen, Chicago, Ill.  
Sister Hildegard Martins, Waverly, Iowa

# Statistics of Lutheran Deaconess Motherhouses in America, June, 1940

	Total number of Sisters	Consecrated	Probationers	Candidates	Retired	On Furlough	Leave of Absence	At Deaconess Motherhouse	Loss by Death	Loss by Withdrawal	Gain	Stations	Fields of Service
Philadelphia .....	122	96	26		11			11	3	3	1	4	18
Milwaukee .....	63	51	12	1	1	2		3	2	2	3	4	7
Baltimore .....	74	62	12	1	10		2	16		2	2	1	43
Omaha .....	76	58	15	3	11		4	5	1		1	10	15
Minneapolis .....	14	11	3					3				2	3
Chicago .....	40	35	5		1	3	2		1	1	1	9	16
Brooklyn .....	12	8	3	1		2		10	1	1	1	7	7
Brush .....	5	4	1					5			1	3	3
Axtell .....	16	13	3					14				2	1
Total number in Conference .....	424	351	80	6	34	4	8	70	8	8	10	12	113
*Fort Wayne .....	58	58				3	10	2		5		9	19
	482	396		16	34	7	18	72	8	13	10	51	132

\* Not officially represented

## Summary of Sisters' Service June, 1940

1. In Deaconess Homes and Training School .....	67
2. In Hospitals .....	101
3. In Homes for Invalids and Infirm .....	20
4. In Homes for the Aged .....	25
5. Among Convalescents .....	1
6. In Child Welfare, Children's Homes, Nurseries and Child Placement .....	26
7. In Girls Hospices .....	4
8. In Educational Activities .....	19
9. Rescue Work (Prison) .....	1
10. Inner Mission and Settlement .....	11
11. Foreign Mission	
China 10	
Africa 4	
Madagascar 4	
Virgin Islands 2	
Puerto Rico 1	
Total .....	21
12. Parish Work .....	39
13. Week Day Religious School .....	2
14. Kindergartens .....	2
15. Paramentics .....	1
16. Communion Wafer Department .....	4
17. Occupational Therapy .....	2
18. Social Welfare .....	2

## TREASURER'S REPORT

Balance brought over from 1936 Conference was \$1.10. Spent for postage and telegram at close of 1938 Conference.

Total amount for traveling expenses of delegates from 8 Motherhouses plus \$31.00 (cost of greeting sent to Kaiserswerth in 1936) was \$541.54, the pro rata being \$67.70.

Traveling expenses of delegates were paid. An error in pro rata, due to wrong figures was reported. Treasurer was granted permission to correct this error through the pro rata of Conference now in session. Expense for postage, telegrams, etc., also to be met through apportionment pro rata.

The number of printed copies of 1938 Conference Reports were sent direct to Motherhouses according to orders for same. It was voted to follow the same procedure for the 1940 Conference Reports.

Milwaukee, Wisconsin, June 20, 1940

Signed

Nanca Schoen, Treasurer

## **HISTORICAL DATA**

### **The Philadelphia Motherhouse**

Sister Grace Lauer's twenty-fifth anniversary as Training Sister was observed by her classes with a reunion and banquet on October 19, 1939.

On December 29th the members of the Board united with the Sisters in honoring Sister Magdalene von Bracht, who had begun her career as a Sister seventy years ago. Sister Magdalene has the unique honor of being the oldest deaconess in America and holding the longest record of active service.

The eighth anniversary of the Lankenau School and the fortieth anniversary of the School of Nursing were celebrated on April 13, 1940.

### **Milwaukee Motherhouse**

A successful campaign for the sum of \$200,000 was completed in April, 1940, for the building of a maternity hospital and for an addition to the Motherhouse.

In October, 1938 the seventy-fifth anniversary of the founding of Milwaukee Hospital was celebrated.

In July, 1939 the ninetieth anniversary of the coming of the first deaconesses to America was celebrated at the Passavant Hospital in Pittsburgh, Pa.

### **Baltimore Motherhouse**

The Board of deaconess work of the United Lutheran Church has the distinction of having three regularly elected women members. (Reported at the meeting held in February, 1939)

A course in Visual Education was added to the curriculum of the Motherhouse Training School in 1939. During the year 1940 it was resolved that only young women having the prerequisites of two years of college could be admitted as deaconess candidates.

### **Deaconess Home, Chicago**

Sister Ingeborg Sponland, Directing Sister Emeritus, and Sister Martha Hagen are living at the Deaconess Cottage near Madison, Wisconsin and are very happy to welcome there all who are in need of rest and recreation, both from the Chicago Deaconess Home or Sisters from other institutions.

On December 3, 1939 the new Chapel was dedicated and was completely paid for on the day of dedication.

Ten deaconesses are serving on foreign mission fields in China and Madagascar.

### **Immanuel Deaconess Institute, Omaha**

During the year 1939 two new fields of service were opened and two Sisters placed therein:

Children's Home at Avon, Massachusetts, Position of matron  
Dakota Hospital, Vermillion, South Dakota, Position of supt.



On January 17, 1940, Sister Tina Peterson, Directing Sister Emeritus, passed away after a lingering illness. Sister Tina had been a member of the Sisterhood for forty-nine years, having been the first deaconess candidate. She served as assistant Directing Sister from 1930 to 1935 and as Directing Sister from 1935 to 1940.

On January 9, 1940, Sister Olive Cullenberg was elected to the office of Directing Sister. Installation services were held on March 10, 1940.

December 20, 1940 will mark the fiftieth anniversary of the opening of the Immanuel Hospital for patients.

### **Norwegian Deaconess Home, Minneapolis**

On November 10, 1939 the fiftieth anniversary was celebrated. A campaign for funds was begun at the time of the anniversary for the erection of a new Deaconess Home.

### **Norwegian Deaconess Home, Brooklyn**

The "Diakonos" is the name of the new publication which will be sent out from time to time. It is a Greek word meaning "a servant" and was used by the early Christians in reference to persons who were set apart to perform special services in connection with their Christian activities. That is the primary purpose of the Norwegian Lutheran Deaconess Home and Hospital and allied organizations.

Sister Lena Brechlin, Directing Sister, was called to her Eternal Home on November 23, 1938 after thirty-two years of faithful service in the deaconess calling, twenty-five of these years she served as Directing Sister.

Sister Sophie Torkildsen was chosen as Directing Sister by the Board of Directors and installed on October 16, 1939.

### **Eben-Ezer Mercy Institute**

After thirty-five years of labor and responsibility as pastor and superintendent of Eben-Ezer Mercy Institute which he founded, the Rev. J. Madsen, D.D., retired from active service in the early part of the year 1939. Rev. M. Jorgensen was installed in September, 1939 as the successor to Dr. Madsen.

### **The Bethphage Mission, Axtell, Nebraska**

This institution became a member of the Deaconess Conference in June, 1938 at the regular meeting of the Conference in Philadelphia.

Bethphage Mission was founded in 1913 by Rev. K. G. Wm. Dahl, an Augustana Lutheran pastor, who from the beginning advocated the organization of a Sisterhood of Deaconesses. The first sisters received training at the Immanuel Deaconess Institute, Omaha and at Eben-Ezer Motherhouse at Brush, Colorado. A training school is now established at the Bethphage Mission and arrangements have been made for their nurses' training at Immanuel Hospital, Omaha. There are sixteen sisters and three probationers. The aim of this colony of mercy: To provide Christian homes for the epileptic, feeble minded, destitute or otherwise unfortunate.

## PAPERS

"How Shall Spiritual Values be Maintained While Pursuing Study for Further Professional Training and for Academic Degrees and Making Application Thereof?" — *Sister Marie Rorem*

"What is the Attitude of Our Lutheran Theological Seminaries Toward the Deaconess Work or Currents of Opinion on the Diaconate." — *Rev. Theodore Bachmann*

"A Brief History of the Lutheran Deaconess Motherhouses in America with some Observations on The Conference of Lutheran Deaconess Motherhouses in the United States." — *Rev. H. L. Fritschel*

"What is being done and what could further be done to bring the Diaconate before the Young Women of the Church?" — *Rev. Martin Norstad*

"What New Demands were made on Our Sisters During the Past Two Years and What Adjustments to the Training Course were made to Qualify Them?" — *Sister Anna Ebert*

"Is Closer Cooperation, by Our Motherhouses Practical, for Special Training, for Publicity, or in Practical Work?" — *Sister Olive Cullenberg*

"How Does the New Deal Social Program of the State Affect the Charity Program of the Church and how can the Work of the Motherhouses Adjust itself to the Same?" — *Rev. C. E. Krumbholz, D.D., Rev. E. G. Chinlund*

## **"How Shall Spiritual Values Be Maintained While Pursuing Study For Further Professional Training And For Academic Degrees And Making Application Thereof?"**

*Sister Marie Rorem*

The subject we have before us is a very vital one, for if spiritual values are not maintained all our training and work is in vain, as far as having eternal value.

There are four methods by which I believe it is possible to maintain spiritual values on their right level:

- I. Choosing a Christian college for training.
- II. Faithful use of prayer and the means of grace.
- III. Non-conformity to the world.
- IV. A positive Christian attitude.

It is a sad fact that so many of the youth of our day must suffer shipwreck of the faith they have in God because of the subtle and undermining influence of instructors in our secular higher schools of learning. And these satanic forces not only attack the youth who are less established, but I'm sure all of us have come into contact with Christians who are older and whose faith one would think could stand this test, but who confess that they well-nigh or entirely lost their faith while attending a university.

It may not be advisable to subject our deaconesses to these dangers. Our synods maintain Christian colleges and if professional training is sought beyond what they offer, there are Catholic universities where such training is available. Catholic universities will not seek to undermine one's faith in God and I do not think they seek to proselyte while one of different faith is in attendance at their schools. One of our deaconesses is attending a Catholic university at the present time and that is her experience.

I'm sure we all hope and pray that the Lutheran church will soon find it possible to offer the training necessary for accreditation in social work in one of our own schools.

Faithful use of prayer and the means of grace is absolutely necessary at all times for the maintenance of a vital Christian life. How much more important it is then to take time with God when the forces of evil seek to overwhelm one. In Psalm 119:9 this question is answered: "Wherewithal shall a young man cleanse his way? By taking heed thereunto according to Thy word."

There is great danger when one is crowded to the very limit with studies and assignments to take just a little time for meditation and study of the Word, and snatch only a little time for prayer. Nothing else can fortify the soul against the assaults of the world, the devil, and one's own flesh, except the strength and nourishment one receives from the Word and communion with God in prayer, and not neglecting the sacrament of Holy Communion. Luther used most time for prayer when he had the most work to do.

We cannot maintain spiritual values if we do not take time for spiritual food, any more than we can maintain our mental and bodily strength without food.

We must take time to be still and know that He is God.

It takes strong conviction and determination to be different. When young people get together the easy road to follow is to be like the rest. Some lose out in their race as Christians because they do not "lay aside every weight and sin which does so easily beset us," as we are exhorted to do in Hebrews 12:1.

There are worldly amusements, for instance, which may be enticing to some, and which may appear innocent, but which will sear the conscience and mar and stunt the growth of a healthy Christ-centered life. I personally know Christians who have greatly lost out in their Christian life because they didn't dare to be different. They began to go as far as they dared in the ways of the world.

Usually if one begins to compromise with the ways of the world it leads farther and farther away from God, and when one is far away from God, spiritual values cannot be discerned.

"In all thy ways acknowledge Him and He shall direct thy path."  
Proverbs 3:6.

One who takes God into account in all his ways will as a consequence have a positive Christian attitude. A half-hearted Christian is an easy prey for Satan and those who are Satan's instruments. A positive Christian is attacked but does not become an easy prey. Haven't we all noticed that the world more often flees from one who has a positive and living testimony for Christ. Or those who may be openly opposing Christ but secretly seeking Him will be drawn to a Christian who has a positive testimony.

Recently a young student who is studying medicine at one of the Chicago Medical Colleges, had been secured as the speaker at our monthly Missionary Society. He told of the many opportunities he had of witnessing to students of the faith he had in the Lord Jesus Christ. He said there were many who in their hearts were longing to know the truth. This young man expects to go to China, but he is making use of his time now to be a "fisher of men" and to help fortify his own faith by a positive and clear testimony.

A glowing coal usually ignites others, and is not apt to be put out by other coals placed closely around it. On the contrary, a smoldering ember is easily choked by other coals. I think this is also true in our contact with our fellow men. And this is especially true when one is placed among those who are antagonistic to Christ.

---

## **Currents of Opinion on The Diaconate**

*E. Theodore Bachmann, Philadelphia*

Every one who is acquainted with the deaconess work knows that this service arm of the Church is momentarily in a critical period of transition. The thought of the diaconate in mid-passage is prompted by the fact that our deaconess homes, begun hopefully by an earlier generation, and growing for a number of years, are now suffering from arrested development, are stabilized at a certain level of attainment, or have slipped into a period of recession.

Obviously, we who are convinced that the great era of the American Lutheran deaconess work lies still in the future, are unwilling to be complacent about this state of affairs.

Before proceeding to the deaconess work itself, however, it will be helpful to consider briefly two derivatives of it. These are the *secular social worker* and the *church social worker*. Familiarity with both of these types, which are engaged in a form of diaconate or service, will thus help to shed light on what we shall later have to say about the work of the deaconess.

### **The Secular Social Worker**

*First*, consider the secular social worker. Aside from all biased opinions and criticisms which may be levelled at her by physicians, judges, institutional supervisors, and others, she represents nevertheless a worldly equivalent to the Christian deaconess. She has thus been trained as a specialist devoting herself to a career of service in the field of human relationships. If, while pursuing her work, she has a creed, it may be summed up like this, "I believe in the state, in progress through change, and in the fundamental goodness of man."

Because her creed is idealistic, she favors each new theory which seems to encourage human nature toward a fuller expression of its inherent goodness. Although she may have lost faith in the past and in much of the present, progress lies with the future, with things new and as yet untried. The friendly aid toward this end, she believes, is not the Church but the State.

With such idealism she cannot square the realistic demands of Christianity. If she knows anything about the central doctrine of the atonement, she may regard it morbid, or certainly unethical. For, as she and her contemporaries see it, it is not God's business to be in Christ reconciling the world to Himself and to give His followers the ministry of reconciliation; rather it is man's business to be reconciling himself to God by emulating — if he so cares — the example of Christ and, by his own good work, qualifying for a hypothetical heaven. She insists that man must be and do good in his own right, and not just by faith accept the sacrificial work of Christ. This is her secular, ethical creed.

Finally, as a social worker, with a good salary, a generally approving public, plus a personal desire to go about doing good, she remains socially minded. Yet she does her particular work from her own free choice, seeking ultimately her own interests first. For this one hardly blames her, because she reflects the mood of secular social service — an ethicised, Christless diaconate.

### **The Church Social Worker**

*Secondly*, consider the church social worker. For the most part her type is found chiefly among Roman Catholics and, especially in the Mid-West, among Lutherans. Other denominations are inclined to attend to the needs of society by supporting various public agencies, sponsoring legislation, boosting community pro-



grams, crusading against current social evils, rather than by dealing directly, through Christian workers of their own, with individual cases. Having made friends with their environment, these denominations — Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians and others — desire to transform that environment wholesale rather than retail.

Among Lutherans the approach is different, centering attention chiefly on the individual. Thus within the ranks of our various social mission and welfare agencies there is a type of worker who stands halfway between her secular sister and the deaconess. In training she approximates the workers of the secular or state agencies. In spirit she may emulate the Christian deaconess. Yet in preparing for her work she probably has lacked sound guidance by the Church, and so her Christian insights may not have permeated her secular points of view or determined her technique. In her person she tends to be a compromise of the Church with the world.

This compromise is reflected in some church agencies where, with the desire to conform, secular standards begin to determine the value of 'Christian' service rendered. The church worker represents our tendency to be conformed to this world, rather than *transformed*. Yet the fault lies less with her than with the Church which seems to trust the secular training school's non-Christian approach to human problems.

The Church's compromise is carried further when its agencies claim that their social service has an added something — a Christian spirit — which secular ones do not have. Yet this is often a pious wish. The church worker may indeed be conscientious and aggressive, in spite of being underpaid. She may even have a trace of the martyr complex about her insofar as she believes that she is making a definite sacrifice on behalf of the Church. Yet the reason for this feeling may lie in the fact that she lacks a definite and transforming experience of Christ and a close sense of unity with His Church. Her loyalty to the Church may be formal, cultural or traditional. Yet this is insufficient to give her dealings with her clients a uniquely Christian character. Like her secular sister she may be wary of broaching religion unless the client asks for it. Questions of sin, the reality of the Word of God, the authority of the Church, are rather referred to the pastor instead of being dealt with as a personal witnessing of the worker herself. Thus the Church even with its own social workers, serving the needy, falls back on a double defensive: the one, that of being pre-occupied with secular standards; the other, that of failing to provide itself with thoroughly trained workers who are at the same time witnesses to Christian truth.

Here, then, are two types of social workers whose function is derived from the older Christian diaconate and adapted to modern secular or church requirements. What has just been said of both secular and church social workers has, of course, been by way of generalization. The above two characterizations represent types; thus there has been no mention of frequent splendid exceptions. Instead, we have been at pains to give an unsparing analysis of

the apparently prevailing type, keeping in mind also the consequences to which their sometimes unpremeditated thought and action may lead them. Beyond this, we need to remember also that the workers themselves are not so much to blame as those who teach and guide them. It follows from this that when we within the Church criticise our own social workers, we do so not with the spirit of malice, nor with an attack upon the workers themselves, but with grave concern for the policy which the Church is following when it deals with the problems of modern society. For here it seems very much as though leadership in meeting the needs of society and in the manner of rendering service has passed from the Church to the State.

In the meantime, it is not for us to extol the deaconess. She wants not admirers but fellow workers. Nor does she feel that she has a corner on the ideal type of Christian service. To that end she welcomes also self-criticism of the kind which will strike at the hypocrites, the escapists, the misfits in her own midst; for the diaconate has such as these just as does any other group of workers.

Yet in the section which follows we take issue with those who believe that the secular and church social workers are sufficient. For there are those in the Church who trust these modern types more than they do the older church-bound form of service. Are they right, or do they misplace their confidence? For an answer let us turn to the deaconess work itself, sketching first its service ideal and form, dealing then with certain current attitudes toward the diaconate, asking finally where its real shortcomings are to be found, and what may be done to correct them.

*The service ideal and form.* More than the deaconess antedates the modern social worker, does the Christian ideal of service antedate the humanistic ideal of contemporary social studies. The true deaconess tries to embody the ideal. By her growing up in the Church, by her calling to full-time service within the Church, by her training in the Motherhouse, by her working in the field for which she is best qualified, she represents — at least (in theory) — a fusion of Christian truth and life. For that very reason she is garbed and then consecrated by the Church, her garb being the outward sign of her inward commitment to Christ, and her consecration the public affirmation of her chosen purpose — a life of full time service and undivided loyalty to her Lord and His Church.

The deaconess is thus no mere exponent of social ethics, like the secular worker, nor a compromise with the world, like many a church social worker. But although this may be the ideal of the diaconate, opinion on it differs among different groups of church people. Suppose we sound out a few of these.

### **The Currents of Opinion**

The laity, for example, have for the most part a very unclear picture of the deaconess. Either they may put her up on a pedestal of piety, or they may devastate her with criticism. In any case they form their opinions on isolated instances, yet their opinions are not always unfounded. So too, there are others who judge from

the angle of the garb. They call it Romish, and automatically associate the deaconess with the nun. "Isn't it too bad," someone will say, "that these sisters aren't free to live like the rest of us?" Or, as some leaders of the Church's youth have put it, "The segregation from society which the garb represents is not attractive to young women who want to be one with their own generation and who dislike being different." Others have put it bluntly, "The normal woman wants a home and will wait for it rather than try to find an escape in the diaconate." Still others have said that they regard the life of a deaconess as too confined. Someone remarked, "The deaconesses are too cloistered. They have their routine work, and all adventure soon vanishes from it. Why, after a while they no longer know what's going on in the world, and what's worse — they don't seem to care." So much for the laity.

Now for the *pastors*. Everyone knows how the pastor of a congregation is in a strategic position to give vocational guidance to his young people. Yet it is also true that a pastor reflects the mood of his time in his counselling. So it is that frequently, although he may know of the deaconess work, he will not suggest it as a type of work suitable for a young woman who wants to enter some kind of Christian service. We may generalise and say that the average pastor when he does his counselling falls in line with the spirit of the times instead of the spirit of the Church. He is too prone to agree that a job should bring the young woman sufficient financial income to make her independent. Thus he may encourage her to go into nursing, teaching, or social service; seldom into the diaconate. An attitude, which in some ways may be typical, was recently expressed by a pastor who said. "I suppose the deaconess work is good for some people. I don't know much about it. But if I'd have some girls in my congregation who just weren't the marrying kind, I might tell them to become deaconesses." Just as some have regarded the ministry as a last resort for social misfits, others so regard the diaconate. No wonder the idea then gains currency in some parishes that to become a deaconess is to escape from the world of reality, of men and things, and to find solace in an unperturbed otherworldliness. But behind the ministers lies one more good reason for their lack of grasp of the diaconate.

The *theological seminaries* are in some ways at fault for the deaconess work being so little known among the pastors. Even in a time when the curricula at most of our seminaries are teeming with a wide diversity of courses there seems to be no attention given the diaconate, except the barest mention that such a work is also carried on by the Church. Now and then, when some candidate for the degree of bachelor of divinity casts about for an obscure thesis topic, he may, as some have done, select to write on a variation of the old theme: the position of women in the Church. In the seminary where the writer attended, the deaconess cause was reserved, like a choice morsel, for the last semester of senior year at which time it was 'fully covered' in a lecture of one hour. One is better than none, which is the practice at some other seminaries with which the writer is acquainted. Yet, in fairness, he must add that at the largest of our Lutheran seminaries the

diaconate is presented in a stimulating way along with courses on Christian sociology and pastoral theology. Nevertheless, the deaconess work, like inner, social and foreign missions, is a relatively new arrival in church circles, and the past century has as yet been insufficient time for giving it theological respectability. For we must remember that the diaconate, like missioning, is practical work and thus is too often avoided by the intellectual and theoretical defenders of the faith. Even so the future seems to hold promise of greater attention being paid to this subject in the seminaries.

### Self-Criticism

If such an increase in attention, however, is to be realized, we shall now have to turn a critical eye upon ourselves.

First, we can certainly not blame entirely the laity, nor the pastors, not the seminaries for their indifference and misconceptions of the deaconess work. For what have the leaders of our work done toward both its scholarly and popular presentation? If people are uninformed or indifferent toward a subject in which we happen to be intensely interested, we cannot hold them up to criticism unless they have wilfully rejected our best efforts to win their understanding and confidence. We therefore must ask ourselves whether from within our ranks there have come forth such writings, studies and popular presentations as would be sufficient to kindle at least the first flush of interest among our laity, pastors and professors. Or, have we been too pre-occupied with the practical and momentary needs of our cause so as to neglect the larger vision of the future? Three key works on the diaconate will by their origin cast some light on this otherwise general neglect. The standard work in German on the diaconate was written about 40 years ago by Dr. Schaeffer, pastor of the motherhouse at Altona, near Hamburg. The most comprehensive work in English was put out about 25 years ago by Dr. Golder, a Methodist. The most concise interpretation of the work of a Lutheran deaconess in America was written many years ago by Sister Julia Mergner, and subsequently translated into English. These, and a very few other works, are helpful as far as they go.

But what has been done of late, to interpret the fascinating life of the deaconess amid the problems of our modern day? Where have we accounts of her service in terms of social missions, parish teaching programs, the techniques of her parish visiting, of her Christian witnessing while nursing; or of her significance in various administrative lines, in conducting the work of children's homes, or homes for the aged? Where, for example, is a college girl who is anxious to fit herself for a career of Christian service, going to find adequate material which will convince her that the diaconate is far bigger than her own idealism and has room for her, as well as for the high school graduate? Might not some concerted effort therefore be made by our Deaconess Conference whereby a long range program of writing, research, and popularising of the diaconate could be put into effect? The pressing nature of our need may make us impatient, yet deliberate and thoughtful action is worth more than impassioned but frothy publicity which often dis-



gusts rather than inspires. Toward this end what can be done in gathering a bibliography of all articles, pamphlets and books which have come out so far on the diaconate, especially in America? And to follow up on this, will it not also be necessary to build up libraries on the diaconate, perhaps one in the East, another in the Mid-West, which may be designated as official repositories of the Conference, where copies of all materials dealing with the diaconate may be filed? Where the papers of the different Motherhouses, as well as their publicity material may be kept available to the interested investigator; where annual reports, anniversary histories, and the like, could be deposited? Perhaps the Conference at this session may see fit to take action by resolution in this direction.

### **Problems and Summary**

Then there are several other questions which can here be mentioned only in passing, yet which must be worked out both jointly and individually by our various deaconess homes. They are such as these:

1. Is the field of work to which the diaconate confines itself too narrow, or do we simply — in certain cases — take too narrow a view of our possibilities of service in a given field?

2. How can we instill the spirit of pioneer adventure into the deaconess work, so that it may not be accused of staying comfortably at home while the world goes begging for Christian social workers who are members of the Church?

3. When formalism begins to set in with the second or third generation of the diaconate, what can we do to keep it from being pressed into a dry form which attracts only dry personalities, if any at all?

4. How shall we cultivate a happier spiritual life among our deaconesses so that they will be more ready witnesses to the faith which they profess? And how can we guide their preparation so that their education may lead to true consecration?

5. In what way can we integrate the diaconate with the larger mission of the Church in the world today? How closely can we observe the needs of our countrymen, win their confidence, and share with them our spiritual resources?

Truly, we have only begun to plumb the depth of service which deaconesses may render in modern society. Besides education and consecration there is a call also for imagination and experimentation. We need to recover some of the resourcefulness of the fathers and mothers of this work; with the help of God's Word and their faith in Christ they took up arms against a sea of troubles. Their forward view won the day for their generation. How much do we see through the eyes of faith for our own day?

To sum up our situation, so much is our bounden duty: to recognize the legitimate place of all types of social service — of the secular social worker, of the church social worker, of the deaconess, being convinced above all that the ideal of service embodied in the christian diaconate is not a monopoly to be jealously guarded but a life to be courageously lived, that its influence may



spread into all forms of aid given to our needy fellowmen. In this we are not alone, for God was in Christ, reconciling the world unto Himself, and hath given unto us the ministry of reconciliation. This is the diaconate at its broadest and boldest, for you, for me, for every follower of Christ.

---

## **The Conference Of Lutheran Deaconess Motherhouses In The U. S.**

*H. L. Fritschel*

The Conference of Lutheran Deaconess Motherhouses in the U. S. was organized in September 1896 after an invitation had been extended by the Philadelphia Motherhouse of Deaconesses in February of the same year to the "Swedish House at Omaha, Nebraska; the Norwegian House, at Minneapolis, Minnesota; the German-English, at Milwaukee, Wisconsin; the English House at Baltimore, Maryland; and the Norwegian Home and Hospital at Brooklyn, New York." Representatives of the Deaconess Motherhouses of Philadelphia, Omaha, Minneapolis and Milwaukee met September 16-18, 1896 and organized by electing the Rev. Prof. Adolf Spaeth, D.D., President, Rev. C. Goedel, German and Rev. J. F. Ohl, English Secretary. The purpose of the Conference was defined as being —

"1. To unite on certain clearly-defined principles concerning the work of the female diaconate, leaving liberty as to minor details.

2. To meet in annual conference to exchange opinions and experiences, and to encourage and instruct each other for the advancement of the common cause.

3. To take a decided stand with reference to other organizations that are at work in this country under the name of the female diaconate.

4. To agree on certain rules which, for our own protection, are to regulate the admission of such persons as may have withdrawn from one of our acknowledged Motherhouses."

The official representatives of the respective Motherhouses were to be: a member of the Board of Directors, the Pastor or Rector and the Sister Superior. Eleven representatives were present at the first Conference. The principles of the female diaconate and the organization of a Motherhouse were the chief subjects of discussion. The first President of the Conference, Prof. Dr. Adolf Spaeth, was the leading spirit in the Conference for 14 years until his death in 1910, and he contributed essentially with his eminent gifts to the development of the Conference.

Since 1896, in 44 years, 24 Conferences were held at all the participating Motherhouses; 5 at Philadelphia, 4 at Milwaukee, 4 at Omaha, 4 at Baltimore, 2 at Chicago, 2 at Brooklyn, 1 at Minneapolis, 1 at St. Paul, and 1 at Columbus, Ohio. 130 papers were presented for discussion at these Conferences, covering a great variety of subjects pertaining to affairs of the female diaconate and its functions.

These Conferences have brought the several Deaconess Motherhouses of different Lutheran Church bodies into close fellowship and cooperation with each other. In fact, it was the first organization in our Lutheran Church in America in which different Lutheran Synods, with but few exceptions, were represented in one cooperating organization. The Conference has kept the Motherhouses organized on the same fundamental principles; it has encouraged the Motherhouses and their leaders in their efforts, and tended to direct the attention of the Church at large to this particular phase of church work, and brought the Motherhouse cause into close contact with the church organizations. The work of the Conference has, under Divine Blessing, not been unfruitful in promoting the Deaconess cause in our Lutheran Church and was a blessing to the participating Motherhouses and their services.

### Observations

1. As to Organization — at the time of the organization of our Conference, the organization of the Deaconess associations presented various divergent forms. There were leanings toward denominational associations of Deaconesses, or free associations similar to the Methodist associations of Deaconesses. For a while the Motherhouse form, as established by Fliedner, was considered by many among the clergy as foreign and not suitable for America. The Conference stood out for a well-organized Motherhouse, in essentials organized on the plan of a Motherhouse, though with adaptations to our church and social conditions in America. For several years this question of the "Principles of the Female Diaconate" or "Its Relation to the Church" were prominent subjects of discussion. The result was that today our Motherhouses, with immaterial modifications, are organized upon the same principles and mode of operation.

The official relation to organized general Lutheran Church bodies presents today not a uniform picture. The Deaconess service, as a rule was initiated within certain church bodies by individual Pastors, and with the exception of Baltimore, without the active participation of church bodies. It may be said, however, that the Motherhouses always worked in harmony with the church, and not in a separatistic spirit. They strove for closer and closer affiliation with the church bodies, the synods. Most of the Motherhouses acquired full recognition by the Church, though they are organized as independent corporations with self-perpetuating boards. Some have succeeded in being taken over by their respective church bodies, as an official part of church work, the same as Foreign or Home Mission work. Of this type is the Motherhouse at Baltimore, which from its beginning was a creation of the General Synod and is now fully owned and managed by the United Lutheran Church thru a Board of Deaconess work. The Omaha Deaconess Motherhouse and its institutions has likewise been taken over by the Swedish Lutheran Augustana Synod. The Chicago Motherhouse, after many years as a separate corporation, has become fully associated with the Norwegian Lutheran Church in recent years and is now the recognized Motherhouse of

this church body. There are therefore three Motherhouses in our Conference which are owned by the larger church bodies and operated thru Boards elected by the Church.

There is another, second group, which has close, definitely established and recognized relation to certain church bodies, while they maintain their individual organization and corporation. They elect their own Boards of Directors, either by the corporation or by self-perpetuating boards. So, for instance, Philadelphia has its own corporation and a self-perpetuating board, which seems to be the only possible mode of organization on account of the charter and the endowment. The relation to the church has, however, become very close, by the membership in the Board of Managers of specified members of the Ministerium of Pennsylvania and the United Lutheran Church.

What is now the Milwaukee Motherhouse was established by Dr. W. A. Passavant, in fact as an organization for serving the Passavant Institutions. For a long time it was the "Institution of Protestant Deaconesses, Pennsylvania" that held the title of the institutions and administered their affairs by a self-perpetuating board of 5 members. There was very little relation to the church, excepting that only Lutherans were eligible. I will not go into the long story of the reorganization within recent years and the gradual approach to closer church relation. When the separation of the Eastern and Western institutions was brought about, the Motherhouse drew near the former Synod of Iowa by organizing as a congregation of the Wisconsin District of this Church body and restricting the Board of Managers to members, both clergy and lay, to this Synod. After the creation of the American Lutheran Church, the same terms applied to this church body. While the Motherhouse now maintains its separate corporation (even from the hospital), it is fully recognized by the American Lutheran Church, as its Deaconess Motherhouse, and at the General Convention the American Lutheran Church receives the report of this Motherhouse. The Board of Managers must be, according to its charter, members of the American Lutheran Church.

I am not able to give a detailed report on the organization of the Motherhouses of Minneapolis, Brooklyn and Brush, but assume that these have their own individual charters and corporations, which attach them in some form or another to their respective church bodies.

It will be noted from the above that during these years great progress has been made, not only in the recognition of the Deaconess work as a church work, but also towards the incorporation of the Motherhouses in the recognized official institutions of the church.

The question may be submitted — is such closer relation of the Motherhouses essential, beneficial, or too restrictive for the free exercise of the functions of a Motherhouse.

2. Executives — As to the executives, we have to note the many changes of Pastors and Sister Superiors since 1908. Again and again, in looking over the brief historical notes in our Conference Reports

we find removals by death and some resignations. Chicago had 3 vacancies filled in the Pastorate, Milwaukee 3, Baltimore 2, Omaha 1, Minneapolis 2, Brooklyn 1, Brush 1. Philadelphia alone stands out as having no change throughout these years 1909 to 1940 in the Pastorate. And likewise among the Sister Superiors there were changes by resignations, death, Philadelphia 3, Milwaukee 1, Baltimore 1, Brooklyn 1, Chicago 1, Omaha 0, Minneapolis 1, Brush 1. They rest from their labors, but their work do follow them.

### Where Deaconesses Render Service

1. In Deaconess Homes and Training School .....	67
2. In Hospitals .....	101
3. In Homes for Invalids and Infirm .....	20
4. In Homes for the Aged .....	25
5. Among Convalescents .....	1
6. In Child Welfare, Childrens Homes, Nurseries and Child Placement .....	26
7. Girls' Hospices .....	4
8. In Educational Activities .....	19
9. Rescue Work (Prison) .....	1
10. Inner Mission and Settlement .....	11
11. Foreign Mission	
China — 10	
Africa — 4	
Madagascar — 4	
Virgin Islands — 2	
Puerto Rico — 1	
Total on Mission Fields .....	21
12. Parish Work .....	39
13. Week Day Religious Schools .....	2
14. Kindergartens .....	2
15. Paramentics .....	1
16. Communion Wafer Dept. ....	4
17. Occupational Therapy .....	2
18. Social Welfare .....	2

3. New Building—There was a marked activity in expansion of the service by new buildings and replacement of old structures. New Deaconess Motherhouses were built in Omaha and Chicago. New hospitals or additions of considerable size were built in Omaha, Chicago, Milwaukee, Minneapolis (Nurses Home), Brooklyn, Philadelphia built cottages and T. B. Preventorium, Baltimore cottages, Brush cottages. The total amounts spent for such new institutions amounted, as reported in our Conference Reports, to hundreds of thousands of dol-



lars. According to the 1937 Lutheran World Alliance, the annual expenses by Deaconess Motherhouse conducted institutions amounted to \$649,857. The valuation of the Motherhouses, including their hospitals, where such are owned by the Deaconess corporations, amounts to \$4,892,803. The largest is Milwaukee, with \$1,725,200, and the next Chicago with \$805,430, and Omaha with \$743,789 — three others with about \$400,000 — Brooklyn, Minneapolis and Baltimore and Philadelphia between \$250,000 and \$300,000. During the last two decades there has been a phenomenal development of hospitals in the United States. For a while a daily average of a million dollars was spent in new buildings. The Deaconess hospitals and allied institutions have contributed their share in this particular field.

The question may be asked—should our Deaconess Motherhouses concentrate their activity and services as much as heretofore upon hospitals or should they seek other fields of merciful ministration in the years before us?

As we look to the future of the Deaconess work in our Church and country, we thank God for the strength given us to do something to the upbuilding of His Kingdom and take courage.

---

### **"What Is Being Done, And What Could Further Be Done To Bring The Cause Of The Diaconate To The Attention Of The Young Women Of The Church?"**

*Martin Norstad*

The Diaconate was instituted by the Holy Spirit, through the instrumentality of inspired men during the early beginnings of the Christian Church. Therefor we consider the Diaconate a holy calling into which no one should enter without the feeling of a definite inner call to give ones life to the Lord and to the Church in full-time service. For this reason our Motherhouse Managements cannot do as other educational institutions, go out and urge individuals to enter this calling. However, we cannot expect even the most earnest and consecrated young women of the church to understand or accept a call to a service that they know little or nothing about. Furthermore, we have no right to expect the Lord to do *for* us what could and should be done by us. We owe it to the Lord, the church and the young women of the church to give the fullest information about this most important and beautiful branch of Christian service.

Much is already being done in this direction. But we are convinced that a great deal more could be done to bring information in such a general way, and to such an extent, that all young women of the church who might be seriously thinking of offering their lives in full-time service to the Lord might know just what their own church has to offer, both in training and in opportunity for service after they are trained.

### **What Is Being Done?**

In order to ascertain as nearly as possible what is now being done by the several Lutheran Motherhouses to get information about



the Diaconate to the young women of the churches, I have sought to contact, either in person or by letter, leading representatives of the various Motherhouses. The following is a brief summary of the results of such inquiries.

1. All Motherhouses have access to the columns of their official Synodical papers. This brings information to all pastors and into many homes. Let us not fail to recognize that the church paper is still a good channel for this type of publicity.
  2. All Rectors have opportunities to address large and small church groups, conventions, Bible Camps, etc. We are sure that these opportunities are gladly accepted so far as time and strength will allow.
  3. All Motherhouses have many calls for a Sister to address some womens' or girls' convention, Luther Leagues, Student groups, Bible Camps, Mothers and Daughters Banquets and other important meetings.
  4. Nearly all Motherhouses publish their own paper with regular news about the institution and its work. The mailing list varies with different institutions from a few hundred copies to 10,000 by one institution and 7,000 to 15,000 by another.
  5. Four institutions report that they send literature to all the pastors in their Synod more or less regularly.
  6. Three make use of moving pictures. Certainly an interesting and effective way of bringing the Diaconate to the people.
  7. Some prepare special circulars for distribution at schools for girls.
  8. One or two Motherhouses have had a Sister out in the church for a longer or shorter time with good results.
  9. Two Motherhouses have the benefit of a Synod wide Deaconess Sunday, furnishing programs and other literature to the extent of 300,000 copies per year.
  10. Several Motherhouses invite various church Boards to hold their meetings at the institution, thus interesting many church leaders in the cause.
  11. One Synod has a Synodical Board for Deaconess Work with a full-time Executive Secretary. Two Motherhouses receive the benefit of this Board and its Secretary.
  12. The Women's Missionary Federation of at least one Synod annually elects a Deaconess Secretary who keeps in touch with the Motherhouse and furnishes information to the women of the church through the W. M. F. columns of the church paper.
- There are, no doubt, also other important activities for publicity carried on by the various institutions.

### **What Could Further Be Done?**

From the foregoing we note that a considerable amount of publicity is carried on more or less regularly by all Motherhouses. In

many cases these activities could and should be further emphasized and extended.

1. Attractive literature on the Diaconate, full of information and interestingly written, should be placed in all libraries and reading rooms at our church schools.
2. Arrangements should be made to hold a series of lectures on the Diaconate at our Theological Seminaries. We believe it would be most effective if such lectures could be given by some direct representative of the Motherhouse. Such a representative would be in position to conduct open forums in connection with the series of lectures. Packets of Deaconess literature should be given to all theological graduates for their information and for reference when young women come to consult their pastor with regards to the choice of a life work.
3. A Deaconess in the field. Preferably a younger Sister who is properly qualified, to present the cause before large or small groups of women and girls at Conventions, Bible Camps, Schools and local congregations.
4. Educational requirements are gradually being raised in all fields of Social Service. In order to hold our ground and fulfill our mission in various branches of Inner Mission work we shall more and more be in need of Deaconesses with College training. We are convinced that there are many christian young women at our church schools who would welcome full information about full time christian service under the guidance and direction of their church. Would it not be profitable to the cause and helpful to some of our earnest minded young women at college to have some qualified representative of the Diaconate spend some time each year at our colleges and secondary schools? We believe that in most cases the school authorities would be glad to give opportunities for presentation of the cause with public addresses, personal interviews and distribution of literature.
5. For many years there has been a clamor for more up-to-date and usable text material for our training schools. It certainly is embarrassing to the Rector and Training Sister to have to tell eager young women who enter training that there is not a single book on Deaconess work suitable as a basis for instruction in Diaconics. Our students are certainly entitled to more than mere class notes for present and future reference on the important subject of Diaconics. No doubt our pastors and many other interested members of the church would welcome such a book. It is fondly hoped that this conference will take steps to remedy this need in the near future. We have in mind a work which would adequately present the Diaconate in all its phases for our churches and for our times.

Finally let us continue to pray with increased earnestness that the Lord of the harvest will send forth workers also in this so important field of service in His kingdom.

## Trends Which Are Making New Demands On Our Sisters

*Sister Anna Ebert*

The trends and events of to-day are the results of past experience as well as of varying conceptions of both present and future needs. The Diaconate in the Lutheran Church of America is comparatively young. Like all youth it has been thru the experience of feeling its way, of experimenting, of trying out standards, and then perhaps, abandoning them for something better. It may have been the outward signs of the period of adolescence which called forth the comment recently heard that deaconesses seem like children playing at big business.

To attempt to bear the responsibility of "big business" is not a reproach. To guide the destiny of the Diaconate and of deaconesses is a big business. In these days when so many stand ready to tell us we are inept and out-moded is the Diaconate able to guide its destiny we ask? I think we are but I believe we need to give more serious thought to the formulation of our service programs, to the choice of wise and courageous leaders, and to the development of methods of measuring our progress. We need to encourage ourselves by a just evaluation of our achievements and then to keep going in the right direction.

Three factors seem to me to be of outstanding importance in their influence on the present and future development of the Diaconate —

1. It is hardly necessary to point out that our present trend in advancement toward a basic education on a better than high school level, is in general in the right direction but we should be asking ourselves whether we are laying a thorough foundation.

When we take into account that the deaconess of the future has the obligation of passing on information by the written and the spoken word, we will want her to have a sound grounding in psychology as a basis for her specialized knowledge in mental hygiene and vocational guidance, a sound grounding in economics to appreciate the problems of those she is planning to help and an adequate grounding in sociology to help her to apply her teaching along social lines.

The deaconess of to-morrow is interested not only in giving skill at the bedside, in the home, the Sunday School, the camp, etc., in accordance with ever-changing technique, she is interested in a ministry of love on all levels. She must often be the go-between between our educational systems and the home. She must be the go-between in court cases which are apt to arise thru ignorance. She must build up health in camp. She must have genuine breadth of culture, with maturity and wisdom to win the respect of the young people of the parish who have more general knowledge than experts in these fields had a generation ago. We need not point out that as a basis for that all around ability the deaconess must have a firm foundation. Wisdom must be blended with culture and force of character to produce the spiritual power which gives her life its true value.

The qualifications and the competency of the deaconess are not mere individual properties; they are the nucleus of institutional in-

fluence and power which may be used either constructively or destructively.

There are those who hope that in time there will be a regulating agency with governing influence. High schools and colleges take pride in meeting academic standards that are superior to legal requirements and we may hope that the vision of Deaconess Motherhouses will be superior to imposed regulations of any accrediting body. There is need for rigid support of basic standards. Schools of Nursing and other schools have gradually raised their requirements and that itself is a valid reason for raising the requirements for the preparation of the deaconess. The level of the preparation of the deaconess must automatically rise as the level of the preparation of other allied professions rise.

In this connection we pause to pay tribute to the many women in the Diaconate who have developed into admirable leaders thru their own efforts. They are pearls of great price in our institutions. It is still possible for an ambitious woman to achieve distinction without the benefit of formal education and such I would not like to see debarred from the Diaconate to-day. The opportunities for social and professional and religious interaction in our Motherhouses are superior even though it is not easy for the average person to take advantage of these opportunities.

2. It is a most encouraging sign of professional health that our Sisters are more deeply concerned with the *quality of Christian service rendered* than ever before. With incessant pressure upon every side, there is the central soul-satisfying fact that above all else deaconesses are profoundly concerned about *how they can best serve the Church and how those who need them can get the benefit of the best they have to give*. This implies greater emphasis upon the position of the deaconess in the Church and how she can secure preparation for giving a finer type of service than has before been possible.

We may well ask ourselves, has the Diaconate been too ready to wait for other groups to do the planning? Do we tend to let the world about us cut the patterns for our services? If we leave too much of the shaping of deaconess service to others, can we hope to retain the place of the Diaconate as the hand-ministry of the Church? The time has come for dynamic leadership.

It is essential that thru study and original researches in our own field, our knowledge and our methods be kept abreast of the demands upon the Diaconate. Others may define what they want of deaconesses, but we should be secure in the knowledge, that we know how to build plans for ourselves. This trend has not yet the force of a really powerful current.

In so far as the quality of service depends on education, to that extent we can heighten its quality. We do well not to shatter the finest accomplishments of the Diaconate of the past, much less may we allow these accomplishments to ensnare us. Sensitive to current needs, aware of newer developments, we will blend the best from the past with what vision now enfolds. We must conserve, we must create.



If ever we live in a time when souls were tested, it is at present. If ever the Diaconate can make a contribution it is now when men seek stability and courage and strength. As we fashion our programs of study we must remember that refined intelligence, disciplined will, chased emotion are fundamental to the mastering of the best our age has to offer, regardless of mechanical development or craftsmanship.

The prescribed courses in religion must continue our curriculum core. Around this axis must be grouped such other courses as the practice of the best American schools preparing religious leaders suggest. Many of our deaconesses fail to-day because they lack a character of flexibility and strength. We have not succeeded in helping them to transcend the problems and needs of our successive existence, they are not partners "in the one august enterprise of the Spirit". Their interests have not become identical with those of the supernatural world. St. Paul says "That they which live shall no longer live unto themselves . . ." "if any man be in Christ, he is a new creature."

In all our striving to measure up to standards, we must retain a larger place for the withdrawal of all feverish intensity from our work which is supposed to be work for Him so that it becomes more and more His work in us. "The glorious majesty of the Lord our God be upon us." Then our handiwork will prosper; not otherwise. Then we will have a happy spiritual life and live our convictions courageously.

I am concerned lest the Diaconate lose the faithfulness, humility and self-oblivion, which is the response to the pressure of God; the meeting with an eager and compassionate love the most repulsive aspects of life, seeking the degraded and the lost. We must retain that utter abandonment of self, prudence obliterated by love so that we can read the letters of His Name wherever found and in whatever script. How can we help our deaconesses to touch with one hand the most secret intimacies of the Spirit and with the other give unlimited in self? The proper balance between the two determines the quality of service.

3. An exceedingly important sign of the times — or trend — may be found in the attitude of the Church toward the Diaconate. Here I may speak merely of the United Lutheran Church, for lack of information from other sources. A new emphasis on the Diaconate is shown by the president of one of our Synods calling us a "must" institution in his report to the Synod. The "Lutheran", the official publication of the United Lutheran Church, is setting aside a special issue this week on the occasion of the 56th anniversary of the coming to America of our first 7 deaconesses to Philadelphia — to emphasize the Diaconate as fundamental to the life of the Church.

Both Boards of the Motherhouses of the United Lutheran Church have committees at work, the one on policy and the other on the curriculum. Out of these relationships, I venture to predict, will come stimuli which, if we are sensitive and wisely responsive to them, will carry us forward on the road of development. Opportunity will be provided for demonstrations of deaconess service as a service that cannot be duplicated by any other group in the Church. Armed



with a thoroughly sound and substantial body of knowledge and of consecration which is the basis for skilled and flexible service based on the needs as expressed in the life of the Church, the Diaconate will lose its fears. This trend toward cooperative action of groups within the Church was emphasized in a recent address to our deaconesses where correlation with practically every Board and agency of the Church was urged and encouraged.

All trends point toward a development which should place the Diaconate on a par with other professional groups which have a part in extending the Kingdom of God.

The burden of leadership, as in any important movement, will fall on a relatively small number of people in each group. The encouraging thing, is that more of our women in the Church are conscious of the latent powers of the Diaconate and are showing signs of willingness to pull with and for us as never before. If we continue to do that, there can be no doubt that we shall attain new levels of social and spiritual usefulness.

---

### **Is Closer Cooperation by our Motherhouses Practical for Special Training, Publicity or in Practical Work?**

*Sister Olive Cullenberg*

This subject probably could be a topic for discussion — one of pro's and con's — but the more I think of it and as I review the experience within our own Institution, the more determined I am that there is nothing to discuss. With us, it is 'Yes, closer cooperation is desirable and can be most practical'.

When the principles of the Diaconate were outlined at the first Deaconess Conference held in 1896, we read that the representatives of the various Deaconess Homes were of one mind and one accord. And when we read on through subsequent reports, as well as the publications of the various Institutions, we find it a practice to assist each other.

But our question asks, 'Is it practical?'.

We believe it to be most practical, profitable and economical. Our first Omaha sisters received much of their training at Philadelphia, and during the years we have had Sisters there for dietetics and for even a part of their nursing courses. This has been practiced with other Deaconess Homes, other than Philadelphia, in which we have received both special and practical training, as well as much good advice.

Then, during the past year, the Board of Deaconess Work within the U.L.C., through its secretary, has granted us the privilege to use some of their publicity material, which has been most helpful. We feel certain the delegates here could quote similar experiences.

At a Deaconess Conference a few years ago, we recall the president of this organization saw, in the united efforts of the Deaconess Institutions, possibilities for one Lutheran Church in America.

Our principles are alike; the needs we aim to meet are alike; our methods are alike; and, while we daily see boundaries disappearing, could we not profitably benefit by united planning?

Occasionally personal factors arise which need consideration. Sometimes it has been most helpful to spend some time at another Institution, where the work is carried on in a different line. Absence does make home and friends dearer, and the experience can indeed smooth out a rough road.

A slogan, used by the four Deaconess Institutions in Sweden, has impressed me. It is "Diakonien for var tid" — the Diaconate for our time. In order to view such a goal, representatives of the four Institutions meet frequently to discuss such points of interest to all:

1. The services of the Sisters in Institutions of the State
2. Placement — to eliminate conflict between Institutions
3. Publicity — representatives of the four Institutions traveled together to give programs, or courses, or Institutes
4. Literature
5. Institutes twice a year for the young women interested.
6. Garb
7. Retirement, vacations, etc.

For practical suggestions, we would recommend:

I. Survey the resources of our Institutions and make it known what training could be given

II. Readopt the recommendations of the Literature Committee appointed in 1928:

1. That it is the sense of this Conference that the largest possible cooperation should exist among the ten Lutheran Deaconess Motherhouses in the United States.
2. That we recommend to each of the Motherhouses that there be an exchange of literature, each Motherhouse sending to the others all publications looking to the furtherance of its own work or in the Church in general.
3. We recommend that the Literature Committee of this Conference be requested to prepare brief pamphlets on various phases of the Deaconess Work which may be used by all the Motherhouses connected with our Conference. We suggest that when such articles or pamphlets have been prepared, the manuscript be submitted to each of the Motherhouses for such suggestions as they may wish to make and for statement of how many printed copies each Motherhouse may desire. The cost of such publicity shall be borne pro rata. Each Motherhouse is requested to submit a list of such subjects as might be properly treated in such pamphlets.

We recommend that our Literature Committee be instructed to publish three of these pamphlets within this year, the first to appear not later than July 1st, the second not later than September 1st and the third by the end of the year.

4. We recommend that the publication of literature named in the foregoing paragraph shall in no wise take the place of the special literature which each Motherhouse may wish to publish in the cultivation of its own field.
5. That we urge each Motherhouse to be as active as possible in presenting the diaconate among its own constituency and to cooperate with the other Motherhouses as opportunity may appear.

III. That we make more use of our emblem for stamps, cards or folders, which can be used by all.

IV. That we plan courses at our various Deaconess Homes, inviting young women of our Lutheran churches to come and see what Deaconess work is like.

V. Encourage the Sisters to present the work at every opportunity available.

VI. That, as has always been in the past, we continue to keep our doors open wide to members of other Deaconess Institutions, sharing with them our experiences, our advances, our mistakes, our knowledge, our Homes.

---

## How The Social Security Program Affects The Charity Work Of The Church

C. E. Krumbholz

One may approach this topic with one of several different attitudes. The question may be asked: Has the Government program been in operation long enough to be able to note any effect upon the Church's charity work? Or on the other hand, should the Church disregard the entrance of the Government into the field of welfare and resist any effort to adjust its own program in the light of the social legislation of the last decade?

The attitude implied in the latter of these questions would seem to be unjustifiable and prejudicial. Regarding the former question, it can be said that while we may not be able at this time to form a decided judgment, the Government program has been in operation long enough to detect at least some of its implications for the Church's social work.

There are a growing number among us who maintain that the initiation of a public welfare program is a gratifying evidence that Christianity has permeated the public conscience. A growing sense of public responsibility toward the victims of misfortune, ill health, old age and unemployment is surely to be hailed with no small degree of satisfaction by all socially-minded members of a Christian society. Even while we recognize deficiencies in the public welfare program, and see much room for improvement in it, we can still rejoice that, as a nation, we have come to accept the religious principle of the brotherhood of man, as a primary motivation of federal social legislation.

The Church has a vital interest, therefore, in the progress of this public program, both from disinterested and selfish motives. To the relief of distress, the care of handicapped persons, the protection of children, we will always give our hearty cooperation. When it becomes necessary to adjust our own charity program in the light of this national plan, we should eagerly give our best thought and purpose to such adjustment for the benefit of those whom we serve. We will also seek remedies for the deficiencies inherent in any mass program. We will accept the challenge to undergird the economic with a spiritual security. We will scrutinize, sympathetically and with intelligent understanding, the practical working of the public program in order to contribute our best judgment to its improvement. We shall need clear vision, a forward look, and freedom from a slavish adherence to the past, to accomplish these desirable ends. For, as someone has said, "Any attempt to keep the hand of the past on the pulse of the future, to solve the problems of tomorrow with the mechanisms of yesterday, can at best be only indifferently successful."

While the statement of the topic presupposes a knowledge of the social security program, it may not be out of place to call to mind the general outline of the Federal Act. To describe it in detail is neither necessary nor pertinent to our purpose.

The Act itself has ten titles. Five of these are service programs involving grants in aid to the States, namely, general child welfare services; aid to crippled children; vocational rehabilitation for the handicapped; public health services; and maternal health and child hygiene. These service programs aim at the prevention of the ills which the other five titles of the act attempt to relieve.

The five major programs consist of three assistance programs and two insurances. The assistance programs are really relief services which are aimed to remove the stigma usually attached to the recipient of relief. They are Old Age Assistance, Aid to Dependent Children, and Pensions to the Blind. The insurances are, needless to say, old age insurance and unemployment benefits. Old age assistance and old age insurance are, of course, not to be confused, the former being given on the basis of need, and the latter on the basis of right as earned by the beneficiary through accumulated payments matched by the Federal Government.

While these ten titles comprise the Federal Security Act, we must not forget in any comprehensive survey of the welfare program of the Government, the additional items of W.P.A., general relief, and the farm relief services. I propose to make several general observations about the public relief program and then to present for your consideration four of the provisions which have, I think, special reference to the charity work of the Church.

Benjamin Youngdahl said in an address on public welfare: "Bread and butter are the most important things in life, until we get them. After that, they become the least important things." While there is much truth in this statement, we must remind ourselves of the words that Jesus spoke on this same subject: "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God", and "Seek ye first the Kingdom of God and all these things shall



be added unto you". It would appear that right here we put our finger on an opportune service of the Church. Economic security is never enough to satisfy the hunger of humanity. There is need for a spiritual security with which to vitalize any program of economic betterment. We maintain that the very initiation of a public program for the welfare of our fellow-citizens calls for an increase, not a decrease, of spiritual service which only the Church can supply.

To point out weaknesses which are by nature inherent in a mass public welfare service is not to condemn such a program in toto. We must analyze these weaknesses in order to provide for their elimination or to supply strengthening factors which will prevent them from becoming dangers to the public good.

First among the deficiencies of mass relief is the necessity for regulations and codes. These tend to depersonalize the individual, to fit him into a pigeon-hole. In all fairness, it must be said that attempts are made to provide for exceptions to the general rules, but even these exceptions are, of necessity, rigid and often not inclusive enough. The result is that there are many helpless, bewildered persons who must be denied assistance, although their need is obvious. For example, we quote from the Survey Mid-monthly, April, 1940, the complaint of a case worker in a public relief agency. Setting up the unchallengeable statement, "A child has a right to adequate nourishment", she says:

"As case workers we believe that it is forever wrong that children should be fed inadequately and, in addition, that it is socially extravagant to allow children to grow up with the handicaps to mind and body that follow malnutrition in childhood.

"Yet we are constantly refusing to feed them. We refuse on all sorts of grounds which have nothing to do with the fundamental fact that here is a child for whom his parents cannot provide the necessary food. We refuse because his parents are without legal settlement in the community or because his father turned down a relief job, or because his unmarried mother refuses to take court action against his father, or for any one of a dozen reasons considered sufficient by any particular agency.

"This is only one of the obvious ways in which case workers are continually forced to do what they do not believe should be done. Any one of us can name a variety of practices, all of them a way of saying "No", which have the effect of breaking down the self-respect of the client and needlessly antagonizing him, or of imposing acute hardship and suffering on people who for some reason do not quite fit into any of the carefully defined groups that the relief agencies are required to assist."

2. Second among the deficiencies we would note is that public welfare must be administered on a non-moral basis. We admit that the public agency cannot be the judge of the morality of persons in need who come within the provisions of public relief. The fact that a person drinks to excess, or that he or she is living in adultery cannot be a reason for withholding relief funds which are provided



by law. Yet, this very fact has a sinister effect upon public standards of morality. The guilty parties themselves are likely to feel that if the public gives them relief, it likewise countenances, if it does not sanction, their offenses against the moral law.

It need hardly be pointed out that here again the responsibility of the Church becomes greater, not less, if this harmful influence on the individual is to be offset by positive Christian teaching and example. Christian character building can never be a factor in a public relief program, but the Church, if it is alert enough, can so integrate its spiritual service into a public program that social and individual virtues may become the goal which is to be attained.

3. The gaps which are necessarily left in a program regulated by codes must be also reckoned a lack in the public welfare pattern. Every Church worker knows and is greatly concerned with, if not positively irritated by, these wide cracks between relief categories. We must meet them with intelligent resourcefulness and not with bitter condemnation of the whole system of public welfare. As time goes on the private and public agencies must find ways to close these gaps which cause so much hardship and distress to individuals.

4. One more observation must be made as we leave this division of our subject. Different people react differently to the same or similar situations. The factor of personality must be reckoned with, in any given set of circumstances. It is not so much the problems of people which the church agency must face as people with problems. But it is not the public agency only which is chargeable with neglect of this truth. We of the Church often are guilty of the same fault in the conduct of our agencies and institutions. The individual persons for whom we assume care, not the rules of institutions or organizations, are the most important. In our eagerness to preserve institutions or even to better their management and methods we must not forget that development of Christian personality must come first. The dullness of our perception of this truth is often the cause of poor service to the detriment of the human beings whom we set out to lift to higher levels of Christian living. The rigidity of legal regulations and restrictions must be compensated for by the flexibility of the private agency, especially if it is under Church auspices.

We turn now to a consideration of those types of public welfare service which have special implications for the charity work of the Church.

First among these are old age assistance and old age insurance.

Amendments to the Social Security Act adopted in 1939 have added materially to the value of the old age insurance program. Over 1,900,000 persons are now receiving Federal-State Old Age Pensions. While a large portion of the population is still excluded from the protection the Act is designed to give, and while the average grant is something less than \$20.00 per month, the program is of great value to its beneficiaries. But it by no means relieves the Church agency of responsibility for the care of the aged. The Rev. LeRoy Weihe of the Lutheran Inner Mission Society of Chicago in a paper read before the National Lutheran Welfare Conference at

Pittsburgh this month explores this particular responsibility at some length. It is not necessary, therefore, to deal with it here. We endorse these conclusions of his study:

1. That, where State legislation permits beneficiaries to live in private institutions, an increase of admissions to Church Homes for the Aged may be anticipated.
2. That, when a beneficiary chooses to reside in a family home, the Church in his community should make itself responsible for spiritual ministrations to him, particularly when the aged person is confined to his quarters and unable to attend Church services.
3. That a pastor or Church social worker should make himself available for personal counselling at the time when the aged Church member must plan his method of living for the declining years.
4. That a Church Home for the Aged should provide happiness as well as comfort for its residents. It is assumed in this paper that a good spiritual program is a part of the regular activity of the Church Home.
5. That the Church should increasingly interest her people in adequate provision for chronic aged invalids, either in public or private institutions.
6. That the Church should increasingly translate the message of mercy of the Master to the members of the Church and urge them to translate that message unselfishly into the law of the community, the State, and the nation. Such encouragement to the people should, in time, bring about the enactment of laws in all the States which will make more adequate maintenance for the Aged possible.

It is well-known that our Church institutions which have adjusted their admission rules to accept recipients of old age assistance and insurance have increased their intake to the capacity of the institutions. In a few cases the institutions are planning to enlarge their buildings. We may even look for the establishment of new homes for the aged in the future.

It is important that our homes for the aged examine, in the light of the federal old age program, their forms of contract as well as their admission policies. The old age administration in some states have ruled that when previous contracts have been entered into for life care, these contracts exclude the individual from state old age assistance. There is no uniform policy as yet in our Lutheran homes for the aged regarding the admission of beneficiaries of state old age assistance or federal pension.

2. The Federal-State Aid to Dependent Children is another provision of the Social Security Act which vitally concerns the Church in her homes for children and child welfare programs. Up to the beginning of 1940, 300,000 families were receiving aid for 725,000 children. The average per family was \$32.21 per month.

There is no doubt that this program calls for adjustment on the part of our child caring institutions and our child placing agencies.

The subject indeed is so far-reaching that it demands treatment in a separate paper or article. We can only point out its broadest implications for the Church.

We do not feel that the Federal Aid to Dependent Children is a threat to our children's institutions, and therefore should not be met with resistance. But, it is clearly evident that changes in policies and methods are indicated. "Traditional policies are incompatible with the emerging theory of governmental responsibility" for the welfare of children. The Church cannot occupy the position of trying to defend its institutions as such, while ignoring well-tested and approved methods of child care. It must be said, however, that those who defend institutional care of children over against foster home care or even care in the child's own home do so from a sincere conviction that the child is best served in the institution. What the defenders of each of these supposedly opposing policies do not often see is that there is need for both forms of child care. In fact, institutional care and private home care are really two parts of the same program for children. There is really no conflict between them. What is needed, however, is adjustment, as the result of careful, disinterested, and understanding study of the needs of childhood. Some at least of our children's institutions are performing a distinctive service to the child and the Church by adapting their policies to the changed situation. Some of our institutions may do well to explore the possibility of converting the regular orphanage into an institution devoted to the care of children with special needs, as, for instance, physically handicapped or mentally sub-normal children.

The raising of standards of care to higher levels in both institutions and agencies is also called for in the present situation. The use of professionally trained case workers in family and child welfare and on the staffs of the institutions should be emphasized in this connection. Our attention is called to this requirement so often in these days that little more than a reemphasis is necessary in this paper.

3. I should like to stress the concern we all feel for those who have been called "the worse than forgotten men", "the repudiated men" in our population. There are shocking and deplorable conditions among needy people who for one reason or another are either denied relief entirely or given only inadequate aid. The recurring crises in such communities as Chicago, St. Louis, Cleveland, and Toledo, are examples of what we mean. Compared to the lot of thousands of these families, the inadequacies of old age assistance and unemployment insurance and aid to dependent children appear to be munificent grants. All sorts of inequalities and injustices in public welfare result. We lose sight of the individual in our effort to fit them into the various categories of relief. In eleven states in the south, the average relief grant is less than \$10.00 a month per family; in Virginia it is less than \$9.00. In Ohio the grant is \$16.12 a month; in Illinois \$24.63, which covers rent, fuel and food. But, in some months in Chicago the family has actually received only 65 percent of this well-described "skeleton budget". 61 percent of the families on relief are known, by actual survey, to have spent less than one-half of this meagre allowance for food. Apparently, contrary to the

politicians, there is starvation in this country. There is broken morale, and there is despair. There is, among the unemployed, the sense of futility which comes from a realization of not being needed by anybody, not even your family. And there is the stigma of being "on relief". A young girl whose family was on relief and who had secured a rather colorful dress from the relief agency was complimented upon the dress. "That's a pretty dress", said her friend. "It isn't", said the girl bitterly. "It's relief." This stigma of general relief doesn't belong there. The victim of an accident and the unemployed are just as needy as those who qualify for old age assistance and aid to dependent children.

In the light of present conditions, it is not to be wondered at that again and again, at the recent National Social Work Conference in Grand Rapids, Michigan, speakers emphasized that the real fifth columns we need to defend ourselves against are malnutrition and unemployment, and that the theme of the Conference is aptly said to be "Our Defense must be from Within".

Much might be said about the W.P.A. program. There is much of constructive value in this much criticized plan, as there are in the N.Y.A. and C.C.C. projects. But there are also many flaws and inadequacies. But time does not allow us to discuss them at length. I do want to point out, however, that there is a definite obligation resting upon the Church to be sympathetic and understanding in its treatment of and service to the unfortunate people who are the victims of a relief system that is sadly in need of improvement, so that injustice and ensuing suffering may be eliminated. The Church agencies which are supplying family service (and there are in my judgment too few of them) will again need to increase, not diminish, their services and place them on the highest level of efficiency, if they are not to fail completely in the present crisis. Trained workers, using community resources and supplementing these with the best methods of spiritual services, are required. If it is true, and we believe it is, that "the serious public agency worker sees in his client not a pauper, but a fellow-citizen with a right to skilled service and a continuity of income", and "the authentic private agency worker sees his client not as a charity case but a person important to himself, to his family and to the common life" — the Church worker should in addition see his client as a child of God and the material with which the Kingdom of God can be built. That calls for more than emotionalism and the paternalistic attitude we have been guilty of in the past.

The future of the Church social work calls for initiative and the use of consecrated imagination. We must strive for creative achievement. We must inspire in those whom we serve new creative ways through which they can find outlets for God-given energy and useful occupations. We can and must create new forms of service, not for the purpose of perpetuating our organizations, but for the greater development of human personality in those we serve.

The Church and her social ministry have never been more vitally needed than at present. It may not be too much to say that, upon the skillfulness, and the spiritual understanding with which she performs that ministry, depends the future welfare of humanity.



# **How Does The New Deal Social Program Of The State Affect The Charity Program Of The Church, And How Can The Work Of The Motherhouse Adjust Itself To The Same?**

*Emil G. Chinlund*

## **I**

One of the fundamental principles of social work is to deal with problems in such a way that it will gradually eliminate itself and no longer be necessary. In the problems of health, child welfare, family welfare, poverty, unemployment, etc., the ideal which social agencies have set before themselves is to help build a social order in which these problems no longer occur.

With the entrance of government into these fields, the organizations of social welfare have received a powerful ally. When these two forces unite to attack the same social ills, the day of their disappearance should be brought much closer to us.

In taking up in real earnestness the problem of health, of unemployment, of old age security, of child welfare, etc., in addition to the customary and regular activities of government, the New Deal has shown an interest in human welfare for which all American citizens, irrespective of party affiliation, should be deeply grateful.

It is not our purpose here, either to defend or attack the technique of the New Deal in its social legislation and practical application of its laws.

The question before us is how this venture of our government will affect the activities of the social welfare work under the auspices of the Church.

Our subject places us speakers in the role of prophets, a very precarious role, because of the comparative newness of governmental social legislation and therefore of uncertainty as to its results; also because of the vastness of its implications upon our entire social order, and finally, also, because of the limited information at our disposal. (I speak here of myself. the former speaker has manifested a comprehensive knowledge of what our government has decided to do.)

Nevertheless in spite of these handicaps, I shall try to be faithful to my assignment, and present my answer to the best of my ability. Under all circumstances I know that what I have to say in defense of the work of the Church in the field of social welfare cannot be gainsayed.

1. It is not altogether unlikely that governmentally owned and maintained institutions will reduce the number of institutions maintained by the Church.

Old age pensions and old age assistance will perhaps be used by aged people to maintain themselves in their own private homes.

Knowing how distasteful any change of environment is to elderly people, and how attached they become to old and familiar haunts, if they are provided with sufficient means to remain where they are accustomed to be, I believe many will prefer that arrangement.



With the advent of government into the Hospital field and in the work of caring for the mentally and physically handicapped, possibly here too the Church will be relieved of some of this work. This is also possible in the institutions for the care of children. Especially with the growing system of child placement in foster homes.

A possible modification of this fear of being obliged to discontinue some of our Church hospitals and homes for aged and the infirm, would be a strict adherence to highest standards of efficiency in the conduct of those institutions. If a given Hospital, Infirmary, Home for aged has the approval and recognition of both the Council of Social agencies and the State Board of Control, I am inclined to believe that they will be in no danger of being crowded out of existence.

Therefore our Church institutions should be most vigilant in maintaining standards of required efficiency, and if they have not attained to such standards they should seek to do so, the sooner the better.

2. The technique of social welfare, or standards of social service, must not be ignored or minimized.

In purely physical care and in the matter of kindness, sympathy and understanding, or the psychological and emotional treatment of the sick and the unfortunate, secular agencies and trained social workers, who do not claim to be Christians, do commendably well, generally speaking.

We know that there are physicians and surgeons who do not profess to be Christians into whose hands we do not feel the slightest hesitancy to commit ourselves and our dear ones. This is also true of nurses, attendants and social workers.

3. This fact presents a challenge of deepest importance to Christian institutions and to all Christian social workers.

There is after all a plus which Christianity has to add to all secular work. Jesus stands as the great ideal physician and social worker. The Parable of the Good Samaritan alone prompts the Church to engage in the great work of alleviating human pain and of healing mankind's ills. "Man lives not by bread alone, but by every word which proceedeth from the mouth of God." "What shall it profit a man if he gain the whole world, but lose his soul?" These statements of Jesus are fundamental. They are absolute.

There is a compassion in the heart of Jesus which goes much deeper than merely human sympathy.

While Christian social workers should in no way fall below all other social workers in their technique, they do have something more to bring to those under their care. Knowing that the only real cure of the ills of mankind, whether individual or racial, whether economic or political, whether physical or psychical, is the saving gospel of Jesus Christ, Christian social workers carry a heavy responsibility.

The gospel goes to the root of things. It touches the bed-rock of human experience. It is the foundation and underpinning of the entire super-structure of civilization.

If the Church is true to its divine call and renders this fundamental service to our day and age, it cannot and will not be crowded out of the field it now occupies. It may be obliged to change some of its technique. It may become necessary to modify some of its existing institutions. But in doing so it will only add to its efficiency, serve mankind in the way mankind mostly needs to be served, and in all its work be true and loyal to its Lord and King.

Taking the darkest outlook upon the future of Christian institutions of mercy even to the extent that the state would supplant them entirely, the responsibility of the Church in the field of mercy would not cease.

Each local congregation would still have duties and responsibilities toward the needy and unfortunate within its own ranks.

The Church with its ministry of mercy would also have opportunities of rendering spiritual service to the patients and guests in various institutions of the state, just as we now have, only that this service could be greatly enlarged.

If it is a principle of secular social service to entertain a hope of self-elimination, the Church entertains no such principle concerning itself. It is a permanent institution, militant and triumphant.

## II

Coming now to the second part of our question:—"How can the work of the Motherhouse adjust itself to the same", we face again the precarious role of a prophet.

But I am sure that my statement, again, cannot be gainsayed, that taken as a whole there is no group of social workers more faithful, conscientious and efficient in their work than the members of the Evangelical Diaconate.

I know of no Deaconess Institution here in America or in Europe or elsewhere which does not possess the unqualified endorsement of the public which it serves and of other professional workers who are qualified to gauge the value of its performance.

But just for this very reason our Deaconess Institutions must lend every effort to maintain their high degree of efficiency, as well as be prepared to make necessary modifications in organization and in technique which they may be required to make in order to qualify according to new standards imposed upon them by the government. They should also be open to suggestions of new fields of service and prepare to enter upon them.

They can well afford to do so in order to perpetuate themselves, if such changes do not in any way infringe upon the basic Christian principles and ideals without which they would cease to be either Christian or Church institutions.

I hope I am expressing the earnest conviction of every Deaconess and of every Deaconess Home when I say that the Diaconate must never be considered an end in itself — but a means to an end.

The Diaconate is a form of service, with the preponderant emphasis upon service.

The Diaconate is a system of service, conducted to be sure under certain traditional customs and practices, rules and regulations.

But these customs and rules are not a law of the Medes and Persians, forever unchangeable, forever static.

Therefore, if we should find upon a conscientious, intelligent, and truly sanctified review of our customs and rules that our times can be better served and the Diaconate thereby capture the imagination of a larger number of suitable Christian young women by making certain modifications, is there any Deaconess or Deaconess Institute that would not gladly do so?

Where would our Christian Hospitals be to-day if they had stubbornly resisted the introduction of the many improved instruments and technique which make the modern Hospital such an efficient asylum for the sick?

Where would the nursing profession be if the standards introduced by Florence Nightingale had remained what they were in her day?

What would our communities be if we did not have our Councils of Social agencies and the intelligent and humane treatment of delinquents and dependents and the clear understanding of many of the social problems and their causes which psychology and sociology have opened up to us?

Personally, I have no fear but that our Evangelical Diaconate, with its beautiful history of over a century, will by the grace of God, cope with the changes required of it to meet the conditions of the present hour and of the future before us.

If the Diaconate in Europe has enlisted upwards of 25,000 Deaconesses and renders a magnificent service both to state and Church, we should not be content to have enrolled in the Deaconess Homes of our Conference less than 500 women.

If our Sisters are doing most creditable work in the fields of service now occupied — and if wider fields are opened to them, should they not gladly and with gratitude to God enter upon such fields?

We are all aware of the tremendously serious state of these dark days in all the world. May God in His mercy guide all nations in the course they should take, particularly our own beloved United States which is closest and dearest to us.

May God guide our Deaconess Homes and the entire Sisterhood in the right pathways.

Our responsibilities are too serious to be taken lightly. No changes should be made hastily or without prayerful consideration.

But our trust in God assures us of His continued protection and guidance in days to come as He has so graciously done in the years that lie behind us.

“God is our refuge and strength, a very present help in trouble! Therefore will we not fear.”







The 25th Conference  
of  
Lutheran Deaconess Homes  
IN AMERICA



Chicago, Illinois  
Monday-Wednesday, June 1-3, 1942



*President*.....REV. E. F. BACHMANN, D.D., Philadelphia, Pa.  
*Vice-President*.....REV. E. G. CHINLUND, S.T.D., Omaha, Nebr.  
*Secretary-Treasurer*.....DEACONESS NANCA SCHOEN, Milwaukee, Wis.

# Program

## MONDAY, JUNE 1st

3:00 p. m.

Conference of Deaconesses

8: p. m.

Opening Service

Sermon by Rev. Martin Anderson, D. D., President Eastern District, Norwegian Lutheran Church in America

Special Music

Student Nurses Trio

Words of Welcome

Rev. Martin Norstad, Rector of Lutheran Deaconess Home and Hospital, Chicago, Ill.

Response for Conference

Rev. E. F. Bachmann, D. D., President of Conference and Rector of Philadelphia Motherhouse

9:00 p. m. Reception

## TUESDAY MORNING, JUNE 2nd

9:00 a. m.

Devotions

Rev. M. G. Olson, Minneapolis, Minn.

9:30 a. m. Roll Call — Business — Elections

10:00 a. m. Reports on Regional Conferences

11:30 a. m. Round Table Discussion

## TUESDAY AFTERNOON, JUNE 2nd

2:00 p. m.

Welcome visitors

2:15 p. m.

"The Church and the Diaconate"

Professor William Eckert, Chicago Lutheran Theological Seminary, Maywood, Illinois

3:45 p. m.

"Some Effects of the War on Our Work and How to Meet Them"

Rev. E. G. Chinlund, S. T. D., Immanuel Deaconess Institute, Omaha, Nebr.

# Program

## TUESDAY EVENING, JUNE 2nd

8:00 p. m.

Memorial Service for Deaconess Magdalene von Bracht, Ragna Nord and others

Address

Rev. T. O. Burntvedt, D. D., President Lutheran Free Church, Minneapolis, Minn.

Rev. Martin Norstad, presiding

Special Music

8:45 p. m.

"The Deaconess and Spiritual Defense"

Deaconess Olive Cullenberg, Directing Sister, Immanuel Deaconess Institute, Omaha, Nebr.

## WEDNESDAY MORNING, JUNE 3rd

9:00 a. m.

Devotions

Rev. M. Jorgensen, Rector, Eben-Ezer Mercy Institute, Brush, Colorado

9:30 a. m.

Report on the Baltimore Lutheran Welfare Conference

Dr. E. G. Chinlund

10:30 a. m.

"Training Deaconesses for Social Work"

Rev. A. Baetke, Rector Lutheran Deaconess Motherhouse, Milwaukee, Wis.

11:15 a. m. Round Table

## WEDNESDAY AFTERNOON, JUNE 3rd

2:00 p. m.

"American Pioneers in Deaconess Work — Their Message and Our Answer"

Rev. Herman L. Fritschel, D. D., Director Lutheran Deaconess Motherhouse, Milwaukee, Wis.

3:00 p. m. Round Table

4:00 p. m. Business

4:30 p. m. Closing Service — Dr. E. F. Bachmann

(Afternoon and Evening Sessions Open to Public)

## DEACONESS MOTTO

*What is my purpose to do?*

I will serve.

*Whom will I serve?*

The Lord Jesus among His poor and sick  
and needy.

*What is my reward?*

I serve neither for thanks nor reward;  
my reward is that I may thus serve.

*And if I perish?*

"If I perish," said Esther, who knew not  
Him for whom I am willing to perish, but  
who will not let me perish.

*If I grow old in the service?*

Then my heart shall still flourish like the  
palm tree and the Lord will crown me with  
mercy and grace.

*I go my way in peace and fear naught.*

—WILHELM LOEHE

## PROCEEDINGS

of

THE TWENTY-FIFTH BIENNIAL CONFERENCE OF LUTHERAN DEACONESS HOMES IN AMERICA WHICH WAS HELD JUNE 1-3, 1942, AT THE LUTHERAN DEACONESS HOME, CHICAGO, ILLINOIS.

It is not possible to give the tone of such a Conference, nor is it possible to express in a printed report the sincere joy of the members who see each other after the passing of two eventful years. Each of the nine deaconess institutions belonging to the Conference sent official representatives and the welcome extended by the Rector and Deaconesses of the beautiful, new Deaconess Home in Chicago was truly a strengthening of "ties that bind hearts in Christian love."

On Monday, June 1, at 3:00 P. M., Sister Marie Rorem, Directing Sister of the Chicago Deaconess Home, called a meeting at which only deaconesses were present.

Sister Caroline Williams of the Chicago Deaconess Home conducted the opening devotions after which a session of free prayer followed.

Many problems peculiar to the diaconate were discussed freely and opportunity was given to all deaconesses present for expression of opinions as to methods and means whereby the ministry of mercy may glorify God by winning more souls for Christ.

Uniform admission standards and courses of instruction as well as provision for special educational advantages were discussed at length. Consensus of opinion was that the Deaconess Home must be careful when it sets up inflexible educational standards of admission, lest gifted and valuable young women be barred from serving. Consecration on the part of the individual is most important but it must be combined with efficient service. It would be difficult for the Deaconess Homes to present a unified standard course of training because of varied fields of labor.

### Official Opening

The beauty and sanctity of the new Chapel of the Chicago Deaconess Home put everyone into a mood for worship and the evening session was opened at 8:00 P. M. with Rev. Martin Norstad, pastor loci, as liturgist. Rev. Martin Anderson, D.D., President Eastern District, Norwegian Lutheran Church of America, and also president of the Board of Managers of the Deaconess Home and Hospital, used as his text for the opening sermon II Cor. 5:14, "The constraining power of the love of Christ." All hearts were stirred with greater zeal for service to Christ as this question fell from the lips of Dr. Anderson: "And what is the secret of Christ's power over me?" then the answer, "Not Jesus as 'the beautiful Savior', nor His teaching and example, but HIS CROSS" and we must have experimental knowledge of the cross of Christ before we can offer practical, unselfish service. (This sermon is printed in full in the report).

A trio of student nurses from the hospital sang appropriate numbers that were appreciated by all the listeners, after which Rector Norstad, host to the Conference, extended cordial words of welcome based on the greeting used so often by St. Paul, "Grace and peace be unto you." The President of Conference, Rev. E. F. Bachmann, D.D., responded. He reminded the Conference of the coming Golden Jubilee in 1946 and expressed a wish that this anniversary be



observed in a special celebration when the Conference meets in that year. All were saddened by Dr. Bachmann's announcement of his desire to be released from duties as President, after more than thirty years in that office.

Dr. Anderson extended greetings from Rev. J. A. Aasgaard, D.D., President of the Norwegian Lutheran Church in America, who would himself have been present at the Conference had it not been necessary to go to Canada where duties of the Church detained him.

This inspiring service closed with hymns and a prayer by Rector Norstad, after which a reception was given in the spacious parlors of the Deaconess Home and all delegates and visitors were again made to feel the fine hospitality offered so generously to everyone.

### **First Session — Tuesday, June 2, 9:00 A. M.**

The devotional service, held by Rev. M. Jorgensen, Pastor of Eben-Ezer Deaconess Home, Brush, Colorado, was both inspiring and helpful. This quiet time in the beginning of the day is an important part of the Conference and readers of the report will appreciate having the meditations as they were heard by delegates and visitors. (See printed meditation).

At 9:30 A. M., the President, Dr. Bachmann, asked the Conference for the approval of the program as it had been arranged by the program committee. A few corrections and changes were made and the program accepted.

A brief business session followed. The roll call by the secretary showed nine Deaconess Institutions represented by delegates. (Names listed in report.)

Greetings were read from the superintendent of the Ft. Wayne Deaconess Home. This Deaconess Home of the Synodical Conference always sends a report of their institution and requests a copy of our printed proceedings. In 1942 three deaconesses from their Watertown Home attended the Conference at Milwaukee. The Evangelical Deaconess Home in St. Louis and the Methodist Home in Cincinnati sent greetings expressing regret that many duties prevented their sending visitors this year. In other years these institutions have enjoyed the fellowship of our meetings and have contributed helpful information from the floor of the Conference.

The president appointed a nominating committee consisting of Directing Sisters or their representatives (ballot to present two nominees for each office and votes by all delegates to be cast during noon hour).

Result of this election was: For President—Rev. August Baetke, Milwaukee; for Vice-president—Sister Anna Ebert, Philadelphia; for Secretary-Treasurer—Sister Nanca Schoen, Columbus, O.

The secretary reported concerning literature on deaconess work which the Conference of 1940 had requested to be sent to all Lutheran colleges.

The treasurer's report was read and accepted (see report printed in full).

A letter was read in which Pastor M. Jorgensen of the Eben-Ezer Deaconess Home extended an invitation to the 26th Conference to meet at the Eben-Ezer Deaconess Home at Brush, Colorado, in 1944 to participate in the celebration of the 40th anniversary of the founding of Eben-Ezer Mercy Institute. This invitation was joyfully accepted.

Reports of the three regional conferences were given. The eastern one, comprising Brooklyn, Philadelphia and Baltimore was held at Baltimore, and the report was read by Sister Marie Freese. The subject around which discussions centered was, "How can the Diaconate render more effective service to the Church?" This topic was given to a seminary professor, a parish deaconess, an inner mission worker, faculty members of the deaconess training schools, and

an institutional worker, each one reporting according as the work is seen by the particular group.

The midwestern regional meeting of the Chicago-Milwaukee-Minneapolis Deaconess Homes was held at Minneapolis. Questions concerning entrance requirements, training courses, rules and regulations and problems of the inner life of the deaconesses were discussed at length. Mrs. O. G. Malmin, Secretary of the Department of Education Woman's Missionary Federation of the Norwegian Lutheran Church, gave an inspiring lecture to the group. This report was made by Sister Anna Bergeland of the Minneapolis Deaconess Home.

Our youngest Deaconess Home, Bethphage, at Axtell, Nebraska, was host to the Western Regional Conference and representatives from Brush, Colorado, and Omaha, Nebraska, centered their discussions on "The Deaconess in the present world." Spiritual standards must be kept high, was the central thought of this conference as reported by Sister Julianne Holt, of Bethphage.

These regional conferences were beneficial in that the particular regions have particular problems and it is helpful for the workers to meet and discuss them.

Coming together fosters fellowship and strengthens the bond of interest in the year when the general Conference does not meet.

A greater number of the deaconesses can attend and take part in regional meetings.

Therefore the Conference voted to continue holding regional conferences.

Rev. E. C. Krumbholz, D.D., Executive Secretary, Department of Lutheran Welfare, National Lutheran Council, was present and heartily endorsed this decision and spoke of the great benefit derived from regional conferences of the Welfare Groups.

## **Tuesday, June 2, 2:00 P. M.**

Visitors were introduced and invited to enter into discussions:

Rev. E. C. Krumbholz, D.D., New York City.

Dr. Betty Neilson, medical missionary, Rajahmundry, India.

Sister Bergetha Nelsen, missionary to China.

Sister Thone Sandland, missionary on furlough from China.

The Conference enjoyed helpful and inspiring messages from these visitors from time to time.

The paper entitled, "The Church and the Diaconate," by Professor William Eckert of the Lutheran Theological Seminary of Chicago was full of challenging thoughts and provoked much discussion from the floor. It was good for the Conference to see the deaconess work in the light of an unprejudiced scholar who fearlessly showed the accomplishments and the shortcomings of the past and the present as well as pointers on the future of the great ministry of mercy in our Church. (Paper printed in full in report).

The discussion following the paper of Rev. E. G. Chinlund, S.T.D., "Effects of the war on our work and how to meet them," led to a suggestion that every Deaconess Home ascertain how many young women are needed in this emergency and ask for volunteers for home and spiritual defense. A brief course of training might be given them and places assigned to them as helpers. The Church might well plan a program if the Red Cross and other groups build up national defense through volunteer workers. (Paper printed in full).

## **Tuesday, June 2, 8:00 P. M.**

The memorial service was in charge of Pastor Norstad. Representatives of Deaconess Homes who had lost deaconesses by death during the biennium, came forward and spoke briefly of the departed ones. Dr. Bachmann spoke at length on the life and work of Sister Magdalene von Bracht, the last survivor of the group of seven who came to Philadelphia in 1884. Sister Magdalene was the oldest deaconess in America and her years were filled with useful service to the Master.

Sister Lydia Perry of the Baltimore Deaconess Home, Sister Ragna Nord, Superintendent of Nurses of the Chicago Hospital Training School, and Sister Anna Olsen of the Brooklyn Deaconess Home, missionary to Africa were outstanding heralds of Christ who have gone to be with Him.

Rev. J. F. Ohl, Mus.D., former rector of the Milwaukee Deaconess Home and the first secretary of the Conference of Lutheran Deaconess Motherhouses, was remembered at this service as one whom the Lord had called Home after many years of suffering.

The memorial sermon based on Mark 14:8, 9 was preached by Rev. T. O. Burntvedt, D.D., President of Lutheran Free Church and also President of the Board of The Lutheran Deaconess Home and Hospital, Minneapolis. (Printed in full in report).

A trio of young deaconesses of the Chicago Deaconess Home sang two hymns after which the service was closed with prayer by Pastor Norstad.

## **Wednesday, June 3, 9:00 A. M.**

The devotional service was led by Rev. M. L. Olson, of Minneapolis, on the text found in Acts 3:11-21, "The ever-present Christ." This message was of deep spiritual value and helped us to begin the day *feeling* the Presence. (Printed in full in report).

Sister Olive Cullenberg, Directing Sister of Immanuel Deaconess Institute, Omaha, challenged the Conference to deeper spiritual life and greater earnestness in doing personal work for Christ in this world so filled with distress. In the discussion which followed this paper one of the missionary deaconesses from China spoke feelingly of her experiences among the native people who had learned God's Word and who are helping many in the war by quoting messages of comfort which were learned in her classes. (Sister Olive's paper printed in full).

Dr. Chinlund reported briefly on the Lutheran Welfare Conference at Baltimore of which he is president.

The paper of Rev. August Baetke of the Milwaukee Deaconess Home aroused lively discussion. The subject of this paper was, "Training Deaconesses for Social Work," and is printed in full in the report.

## **Wednesday, June 3, 2:00 P. M.**

"American Pioneers in Deaconess Work — Their Message and Our Answer" was the subject of an interesting and informative paper by Rev. H. L. Fritschel, D.D., Director of the Lutheran Deaconess Motherhouse and Hospital in Milwaukee. Often referred to as the "Grand Old Man of the Diaconate in

America," Dr. Fritschel is himself a pioneer, one who has removed obstacles and prepared the way for greater service in the ministry of mercy in our Lutheran Church in America. (This paper is printed in full in the report — also in pamphlet form for distribution).

The new textbook on the diaconate which has already been prepared in parts by Rev. August Baetke, A.B., Rector of the Deaconess Home at Milwaukee, was the subject of general discussion. The completed parts of the textbook were tested in the classrooms of several deaconess training schools and favorably received. Rev. Baetke suggested to the Conference that various phases of the work be covered by separate and smaller volumes to be known as, "A Lutheran Deaconess Series." This suggestion met the approval of the Conference.

The secretary was instructed to send greetings from the Conference to: Rev. Arthur Christenson, Pastor of the Bethphage Deaconess Home of Axtell, Nebraska, who, on account of illness, was unable to be present; to Sister Catharine Dentzer, Directing Sister of the Milwaukee Deaconess Home; to Sister Sophia Jepsen, Directing Sister Emeritus of the Baltimore Deaconess Home; to Sister Bothilda Swensen, oldest deaconess of the Immanuel Deaconess Institute of Omaha, and to Rev. J. Madsen who is the founder of the Deaconess Home at Brush, Colorado.

The following resolutions were presented:

Whereas, The Rev. Ernst F. Bachmann, D.D., pastor of the Mary J. Drexel Home and Philadelphia Deaconess Motherhouse has served this Deaconess Conference as its presiding officer and leader for a term of thirty-two years, with special marked ability and devotion;

And whereas, He has declined re-election at this twenty-fifth conference of Lutheran Deaconess Motherhouses, after having presided over these conferences since 1910;

Therefore, be it *Resolved*, That this Conference record its deep appreciation for the services Dr. Bachmann has rendered both to the Lutheran Deaconess Conference and the Deaconess cause in our Church in general, also that we may look forward to his counsel and advice in the years to come, and that God may continue His blessing upon him in the splendid work which he is doing for the advancement of the Diaconate; also to extend to him sincere congratulations upon the fiftieth anniversary of his ordination.

(Signed) HERM. L. FRITSCHEL,

WILLIAM A. WADE.

In view of the fact that the Rev. Herm. L. Fritschel, D.D., will very soon reach the fiftieth anniversary of his ordination to the gospel ministry; and in view of the fact that he has been connected with our Lutheran institutions at Milwaukee for the past forty years; and in view of the fact further that he has been connected with the Conference of Lutheran Deaconess Motherhouses during these many years, having served as its secretary for twenty-five years;

Therefore, be it *Resolved*, That we extend to him our most hearty congratulations and felicitations, thanking God that He has blessed him and strengthened him for faithful and efficient service through all those years.

We pray that Dr. Fritschel's influence and service may continue with us for many years and that God will bless His faithful servant and the service which he is now rendering, and that his counsel and advice may ever be a blessing and inspiration to all of us.

(Signed) WILLIAM A. WADE.



The guests of the Chicago Deaconess Home rose to their feet to show how deeply they felt the sentiments expressed by Dr. Fritschel, when he paid tribute to Directing Sister Marie Rorem, Rector Norstad, Sister Ingeborg Sponland, the Senior Deaconess, whose presence meant so much, and to all the Sisters and others who had extended cordial hospitality.

Dr. Bachmann, the outgoing president, spoke feelingly on the words of Christ, "Abide in Me, and I in you," after which a hymn was sung and the twenty-fifth Conference closed with prayer and the benediction.

## OFFICIAL REPRESENTATION

Nine deaconess Institutions were officially represented by the following delegates:

1. Mary J. Drexel Home and Motherhouse of Deaconesses, 2100 South College Ave., Philadelphia, Pa.  
Rev. E. F. Bachmann, D.D., Director.  
Sister Marie Freese.  
Sister Anna Hunt.
2. Lutheran Deaconess Home, 2224 West Kilbourn Ave., Milwaukee, Wis.  
Rev. H. L. Fritschel, D.D., Director and President of Board.  
Rev. August Baetke, Rector.  
Sister Gladys Robinson.  
Sister Lena Bosshard.  
Sister Nanca Schoen, Secretary of Conference.
3. Lutheran Deaconess Home, 2500-2600 West North Ave., Baltimore, Md.  
Rev. William Wade, D.D., Executive Secretary Board of Deaconess Work, U. L. C.
4. Immanuel Deaconess Institute, 34th and Fowler Avenues, Omaha, Nebr.  
Rev. Emil Chinlund, S.T.D., Director.  
Sister Olive Cullenberg, Directing Sister.  
Sister Agnes Heglund, Training Sister.  
Sister Marie Anderson.
5. Norwegian Lutheran Deaconess Home, 1412 E. 24th St., Minneapolis, Minn.  
Rev. M. G. Olson, Chaplain.  
Rev. T. O. Burntvedt, D.D., President of Board of Directors.  
Sister Lena Nelson, Directing Sister.  
Sister Anna Bergeland.  
Sister Irene Rufswold.
6. Norwegian Lutheran Deaconess Home, 4th Ave. and 46th St., Brooklyn, N. Y.  
Sister Ingeborg Ness.  
Sister Bergetha Nelsen.
7. Norwegian Lutheran Deaconess Home, 1138 North Leavitt St., Chicago, Ill.  
Rev. Martin Norstad, Rector.  
Sister Marie Rorem, Directing Sister.  
Sister Ingeborg Sponland, Directing Sister Emeritus.  
Mr. E. C. Ronning, Member of Board of Directors.
8. Eben-Ezer Mercy Institute, Brush, Colorado.  
Rev. M. Jorgensen, Pastor.  
Sister Katherine Mohrsen, Directing Sister.  
Sister Esther Frandsen.
9. The Bethphage Mission or Bethphage Deaconess Sisterhood, Axtell, Nebr.  
Sister Julianne Holt.



## VISITORS

Mrs. Martin Norstad, Chicago.  
Mrs. E. G. Stolen, Racine, Wis.  
Sister Frieda Buerger, Chicago.  
Sister Dorothea Hempfler, Philadelphia, Pa.  
Sister Mary Berntsen, Philadelphia, Pa.  
Sister Gina Ensberg, Minneapolis, Minn.  
Prof. William Eckert, Chicago.  
Mrs. William Eckert, Chicago.  
Rev. J. S. Dallmann, Chicago.  
Mrs. J. S. Dallmann, Chicago.  
Miss Emma Larsen.  
Sister Clara Mueller, Milwaukee, Wis.  
Betty A. Nelson, M.D., Rajahmundry, India  
Sister Sophia Schiffer, Milwaukee, Wis.  
Sister Matilda Hertlein, Milwaukee, Wis.  
Sister Lorene Kroner, Milwaukee, Wis.  
Sister Clara Scheidecker, Milwaukee, Wis.  
Sister Lucy Blank, Milwaukee, Wis.  
Sister Edna Schmid, Milwaukee, Wis.  
Sister Tillie Jones, Chicago.  
Sister Geraldine Lenro, Chicago.  
Sister Margrete Tjelde, Chicago.  
Sister Thone Sandland, Chicago.  
Sister Martha Hagen, Chicago.  
Sister Dina Froiland, Chicago.  
Sister Olette Bergseth, Chicago.  
Sister May Gulleckson, Chicago.  
Sister Mildred Christensen, Chicago.  
Sister Flora Moe, Chicago.  
Sister Magdalene Klippen, Chicago.  
Sister Bertha Sime, Chicago.  
Sister Nellie Oleson, Chicago.  
Sister Ingeborg Borgen, Chicago.  
Sister Hilda Lee, Chicago.  
Sister Christine Severtsen, Chicago.  
Sister Ruth Myli, Chicago.  
Sister Caroline Carlson, Chicago.  
Sister Esther Aus, Chicago.  
Sister Alene Buechner, Chicago.  
Sister Mary Pearl Ragnlien, Chicago.  
Sister Miriam Shaw, Chicago.  
Sister Ruth Anderson, Chicago.  
Sister Mary Sininesvik, Chicago.  
Sister Mabel Hedberg, Chicago.

Statistics of Lutheran Deaconess Motherhouses in America, June, 1942

	Total number of Sisters	Consecrated	Probationers	Candidates	Retired	On furlough	Leave of Absence	At Deaconess Home	Loss by death	Loss by with- drawal	Gain	Stations	Fields of Service
Philadelphia .....	121	94	27		11		2	12	4	5	8	4	18
Milwaukee .....	59	52	7	5	2	1		35		4		2	8
Baltimore .....	69	55	14		4		2	19	3	3	1	1	45
Omaha .....	72	64	4	4	1		7	3		8		13	13
Minneapolis .....	15	11	3	1							1	1	3
Chicago .....	44	35	9		3	1	3	2	2	1		3	11
Brooklyn .....	10	8	2			1	1	8	1				4
Brush .....	7	5	2					7			2	3	3
Axtell .....	16	15	1					13				2	2
Total number in Conference.....	413	339	69	10	21	3	15	99	10	21	12	29	107
Ft. Wayne* .....	53	53		1		5	9	3	2			23	
Total number Deaconesses.....	466	392	69	11	21	8	24	102	12	21	12	52	107

\* Not a member of Conference.

## Summary of Sisters' Service, June, 1942

1. In Deaconess Homes.....	73
2. In training schools.....	18
3. Weekday religious schools.....	6
4. Kindergartens .....	2
5. Other educational activities.....	15
6. Hospitals .....	101
7. Homes for Aged and Infirm.....	29
8. Epileptic Homes.....	20
9. Convalescent Homes.....	1
10. Parish work.....	44
11. Children's Homes.....	23
Child Welfare.....	1
Child Placement.....	1
Children's Camp.....	1
Total .....	26
12. Girls' Hospices.....	6
13. Inner Mission and Settlement.....	14
14. Social work.....	7
15. Rescue work (prison).....	1
16. Paramentics .....	2
17. Communion Wafer Department.....	4
18. Occupational Therapy.....	3
19. Home and Foreign Missions:	
Home Missions	
Puerto Rico.....	1
Virgin Islands.....	2
Alaska .....	
Foreign Missions	
China .....	10
India .....	1
Africa .....	1
Madagascar .....	5
Total .....	20
20. Number studying in institutions of higher learning.....	14

## TREASURER'S REPORT

No balance brought over from previous Conference.....\$

Receipts for 24th Conference held in Milwaukee, June 19-21, 1940.

Fare fund:

Philadelphia .....	\$ 61.53
Milwaukee .....	61.53
Baltimore .....	61.53
Chicago .....	61.53
Brooklyn .....	61.53
Minneapolis .....	61.53
Omaha .....	61.53
Brush .....	61.53
Axtell .....	61.53

\$553.77

## Disbursements

### Traveling expenses:

Philadelphia .....	\$138.00	
Baltimore .....	80.00	
Brooklyn .....	72.00	
Minneapolis .....	25.00	
Chicago .....	7.60	
Omaha .....	64.97	
Brush .....	73.96	
Axtell .....	27.05	\$488.58
To Dr. O. C. Mees.....		22.00
To Dr. C. E. Krumbholz.....		15.00
Reports (sent to Ft. Wayne in 1938) courtesy .....		2.07
Reports to Axtell in 1938 (courtesy).....		1.20
Postage, telegrams, stationery, etc.....		5.00
Deficit in pro rata of 1938.....		19.92
		<hr/>
		\$553.77      \$553.77

Printed reports of Conference proceedings sent direct from printer to Deaconess Homes according to orders for same.

(Signed) NANCA SCHOEN, *Treasurer.*

## HISTORICAL ITEMS

### The Philadelphia Motherhouse

#### *Promotions*

Four of our veterans in deaconess service were called from their labors since the last Motherhouse Conference. Each of them had for many years filled positions of more than usual influence and embodied in her own personality, character and work some of the best elements of the deaconess ideal. They spent a total of 199 years in the diaconate and naturally made a definite contribution to conserving the best traditions of our Motherhouse. When the Lord promoted them into His presence, we felt bereaved of a strong and steadying influence. They were born in four different countries, but were one in their loyalty to Christ, to His Church and to the diaconate.

*Sister Edith Stagg*, born in England, was called first, on September 1, 1940, suddenly, at the age of 75, preparing to continue her Kindergarten and other work at St. John's Church, Easton, Pa., where she had served since 1907. She had come to us in 1897.

*Sister Magdalene von Bracht*, the last survivor of the seven pioneer Sisters who arrived from Germany on June 19, 1884, to take over the nursing at the Lankenau Hospital, having served since 1869. Blessed with good health even at the age of 91, she had been confined to her bed less than two days when she slipped away almost without a struggle early Sunday morning, December 28th. No deaconess among us wielded a stronger and more helpful influence. Rooted in the past, she kept on progressing and, of keen mind to the end, saw the importance of progress no less than the dangers of certain modern tendencies.

*Sister Marie Gerndt*, born in a Canadian parsonage on March 31, 1862, was admitted as a candidate in 1902 and, after serving on the faculty of our Lankenau School for Girls for four years, was in charge of the Motherhouse office for thirty

years. Her duties included admission of patients to our Children's Hospital and conducting Sunday School and daily prayers in the wards. After many months of severe suffering with both hips broken, she was released by the Lord on February 7, 1942, at the age of nearly 80 years.

*Sister Alice Fisher*, born in Virginia April 4, 1867, had been teaching school before she came to us October 9, 1897. Except the first two years on the faculty of our Lankenau School, she served the Lankenau Hospital, in charge of the admitting office from 1907 until she retired in January, 1940. The fact that Dr. Morehead of the National Lutheran Council was her brother-in-law, made him a frequent visitor and helped to link our Motherhouse the closer with the work abroad. Sister Alice was widely and most favorably known and sincerely mourned when she left us at the Lord's call on February 17, 1942.

Of these Sisters it has well been said that "their graciousness, their culture and their integrity added a plus sign to their service which illuminates the beauty of their record in the diaconate."

#### *Anniversaries*

Fifty years in active service were completed during the past biennium by four of our deaconesses, by Sister Mary Barbehenn and Sister Louise Frey who came in 1890, and by Sister Margareta Weller and Sister Lena Beideck who had entered in 1891. — Mr. William P. M. Braun, President of our Board for 25 years, since April, 1917, and elected to our Board in April, 1902 — 40 years ago — to fill the vacancy caused by the death of our Founder, John D. Lankenau, was given a testimonial dinner on Founder's Day in recognition of his faithful services and his generous support. Included with him was his wife, Mrs. Braun, through whose influence and efforts the Women's Missionary Society of the former General Council was the first of such organizations to establish in 1913 a Department for Deaconess Work. Mrs. Braun was elected Secretary of this department and continued in such office after the merger and formation of the United Lutheran Church in 1918 and until 1940. This resulted in giving the deaconess cause a regular place on convention programs and in the magazine of the organization. — In August, 1941, the Sisters observed the 35th anniversary of Rev. Bachmann as pastor of the Motherhouse. — It is an interesting fact that the Philadelphia Motherhouse since its formal organization in 1888 has had only three presidents, four treasurers and three pastors. However, during these 54 years it has had 6 Directing Sisters preceding the present incumbent, Sister Anna EBERT, who was elected to this office in 1930.

#### *A Painful Loss*

Cutting deeply into the life and work of the Philadelphia Motherhouse is the loss of the LANKENAU SCHOOL FOR GIRLS, conducted since 1890 and ending its blessed work on Commencement Day, June 19, the 58th anniversary day of the arrival of the first Sisters in Philadelphia in 1884. In immediate need of more room for its Nurses' Training School the Lankenau Hospital made an acceptable bid and, in view of the serious conditions all are facing now, the Motherhouse Board sold that property. This sale has caused widespread sorrow and has aroused alumnæ and parents of present pupils and members of the faculty to make desperate efforts to secure sufficient funds necessary to found a new Lankenau School in one of the suburbs. We deplore the loss of Lankenau School because of its valuable contribution to the lives of more than 1,500 girls and because this was the only school in this country conducted by deaconesses and the only Lutheran boarding and day school for girls of elementary and secondary grades. Nevertheless, we can also see God's guidance and accept this loss as a blessing in disguise.



## THE MILWAUKEE DEACONESS HOME

A new station was opened in December, 1941, at Round Rock, Texas. It is Trinity Old People's Home and one deaconess is stationed there.

---

Under normal conditions the addition to the deaconess home would have been completed, but no construction can be anticipated for the duration of the present emergency.

---

The dedication of the new Maternity Pavilion took place on January 11, 1942. This beautiful building stands as a noble monument, erected by the gifts from the many friends of Milwaukee Hospital. The Pavilion offers accommodations for 52 mothers and 72 infants. It is built in V-shape and all rooms have direct sunlight, either from the East or West.

### Baltimore Motherhouse

On October 1, 1940, Rev. Foster U. Gift retired as Pastor of the Motherhouse and Superintendent of Instruction.

Rev. William A. Wade, D.D., was appointed Pastor and Superintendent of Instruction.

On June 11, 1941, the 30th anniversary of dedication of present building was observed.

November 12, 1941, the 80th birthday of Sister Sophia Jepson was celebrated.

On June 1, Sister Nora McCombs entered service as an army nurse for the duration of the war.

### Chicago Deaconess Home

The Deaconess Home which was partially erected in 1930 was fully completed during the year 1941.

A new Moeller pipe organ was installed in the Chapel in January, 1942. Director of Nurses, Deaconess Ragna Nord, passed away January 28, 1942.

### Immanuel Deaconess Institute

Three new fields of labor have been opened up:

Parish work — Grand View Church, Des Moines, Iowa.

Parish work — Gethsemane Church, Seattle, Washington.

Matron — Seaman's Mission, Seattle, Washington.

(Parish work — in Detroit — served one year).

One Sister celebrated her 50th anniversary of entrance into the diaconate, Sister Augusta Williams — April 9, 1942.

One more Sister will celebrate her 50th anniversary on July 26, 1942, Sister Ingdina Rundquist.

### Eben-Ezer Deaconess Home, Brush, Colorado

On Ascension Day, 1941, the 35th anniversary of Sister Ingeborg Hansen as a deaconess was observed.

Sister Katharine Morhson, our Directing Sister, completed 25 years of service in the diaconate in August, 1941.

Mrs. K. Ludvigsen, Moorhead, Iowa, is the first woman outside the Deaconess Home to serve on the Board of Trustees. She was elected at the annual meeting in 1941.

The institution has been equipped with a new vacuum heating system, costing \$33,000.00.

During its twenty-eight years of service Bethphage has ministered to more than five hundred guests. The last annual report shows that 165 unfortunates are now finding a refuge at Bethphage. These come from 22 states. Nebraska leads with 40. Then follow: Illinois, 37; Minnesota, 14; Kansas, 12; Iowa and Michigan, 7 each; etc.

---

## SERMONS

The Constraining Power of the Love of Christ — *Rev. Martin Anderson, D.D., President Eastern District, Norwegian Lutheran Church in America.*

A Living Memorial — *Rev. T. O. Burntvedt, D.D., President of Lutheran Free Church.*

## MEDITATIONS

In the Morning — *Rev. M. Jorgensen, Pastor Eben-Ezer Deaconess Home.*

The Ever-Present Christ — *Rev. M. G. Olsen, Chaplain Deaconess Hospital, Minneapolis.*

## PAPERS

The Church and the Diaconate — *Professor William Eckert, Chicago Lutheran Theological Seminary.*

Some Effects of the War on Our Work and How to Meet Them — *Rev. E. G. Chinlund, S.T.D., Emmanuel Deaconess Institute.*

The Deaconess and Spiritual Defense — *Sister Olive Cullenberg, Directing Sister, Emmanuel Deaconess Institute, Omaha.*

Training Deaconesses for Social Work — *Rev. August Baetke, A.B., Pastor Milwaukee Deaconess Home.*

American Pioneers in Deaconess Work — Their Message and Our Answer — *Rev. Herm. L. Fritschel, D.D., Director Milwaukee Deaconess Home and Hospital.*

## THE CONSTRAINING POWER OF THE LOVE OF CHRIST

REV. MARTIN ANDERSON

I want to speak of the constraining power of Christ's love. Paul's enemies challenged his authority as an apostle and the truth of his doctrine. They accused him of being extreme, narrow and fanatic, an impostor and a madman. "You are beside yourself," they said. They flung the charge of madness at him and his co-laborers and heaped abuse and scorn upon them.

But this is Paul's triumphant explanation and defense: "The love of Christ constraineth us, because we thus judge that if one died for all, then all died that they that live should not henceforth live unto themselves but unto him who died for them and rose again."

These enemies could not understand how Gamaliel's promising pupil could abandon what might have been a brilliant career and espouse a lost cause. To them it seemed utter folly. They could explain it in only one way: Madness!

Paul answers: "The love of Christ has caught me in its grip. It has overmastered me. It *constrains me*. Therefore I cannot do otherwise." But these enemies knew nothing of the constraining power of Christ's love. To them it seemed utter folly. They could explain it in no other way. But Paul declares that if there is folly, if there is madness in the world it is unbelief and impenitence, it is not to love and serve Him who "died for all, that they which live should not henceforth live unto themselves but unto him who died and rose again."

"The love of Christ constraineth us." This verse might seem a bit ambiguous. Does "the love of Christ" mean Paul's love for Christ or Christ's love for Paul? I have wondered sometimes. It probably means the former, Paul's love for Christ. But he immediately explains that it was *Christ's love for him*, as shown by His vicarious death, that had inspired this response of love in Paul's heart and had made him, as he once said, a "fanatic" for Christ.

That which had caused Paul to love the Lord with such intensity of affection was the realization of Christ's love for him who once persecuted His followers. Paul's love for Christ was *the result* of Christ's love for him and for all men. Christ's love had kindled the flame of love which had become the great directing, controlling motivation in Paul's life.

The test of life is found in its motivation. A man's life is what his motives make it. Change a man's motive and you change his life. Fundamentally what men need is not first of all morals but motives! An adequate spiritual motive will make one a spiritual man.

Motives may be high or low. They run the whole gamut from the animal to the divine. So many live on the lower levels of motivation. We shall dismiss from our consideration here those who have abandoned themselves to carnal living, whose motive is sensual gratification, whose philosophy is "eat, drink and be merry for tomorrow we die."

What varying motives might there be in the hearts of those who are devoting their lives to the work of benevolence, or the work of the church? Paul declares that the love of Christ is the great driving, consuming impulse in his life and work. Can you and I say honestly before God that it was the love of Christ that first led us into this service and that day by day to this hour has held us in this service? Let us examine and search our hearts before God tonight, and may we be able to say with Peter, "Thou knowest all things, Thou knowest that I love Thee"!

What other constraint or motive might there be? Many considerations may enter in: The hope of reward, the fear of punishment, a sense of duty, the desire to help our fellowmen, the need of making a living. Now there is an element of truth in all of these. In part they are noble and altruistic. But none of them nor all of them put together provides an adequate motive for a life of Christian service.

Only in the love of Christ for us do we find an adequate motive for Christian living and for a life in Christian service. We must look *outside of ourselves* for an adequate warrant, impulse and inspiration.

It was the vision which Paul had of *Christ's love for him*, for all mankind, for a world steeped in sin, that so stirred and gripped and transformed him, that he took his life in his hand, traversed land and sea, despised dangers of many kinds, was instant in season and out of season, toiled and suffered that he might proclaim His saving Gospel.

The sovereign motive for sanctified living and for Christian service is the love of God in Christ Jesus our savior. The supreme demonstration of that love is *the cross*! "*He died for all*" Paul cries out in this text! When we grasp this and are gripped by it there is an inevitable response of love which asks, "Lord, what wouldst Thou have me to do?"

His love as revealed in the cross is the power by which Christ has held sway over His followers through many centuries. Christ was without wealth or rank. He was rejected, scorned and spit upon. Yet after two thousand years the world turns to Him as to none other. What is the secret of His power? It is not primarily the sweetness and loveliness of His character, though He is that Beautiful Savior of whom we love to sing. Nor is it primarily the charm of His teaching, though He spake as man never spake. "*When I shall be lifted up*," He said, "I shall draw all men unto me." Two pieces of wood were laid one upon the other to form a cross and *they became a magnet*! The *cross* is the supreme proof of the love of Christ.

"While we were enemies Christ died for us." Greater love hath no man than this. That death on the cross settled our account and made us right with God. "We judge that if one died for all, all have died . . . and he died for all." Christ stood in the place of all sinners, took their guilt upon himself and made an offering—His life for their salvation.

When the realization of this comes to us, whether by sudden burst of light and glory, or by gradual process, from that time we know that we are not our own, we are Christ's by right of a blood-bought redemption. We live not unto ourselves but unto Him who died, whose love henceforth constrains us. It is at the cross our love for him is kindled. If you have lost that love, then *back to the cross*!

The cross is the supreme demonstration of the exceeding sinfulness of sin, for surely it was no small wound that could be healed only by the pierced hands and feet and side and the broken heart of the Son of God. But it also is the supreme demonstration of the divine love.

"He died *for all*," Paul declares. Christ's love is universal because it is individual, including *all* individuals. He loves the world because He loves every man, woman and child in the world. That He died for all means that He died for each. You and I too had a place in His heart when He hung upon the cross!

For our comfort let it also be said that His love is *constant* and *steadfast*. It is unaffected by our moods or feelings. It is "yesterday and forever the same." As one has so beautifully said: "There was a cross in the heart of God before there was one on Calvary. The cross on Calvary is something which happened in history and revealed what was *eternally* in the heart of God." Christ is the

Lamb of God slain from the foundation of the world. Our love is feeble and vacillating. His is steadfast and constant. Many times we have sung:

"O may my love to Thee  
Pure, warm and *changeless* be."

But we know it isn't. Our relationship to Christ may so easily become cold and formal. Then let it comfort us to know that His love is ever the same.

It is not the love in our hearts for Christ but the love in His heart for us which must supply the motive for Christian living and Christian service. Yet the Lord ever looks for a response of love in our hearts. He came to Peter, even after he had failed so miserably and thrice asked him: "Lovest thou me?"

"O how I fear Thee, Living God,  
With tenderest, deepest fears  
And worship Thee with trembling hope  
And penitential tears.

"Yet I may love Thee, too, O Lord,  
Almighty as Thou art,  
For Thou hast stooped to ask of me  
*The love of my poor heart.*"

He wants our love, poor and imperfect though it be.

"Love Him? Why should I?" Because He *died for you*. That is His claim upon the love of the world. We love Him because He first loved us. But we must have *experimental knowledge* of His love. Of one it is written because she was forgiven much she loved much. This is the only road to the constraining love of which Paul speaks. There is no other way. We must *personally* taste and see that the Lord is good.

"I lay my *sins* on Jesus,  
The spotless Lamb of God.  
He bears them all and frees us  
From the accursed load.  
I bring my *guilt* to Jesus  
To wash my crimson stains  
White in His blood most precious  
Till not a spot remains."

This is how love is kindled. There is no other way!

We must know Christ's love experimentally, not only theoretically. It is not something we have heard about or read about, but something we have experienced.

Then this love, born of Christ's love, becomes the compelling urge, the constraining power in our lives. The text indicates the direction of this constraint, whereto the love of Christ should constrain us: "that they that live should not henceforth live unto themselves but unto him which died for them and rose again." The love of Christ changes the center of life from self to Him and then to others, to concern for all those whom Christ loves and for whom He died.

It constrains *negatively*. "Not unto themselves." It drives out selfishness, self-will, pettiness, petulance, whining and whimpering, self-pity, the spirit of complaint, ambition for high places and the spirit which asks, "will I be



noticed?" Thus the love of Christ constrains negatively. There is an expulsive power in this new affection. It tends to drive out all that is low and mean and unkind and impure.

It constrains *positively*. It impells to obedience, to a blameless life. "He that hath my commandments and keepeth them, he it is that loveth me." It constrains to witnessing and to service, to the ministry of the Word and to the ministry of loving service. Thus the love of Christ is not something to be admired and praised merely. It is to be the great spiritual force in our lives.

Love for Christ is not meant to be feeling only, or sentiment. There sometimes is a sickly sentimentalism in religion which prates about "falling in love with Christ" but does nothing. True Christian love does not sit with folded hands, waiting for the Lord's return in glory. It is practical. It asks, "What wouldst Thou have me do?" It goes to work. True Christian love constrains to unselfish service.

It regards men not according to what they are in their unregenerate state, but for what they are in consequence of Christ's redemption, and for what they might be in Him. The love of Christ enables us to love even those who are difficult to love. Only the love of Christ in our hearts enables us to love all men. Often the world is cold and callous. We must seek ways and means to help as many as we can to see the love of God in Christ. His love for us and the love for Him in our hearts constrains us to do this.

"Don't you know the world is dying  
For a little bit of love?  
Everywhere you hear them sighing  
For a little bit of love."

Ministering love is a universal language. Men everywhere understand it. Christ loves all men and would minister to them through us. When the poet Whittier lay dying those who stood about him heard him give this parting message: "Give my love to the world." Today Christ would say to us: "Give my love to the world." We must interpret His love to the world through deed and word. His Gospel must be proclaimed lovingly. His "little ones," even the least of them, must be ministered to with loving hands.

God help us to say with Paul, whatever our task or place may be: "The love of Christ constraineth us." God forbid that our relation to Christ and our service for Him should ever become cold and formal. God help us always out of sincere hearts to say:

"Thee will I love, my strength, my tower,  
Thee will I love, my joy, my crown.  
Thee will I love with all my power,  
In all my works and Thee alone.  
Thee will I love till the pure fire  
Fills my whole soul with chaste desire."

Then His will be a glad service. We are under constraint, but it is not a despotic constraint. We glory in this constraint. As sinners relieved from our guilt by the suffering, death and resurrection of the Son of God we gratefully and gladly seek to do a little for Him who did so much for us.

This is what makes it a joy to be a Christian, and a Christian worker, and even a Christian martyr if need be. Greater deeds and more heroic suffering than the love of Christ accounts for history does not record!

"A noble army, men and boys,  
The matron and the maid,  
Around the Savior's throne rejoice,  
In robes of light arrayed.  
They climbed the steep ascent of heaven  
Through peril, toil and pain.  
*O God, to us may grace be given  
To follow in their train!"*

AMEN.

---

## A LIVING MEMORIAL

T. O. BURNTVEDT

*"She hath wrought a good work on me . . . . She hath done what she could . . . . Verily I say unto you, wheresoever the Gospel is preached throughout the whole world that also which this woman hath done shall be spoken of for a memorial of her."* — MARK 14:8, 9.

We are still living in the afterglow of Memorial Day. Tribute has been paid to the memory of those who gave their lives for our country, its institutions and the freedom so dear to all of us.

Tonight we are gathered in this beautiful chapel to honor the memory of a small group of women whose names were not flashed across the country on the wavelengths of national hookups, whose praises were not sung by the world, and whose deeds will not be accorded much place, if any, in the annals of human history. Their lives were lived, not in the glamor of public limelight, but in quiet, deep devotion to their Lord and Savior, and in humble service among the sick and poor, wherever the need was nearest and greatest.

These deaconesses, who have passed away since we met in Conference two years ago, would probably be shocked, or at least feel rather uneasy, if they knew that this evening session of the Conference has been set aside to honor their memory and to thank God for the service they rendered and the example they left behind for us to follow.

I shall not attempt to paint portraits of each of them for I did not know them all personally. Nor shall I try to give a composite picture. I know I should fail if I tried, and furthermore, it is not necessary. Their names have been read and fitting remarks have been given by the rectors of the respective Homes.

My text tells of a woman who wrought a good work on Jesus; a work which He evaluated so highly that He ordained that wherever the Gospel is preached the good deed of this woman should be recalled for a memorial of her. If the story had not told us what this good deed was it would indeed have been difficult for us to guess it. We would probably have thought of some heroic act, or the accomplishment of some great achievement. It is also highly probable that if we had been present that memorable day when Mary broke her alabaster box and poured the expensive ointment on the head and feet of Jesus, we would have chimed in with the chorus in their cool, heartless criticism, "why all this waste? This ointment could have been sold for a sizeable sum and the money given to the poor!"

Of course, it is well that we be practical in the exercise of our charities. It is, furthermore, well that we be thrifty, and that we have a clear-seeing eye for the need all around us. But let us not become so "practical" and thrifty and

efficient that we lose the finer sense and appreciation for the beautiful things of life, thus reducing life to mere mechanics. It is evident from the text that there are many seemingly useless things which heaven values more highly than a great many of those which we regard more practical and useful.

What are the characteristic marks of the service this woman rendered and which caused our Savior to evaluate her work so highly? It might be well for us to carefully examine "that which this woman hath done." It might be well to try to find the component parts of this good deed and in the light of them endeavor to view our own humble attempts to serve our Master.

In the first place I find that *her service was motivated by love*. We are prone to speak harsh and cutting words in our criticism of love and its multiple manifestations. Often we sneeringly say, "Love is blind. These people are in love. They are foolish and irresponsible." Infatuation, passion, and sensualism make people blind, foolish and irresponsible, to be sure. Love never does. Significantly we are told that when Jesus walked by a place of toll "*he saw a man.*" His disciples did not see the man. They saw the publican and in all probability they looked at him with all the contempt good patriotic Jews had for the publicans, the Quislings of that day. But Jesus saw in the sinful publican a man. He saw in him the devoted apostle Matthew; the man by whose convincing writings the Old and the New Testaments were linked together, the author of the Gospel which bears his name and which no less a critic than Renan calls "the most majestic book ever written."

Love may do things a little differently. It does not always follow the beaten path. In fact, it is apt to rebel against anything stereotyped. It wants to find its own expression suited for the occasion, such as it did when Mary "foolishly" poured out her expensive ointment.

"She hath wrought a good work on me," said Jesus. Hereby Jesus implies that anything which is directed "on Him" is a good work. Even the most insignificant little thing done under the impulse of His love is a good work, and right here we have the fundamental difference between Christian charity and secular social service.

With an old Scotch divine, one could wish that more things would be done for Him which the world would call "utter folly" and "prodigal waste" and "absolutely useless," for as he says, "Jesus Christ has a great many strange things in His treasure house: widow's mites, cups of water, Mary's broken vase. Has he anything of yours?"

Furthermore, because her service was motivated by love *it sprang forth spontaneously*.

In other words, it was voluntary. It was freely, willingly and joyously given, and no service is more beautiful than the unlabored, the unforced, the spontaneous. It would be wrong, however, to imply that this is the only type of service that God accepts. To do good only when one feels free and has the inner urge to do so is a pernicious doctrine. Wesley credited this doctrine to the devil. No, we must do good also when we have no inclination to do it, when it rubs us the wrong way and when it hurts even like pulling teeth. No matter how we may grow and progress in sanctification the old sinful nature will still assert itself to hinder, hold back and paralyze our efforts for Him. However, we may daily exercise ourselves in doing good. There is nothing unevangelical about that, and as we do so, we will little by little experience how it becomes more and more natural to do good. In other words, I believe that it may be a development and growth into the state of the psalmist whose delight is in the will of the Lord, and then spontaneous service flows forth with ease and beauty.

*It was also a self-sacrificial service.*

Somewhere I have read that the actual money value of this costly perfume equaled a woman's earnings engaged in household work for a year. If so, this act of Mary was a real sacrifice, even if she did not belong to the poorest class. Thus it is always, close contact with Jesus brings out the best in us. Nothing is too good for Him, and no sacrifice is too great. It is regretful that we so often forget this in life. When we are conscious of His presence and we somehow realize that we stand face to face with Him, then we are ready and willing to give all. But it is quite another thing when we meet Him in the poor and the needy, or in this or that situation which calls for more than painless sacrifice. Then we often hold back and bargain for easier terms. Yet, it is he who in love to Christ pours out his life in sacrificial service to others who gains life. We possess only what we give.

Finally, it should be said that *her service was properly timed.*

Someone has said that "blessed are the ministries which are not mistimed." How true this is! There will always be more Josephs and Nicodemuses than Marys. The former came to do honor and pay proper respect to the dead body of Jesus, and so far so good. The latter brought her great gift and wrought her good deed while He was still alive. Jesus appreciated it to the extent that He made the gift, the giver and the occasion immortal.

The tragic experience of Carlyle is the pathetic story of thousands of others. When his wife died he penned these words in his diary: "Oh, if I could see her once more, were it but for five minutes, to let her know that I always loved her through it all. She never did know it—never." What a touching heart-rending confession! Properly timed, this might have meant everything to his wife, but mistimed, as it was, it meant nothing. The pathway to hell for many a soul is strewn with good intentions concealed, important promises forgotten and well-meant resolutions mistimed.

These in brief, were the characteristic marks of the good work which Mary wrought on Jesus. In the same measure that the life and work, not only of our departed sisters but of deaconesses generally, are characterized by the same marks, will the services be acceptable to the Master and be properly evaluated by Him. Then it matters little what others may think or say if only Jesus, when the day's work is done, will give the verdict: "She hath done what she could."

---

## THE EVER-PRESENT CHRIST

REV. M. A. OLSON

ACTS 3:11-21

We shall pause for a while this morning at these words from the early days of the church. For, it seems to me, it tells a truth which was the secret of the life and growth of that church and of the church today. Behind the incidents and scenes of those days there moves the unseen, but real, presence of the risen Christ. The enemies of Christ, the unbelieving world, never saw Him after His resurrection, but the eye of faith saw Him; and men and women were glad and loved Him and witnessed, served, and suffered for Him. That same Christ is present today with His people, accessible to faith just as He was then.

But He is often unrecognized; sometimes He is denied. Those who saw this man at the gate restored to health asked how it all happened. Just as all do whose world has no place for a living Christ and who know of no power higher



than themselves. They looked at Peter and John; to them there could not possibly be any other explanation.

In the next chapter of this same book we note how another group was faced with the same miracle. Though they were teachers in Israel, neither could they offer any explanation of what had happened to the man at the gate; for they knew not Him whom God had raised from the dead.

But the explanation of it was there, nevertheless: Christ lived!

Let us first think of Christ present today as the source and giver of life. He "himself giveth to all, life, and breath, and all things." He upholds "all things by the word of His power." Even physical life, wherever found, has its source in Him. Remove Him, and all sinks into disintegration and decay. Certainly we should also remind ourselves that He is present, calling, awakening, working faith, forgiving, delivering from sins, and causing men and women to walk in newness of life and to die victoriously.

It seems to me that there is a striking parallel between the events of this fourth chapter and that which we have seen take place in the little land of Norway. A living church of bishops, pastors, teachers, and lay people have dared to refuse to be silenced. Again the courageous answer has been given: We must obey God rather than men. And they have been ready to suffer, to die if need be. Why? Because Jesus lives, and men and women of faith know that He lives.

Many have lost the faith of their fathers. "The God of our fathers," says Peter, "hath glorified his servant Jesus . . . and by faith in his name hath made this man strong." Many of the fathers of our present generation had a large place for God in their daily lives. I believe that this is one reason why their world was a simpler world than ours. They knew God, they lived under His care, trusted Him, and were happy. Not so with their children. They are trying to meet this present life with their own resources. But their burdens increase, life becomes complex, and despair overtakes them. And all the while Christ lives, the Giver of life.

There comes this thought, too, out of these words: In Christ there are resources more than sufficient to meet the needs of every person living. This helpless man at the gate discovered it. Faith reached into the unseen and found a Christ of power and life who was more than sufficient for the greatest need of his life. Jesus lived, and through faith in Him a man was restored to a life of joyful activity.

It needs to be said so often to Christians who today sink down in helplessness and discouragement at the gates of service: There are resources greater than your want in the living Christ! These resources await only the contact of faith in the unseen, but living Christ, and there is again as concrete a demonstration of it as was seen at the gate that day.

But let us once more remind ourselves of another implication of this truth: Christ lives, and with it comes the perennial call to repentance. It isn't merely a coincidence that, as Peter offers an explanation of the miracle, he also calls, "Repent ye, therefore!"

God has no other word for an impenitent world. He shuts up the world to that one word. There is no other way in which God can begin to deal with the sins of men, so that men can be saved from their sins. It is the narrow way to life. The church must not fail to give that same word to all who are impenitent, if more are to experience that Christ lives.

But Christians, too, need this word. It is the condition for a living Christianity. Every Christian has been baptized into a life of daily repentance. "Sin



shall be rooted from us through daily sorrow and repentance" is the obligation that the baptismal covenant lays upon everyone who enters it. When Christians cease to do this, they are on the way to losing Christ. But to all who do, there is a renewed experience of the living Christ; wherever there is daily repentance and the daily forgiveness of sins, there come the seasons of refreshing in individual lives and in the church. It is this daily renewal that gives the life of the church its freshness and strength and says to the world: Christ lives!

### "In the Morning"

(Meditation, at morning devotion at the 25th Conference of the Lutheran Deaconess Homes in America, by the pastor of the Eben-Ezer Deaconess Home).

"O Jehovah, in the morning shalt thou hear my voice; in the morning will I order my prayer unto thee, and will keep my watch." Psalm 5:4.

"Keep smiling till ten" are the words of an office motto recently offered free by a supply house to its customers. Such a motto recognizes a need on the part of man, it makes a psychological suggestion not without value, and it points to a way essential for success in business.

To begin the day right is of importance. But the believer in God's revelation through Jesus Christ needs to know a better way to begin the day than just to "keep smiling till ten."

The psalmist tells of his way of beginning the day. A meditation, however brief, upon his manner of beginning the day might prove helpful for our life of faith and of Christian service.

*In the morning a new day comes as a new gift from God.*

Perhaps past generations more than the present have appreciated the passing of the night and the coming of the day. As the watchman longingly watches for the morning, the children of men have watched for the coming of the new day. The passing of darkness and the breaking of light on the eastern horizon are events ordered by God, who gives but good gifts to mankind.

A new day is to be accepted as a new gift from God. While there are Gethsemane nights and Calvary days in the life of every Christian, the element of time is essential here for the participation of God's gift to man and it is rightly spoken of as "the day of grace." While modern man, worn and torn by many a conflict, may dread the coming and the contents of a new day, the believers will accept it as a new opportunity for inward growth and for outward advancement of the kingdom of God.

In God's presence and accepting a new gift from God's generous hand, is the place and the manner in which the believer wants to begin the day. A day thus commenced, thus continued, thus closed will strengthen the believer in the conviction that despite many failings he is a co-worker with God. Our consciousness of God's continued presence and of a constant flow of God's gifts manward will fill our life with an unfailing supply of spiritual energy.

*In the morning the individual is separated from the group.*

Throughout the fifth psalm, in particular in verse four, do we notice a recurrence of words as "I," "me," and "my." It is not self-centeredness which here is emphasized, it is rather the importance of individuality.

Many are the people I shall meet and varied will be the situation in which I shall find myself during the new day. The sorrows and the joys, the pain and the pleasure common to mankind I, too, shall experience in a full measure during

the day. Thus is life among man on earth and the Christian would not have it otherwise. But I am not to choke my soul with the cares and riches and pleasures of this life. Though I be but a minor member of a larger body, my Creator does not want me to lose my identity. The coming day would arouse me to a stronger sense of individual responsibility, knowing the day of final reckoning is coming. In the early hours of the day I need to say with a true and a full heart "my King and my God" (v. 2) while I wait to clasp the divine hand, or, rather, to have Him clasp mine before I mingle with the multitudes.

*In the morning a way hitherto untrodden lies before me.*

The new day will bring me before the narrow path, the end of which is complete salvation, and before the broad way, the end of which is eternal destruction. The methods of the world will appeal to my sinful nature and I shall be tempted to take a selfish view and to make a shortcut to reach a low goal. How I need to pray with the psalmist: "O God, make Thy way straight before me!" V. 8.

To rejoice with those who do rejoice and to sorrow with those who do sorrow, is a part of our Christian calling. Whether the rejoicing or the sorrowing will drain the more on my energy, I have no way of knowing in advance. In the hours of crisis we in the Diaconate are to touch human lives, to minister to the needs of mankind, to make decisions of eternal significances. As I walk along the new road, may I be found a true friend of sinners, a cheerful minister of mercy. May the way of God-given duty appear clear before me and may this way find me ready to walk it!

*In the morning the hours are convenient for prayer.*

The psalmist appears quite determined for communion with God: "In the morning will I order my prayer unto Thee; in the morning I will keep my watch; in the morning shalt Thou hear my voice."

When body and spirit at the beginning of the day are rested and refreshed it is time for the soul to commune with its maker. "A deaconess dare not neglect the quiet half hour and her own private devotions" is an important sentence found in one of the textbooks used in the Deaconess Training Schools. The morning hour is most suitable for such communion. Has the soul during the hours of night experienced the meaning of the words: "In peace will I both lay me down and sleep; for thou, Jehovah, alone makest me dwell in safety" (Ps. 4:8), then man will be eager to direct his prayers unto God at the break of day.

And prayer, particularly in this instance should not be considered as petition, nor as intercession, but rather as self-examination. The human heart is very deceitful. All kinds of evil issue forth from it. It is prone to be wayward, to be self-sufficient, to rely on human knowledge and man-made schemes. It needs watching and constant examination in the presence of God. With a strong determination it needs in the beginning of the day to order prayer unto God and to keep watch.

"To keep smiling till ten" — till ten o'clock or to ten people — will not suffice, not for the ministers of God. The ministry of mercy, as well as the ministry of the word, needs ministers who begin the day in self-examination and with reconsecration to God and his cause. The heavier the burden, the greater the sufferings among man, and the more evil the day, the more urgent it is to begin with God in the morning.

# THE CHURCH AND THE DIACONATE

PROFESSOR WILLIAM ECKERT

Chicago Lutheran Theological Seminary, Maywood, Illinois

This broad subject must be delimited into some special aspect in order to compress the discussion into the time limitation. That phase of the subject which seems to be most pertinent at the moment is the *Church's Attitude* to this organized *Ministry of Mercy*.

During the 19th century the Protestant Church became *missionary-minded*, with special emphasis upon the foreign aspects of the problem. In America our Lutheran Church was confronted by such a colossal task of the ingathering of our Lutheran immigrants and the organizing of them into congregations that both the foreign mission work and that of Christian social service received a relatively meager support. The natural causes of this situation are to be found in several directions: the handicap of foreign language and customs, isolation in city communities or scattered on the farms, the poverty of the immigrant and hard economic struggle to acquire a home, but over and above all this is the blight of the State Church conception of the duties and responsibilities of the several members of the Church to carry on the work of the Lord. This *lack of the faith* that worketh by love is the direct cause of that lukewarmness and indifference which fails to see and respond to the world's need and the church's opportunity. The *fact* is that the Church-as-a-whole has not responded to this aspect of her divine call as she has to others. Possibly our most profitable discussion will hinge on a diagnosis of the present situation.

In order to do this it may be well to present the subject in three divisions: (1) The Historical Development (2) The Modern Problems (3) Hints toward the Solutions.

## I. *The Historic Development* (Briefly presented)

### 1. *The Biblical Basis*

The modern diaconate is usually traced back to its foundation in Acts 6 where the laymen were organized into a working group as over against the apostles who confined their activity to the more purely religious aspects of prayer and the ministry of the Word.

But this primitive agency is far removed from the modern form. The only thing that seems to be in common—and this is the most important thing—is the motivating spirit of expressing the gratitude for the redemptive love of God in the searching out of the actual needs of people, especially within the Church, in order that the living and loving faith could find the needy and render some measure of help. Beyond this the Biblical Diaconate and the modern form present contrasts rather than similarities.

1. The Biblical Diaconate of Acts 6 was composed wholly of laymen. There were neither clergy nor women in it. The reason was that the apostles confined themselves to the spiritual ministrations and the ordination of laymen into the clergy had not yet been effected, together with the fact that woman held a subordinate position to man, especially in appearing in public life.

By way of contrast, today in America, there are no longer laymen in the diaconate but only women in the sisterhood. The presence of a few ministers in the service grows out of the necessity of having the ministry of the Word and Sacraments as the vitalizing power within the work, and our Lutheran attitude against ordaining women to this office, a prejudiced position in view of the fact

that God recognized prophetesses in both the Old and New Testament times and is abundantly blessing the preaching and teaching of the Word by women, in both the home and foreign mission fields. Our church might wisely restudy the situation.

2. The Biblical Diaconate was no monastic community. Each one lived a normal life as a member of the church and state. Some became Evangelists, as was Philip. Apparently they moved about the work of the world as the Spirit led them. There was no class segregation as to manner of life, nor were they governed by constitution and by-laws. Each seemed independent of the other.

3. Phoebe is mentioned in Romans 16 as a servant or deaconess of the Church in Cenchrea. Nothing further is known of her. There is no evidence that she belonged to any class or group of women, nor that she was housed in a cloister together with other such servants of the church. She seems to have been a woman of means quite able to support herself and to make a journey to Rome at her own expense. Undoubtedly, Paul took the occasion of the journey to send a letter to the Romans by her hand, as he usually embraced other opportunities presented by his companions who went to distant parts of the empire.

The Church developed the Diaconate as one phase of the necessary and organized expressions of the Christian Faith and Life. Her Faith worked—worked by love, in deeds of human redemption and consecration. The organized aspects were thrust upon her by the sheer effectiveness of such united effort. It could not have been otherwise.

The form and character of the service grew out of the actual, pressing need which the church experienced and could be best met by united, directed and systematic effort. This form of service was by no means fixed and unalterable.

Diaconate service being purely experimental as to the expression of the faith of the Church, without touching the faith itself, was subjected to changes in the forms of service, according to the changing needs of the country and the age, or the conception of what constituted the holy life. Thus when it was believed that to be religious and acceptable to God necessitated the complete separation from the work of the world—not in religious faith and ethical expression—but in social and communal contact, the monastery system arose. This false and ascetic view of the sphere and way of holiness has perverted the whole function of the Church in practical Christianity. Though the Protestant Diaconate inherited and adopted much of the forms of service, she has cut free from the main objections. Thus the Church pioneered in every sphere of human uplift and created for herself appropriate agencies and institutions which have spread to every nation. She started the work which the State is now taking from her. At one time she had a virtual monopoly on all the humanitarian ministrations in community life. It was during the Reformation and shortly after, that the State charged itself with the duty of extending education and merciful relief to the underprivileged, and thus was introduced the secularization of life which has become the greatest hindrance to the Kingdom of God.

This brings us to

## II. *The Modern Problems*

The competition in organized relief and charity has become deep and keen, especially from the secular side.

(1) Vast chains of voluntary relief and charity, integrated under the direction of city, state and national councils, have captivated the public vision and secured the public support, and are, in the nature of the case, through the secularization of all life, bound to meet with increasing popularity.



(2) More recently, governmental agency, especially the Federal ones, have regimented movements on a vast communistic scale with social Security programs that ambitiously promise the elimination for the need of charity altogether. All this appeals to the pride, selfishness and laziness of man to such an extent that we may look for an ever increasing demand on government. In our age, due to the leavening and permeating influence of the gospel into the public conscience, both Christians and non-Christians, or a combination of the two, have projected agencies and institutions, based purely on humanitarian principles, limited to the physical, material, temporal and mental needs, but extensively supported by public funds, whether raised by freewill offerings, or secured by various pressure groups and means or by taxation. The great discovery of this age is not the radio, airplanes, etc., but the *social conscience*. In one way or another, God is impressing upon us that no man (or nation) lives unto himself. The injury of one is the injury of all. In spite of the resurgent nationalism of the totalitarian states there is a basic internationalism that is finding the common denominator of mankind. This is the real meaning of the socialistic experiments of the day. It is the blind, fanatic and misdirected efforts of the exploited masses against the entrenched and cruel capitalistic system.

A new ideology as to the function of government in the life of the people has recently emerged and will increasingly demand recognition from progressive nations. Hitherto the major emphasis of government was negative and had to do with the suppression of crime, leaving to individual initiative the construction of patterns of economic and social life which were controlled almost wholly by the profit motive. That the philosophy of *laissez faire* has produced the most progressive nations in our western world is evidenced on all sides, but it has also brought with it a heartlessness that enriched the few at the expense of the masses.

Today the emphasis has changed from the negative to the positive. The government itself projects vast enterprises of a constructive nature ostensibly promising a larger distribution of the material wealth of the nation thereby appealing to the natural impulse to get something for nothing by the shortest and easiest way. In this way it is hoped to eliminate the need for charity. The Federal Act is here to stay and to grow. We are permanently regimented and the church must reckon with this radical change of policy on the part of the government.

This tendency and movement has both its salutary and its baneful aspects. It is good (first) in that it deals with one of the fundamental causes of much of the removable misery of life. It emphasizes justice in place of charity; is preventive and not merely remedial; mandatory and not merely voluntary. Hitherto the emphasis has been upon doing something *after* the damage has been done. Hereafter the emphasis is to be placed on removing the causes of the damage. The church has been the Good Samaritan who came to the injured and ran the ambulance and hospital. All this is most commendable but not sufficient. A further step is necessary to emphasize the responsibility of the inhabitants of Jerusalem and Jericho to police the road so that no further tragedies occur. And likely when this problem is sufficiently studied, it will be wisest to reconstruct the whole economic and social pattern whereby the living conditions will be such that there is no desperation that drives men to seek a living by robbery rather than by honest toil. The mere policing of the road to make it harder on thieves may only drive them to greater cruelty and cunning. A wiser plan would be to try to make life in the community preferable to that of marauding on the highway.

It is good in that it removes the case load from the few Christians and benevolently inclined citizens, and spreads it where the strength of the whole



group is commandeered. With this unified effort of increased supply of money and personnel, vastly larger accomplishments might be expected.

It is good provided there is cooperation between the State and the Church. It is the responsibility of the State to provide adequate physical and mental welfare for all people, with special care for the delinquents, dependents and defectives. But since the most important and most difficult part of every problem is the personal factor, it becomes essential that the Church be given a free hand to minister, under qualified staff, to any who may desire such spiritual help. Given this right, the Church may well withdraw from the field of physical and temporal ministry.

But there are grave dangers. These seriously threaten to destroy the quality of any results attained through a merely secular regimentation. The whole movement reverses Christ's principles (viz.) He demanded regeneration of the individual as the indispensable basis of all social welfare. Sinners as such, are humanity's greatest liability, such can never be depended upon in any group, nor can they be an asset to any agency. Hence until the individual is changed within, all hope of permanently adjusting social relations is vain and all efforts at changing the environment only, is futile. It is too superficial. The Church alone has the power to transform the individual into a spiritual being. A great teacher (Eucker) has lately said: "The cornerstone of all philosophical thought, the axiom of all axioms is the fact of a world-embracing spiritual life. With the attainment of independence by the spiritual life there emerges a distinctive kind of being. This distinctive kind of being, this independence of the spiritual life is the cornerstone which supports the spiritual faith. Religion is not just one more machine like the mechanism of business or politics, but a power which may work through all the varied forms of social machinery for spiritual ends. To a generation hungry for more money, more luxury, more possessions, it says, '*man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*' To a commercialized generation, balancing its profits and loss, it says, '*What is a man profited if he gain the whole world and lose his soul?*' To those who have confused religion with politics and social service, and fancy that the Church of Christ is one more external empire with its titles and laws, it says, '*The Kingdom of God cometh not with observation, the Kingdom of God is within you.*' To set life in true perspective, to make the great things great and the small things small, to change the world of contending animals into a world of cooperating souls — this is the mission of a spiritualized church, of which all other tasks of the church are imperfect and preparatory symbols."

The second danger is that so extensively has this perverted ideology become implemented recently that it threatens the very existence of every Christian social activity. All life is being regimented in ever increasing measure under the control of men who in religion are atheists (practical atheists even if not theoretical) who in economics are determinists, and in philosophy are hedonists and secularists.

The third grave danger is that such people hold out utopian ideals and great promise of a heaven on earth composed of unregenerated sinners but have no power to fulfill such hopes.

Christian social service under control of the Church has been threatened with strangulation for some time.

(1) In Europe the earliest serious competition came from the Red Cross; a present-day danger comes from the youth movement — (Russia, Germany, etc.) where pressure groups make it all but impossible to remain aloof from the national trend under the stigma of treason to the State.

(2) In the United States our most serious competition comes from the voluntary secular agencies which make strong appeal to young women in giving them larger freedom, higher salaries and greater public acclaim.

The ministry of women within the church itself is but the inevitable consequence of the larger freedom which woman enjoys in the western world in education, business, etc. This trend is bound to increase. The manifestation of this trend is evidenced by the numerous cult founders, the ordination of women clergy, the growth and popularity of women evangelists, and rescue workers. Our own church has lagged behind in harnessing the power of the laity — both of men and women, into the work of the church. This has been especially true with reference to rescue work. We have been shackled in America by the old world conception of woman's place as being confined to the home and our Pharisaical blindness and callousness toward the lost. With rare exception our church has no adequate agency to rescue the perishing. We have been strong in prevention (which is indeed the more essential thing) but weak in rescue. This ought we to have done but not to have left the other undone. The difficulty of coordinating these two kinds of work is such as to demand separate agencies and institutions.

The invested deaconess should have a distinctive uniform, as an insignia of honor and office, for her protection and for her efficiency in service. But why make it so somber? We cannot confine our decision to the attitude which the deaconesses themselves take to the present garb. They may be perfectly content, for reasons best known to themselves, but the question is, what is the attitude toward the garb on the part of those who are repelled from the diaconate. If it is found to be an obstacle, why not make changes that will remove the obstacle? Christianity is a religion of joy and cheer and it is perfectly congruous with the deepest piety and loyalty to Christ that the heart should express itself in outward appearance. The present trend in the ministry to supplant the usual age-long black priest's robe with white or to do away with it altogether, and the robing of the choirs in the churches in other than black, should cause all directors of the diaconate to observe the trend of the times. Improvements have been made recently. If theological students should be compelled to wear the official robes of the clergy used in Europe, I am sure there would be a decided decline in the number of candidates.

Standardized requirements for leadership raise a very serious question. Accrediting agencies are necessarily raising the standards, and rightly so. The best is none too good. As in our foreign mission work it is essential that the natives assume an ever enlarging share in the work, while the missionaries take over the executive offices for the time being, so in social work. A sufficiently large number of deaconesses are not being recruited under present conditions and, more and more, the actual work must be done by registered nurses and accredited case workers and it becomes evident that the controlling heads of our agencies and institutions must be well qualified deaconesses. This calls for outstanding talents and exceptional personalities.

Why the lack of candidates? Primarily and inclusively it is a simple lack of faith and consecration amid the secularized life of the home, school and social life. But there are aspects peculiar to our American life. (1) The American spirit of freedom and initiative does not take kindly to regimented communal life. Anything that smacks of the cloister is taboo. (2) The popularity, attractiveness and financial pull of the secular agencies make it a real problem for the talented young woman to surrender her life to be regimented by an agency in which she is little more than a cog in a wheel.

Lack of vision and consecration on the part of the ministers is one of the most serious hindrances to the work. From the early days of "Herr Pastor" to the individualistic pastor of our day (who too often is run by the parsonage and vested interests) there has been a scramble for degrees, public acclaim and social security that has crushed out humility, independence and heroism from the office. The stream can never rise higher than its fountain. Laymen are by no means guiltless. The inadequacy of financial support and the necessity of providing for his family oft drives the minister to discharge his helpers and curtail the benevolences of the church. It is the pressure of mere survival at all that becomes blighting.

Hitherto the governing boards have been too largely dominated by men, if not in numbers yet in prestige and influence. The women have naturally and graciously yielded to this control. On the basis of the historically evidenced successful contribution to the missionary cause of the church by the various Women's Missionary organizations, which have (from a financial, educational, inspirational and service standpoint) outstripped the efforts of men, I venture to suggest that the management of the deaconess work be put *wholly* under the control of the women. I feel confident that we have latent capacities in the women which requires only the opportunity to make good. This is seen in other enterprises conducted wholly by women in secular fields.

### III. *Solutions*

The deaconess cause is bound up with the life and vitality of the whole church; and until there is a fundamental revival of living and appreciative faith in the church at large there is no hope for any adequate increase of interest in the deaconess cause. The church of our day is becoming increasingly worldly-minded and humanistic, thereby cutting herself off from the sources of power. Christianity is taking on the aspect of the world's philosophy of the pleasure motivation. All her public ministration must be made pleasing and attractive. The sermon must be the finished product of literary effort, showing a broad culture, and ornate with the lingo of psychology and sociology with a dash of humor, in radio tabloid form not over twenty minutes in length, saying nothing offensive to anyone, and above all not committing the unpardonable offence of directing a shaft from God's Word to the conscience or ever mentioning sin and grace. The rest of the service must be adorned with the latest vestments that make an emotional appeal to the aesthetic instincts and satisfy the craving for the beautiful, and sends everybody home feeling happy.

Religion as *life* — a thing that is inseparably connected with justice, judgment, righteousness, truth and purity to be practiced in everyday contacts with suffering neighbors — this is purposely overlooked as an antiquated theology of the Old Testament.

What is needed today as the only antidote to the godless communism of economic determinism, is the voluntary communism of the Apostolic Church, wherein the stewardship of wealth and talents was a recognized fact in the daily life of the beloved community. The character qualities of the Kingdom men, as outlined by Jesus in the Beatitudes and practiced by Him and His immediate followers, beginning with humility and ending in that courage of conviction and endurance that braves fires of persecution, loss and martyrdom — as the Bishop and 1,100 clergy of Norway recently exemplified — this, as nothing else, will put red blood into the ænemic church. To attain this desired end, let us pray for a consecrated clergy, support bold Biblical preaching, seek opportunities of sharing our personal contacts with the underprivileged and needy — and then the God of the church will once more make her glorious in power to the tearing down of Satan's kingdom and the rescuing of precious souls

from the burning. This is the privilege and responsibility of each member of the church, even to the least and the youngest. When the church really wants a revival and sincerely asks God for it, it will be given. This is the first and last requirement for the underpinning of the deaconess cause.

The church must be made deaconess-conscious, as she has become (more or less) missionary-conscious. Much has been done in recent years but much more must be done before the youth of the land will hear the call. Fully appreciating that no one should enter either the gospel ministry or the ministry of mercy without the inner call—a call so clear and loud that, with Paul, one must say, "Woe unto me if I preach not the gospel," I still emphasize the fact that God works through means chiefest of which is a consecrated human personality who is already in the work and invites the young people to share in the glorious privilege. Pastors hold strategic positions here but there should be room for consecrated women (married or unmarried, salaried or unsalaried) who after adequate training, travel throughout the church addressing young people and counselling them as to life-callings.

Seminary courses must be materially strengthened. There is no adequate textbook dealing with the history, principles and institutions available. The very limited time given to the subject must utterly fail to create an intelligent enthusiasm for the cause.

The Deaconess institutions must broaden out. Altogether too much attention has been given to institutional work and not enough to the redemptive and evangelistic. The twentieth century position of women in the world's work as over against her place in ancient times and in oriental lands—imperatively demands that woman shall be given her rightful place in the church's work according to her talents. We must get away from "ancestor worship" that is always reverencing what was done in the past; as Dr. Haas said, our fault is that we have consumed all our steam telling the world where the Lutheran Church came from so that we have no power to move her to where she ought to be going. The world is in chaotic flux and now is our golden opportunity to be experimenting in constructive social living engineered by trained deaconesses, quartered in parishes.

We all recognize the desirability and even the necessity of having a Lutheran school of social service, accredited and the equal to any in the land, but for the present this must remain a pious wish. However, the National Lutheran Council might well undertake the engineering of courses in our colleges coordinating them with the seminary work. Out of this would eventually develop a specialized school of social service. Unless we start we can never hope to arrive. Pray and work for this.

There should be no single standard of admission for deaconess candidates, since the character of the work to be done varies to such a great degree.

The greatest need is for young women of the highest talents and qualifications (intellectual and possessing personality and piety). Our institutions must be staffed by the highest types of dynamic personalities. Without this there is no hope of doing the work as it ought to be done and as the State is going to require it to be done. Out of these talented women must come the leaders and superintendents of departments. The whole tone of any work will take on the completion of the directing heads. It is the duty of the staff consciously to plan and train the possible material for promotion, covering at least five to ten years of internship.

Others, however, are needed, and many more of them in the rank and file of the daily work. The Lord has need of all. Most of the work is routine and commonplace but just as essential and praiseworthy. An army needs not only the



officers from West Point but also the soldiers in the ranks. A factory needs its office force and engineers but the day laborer in the factory is just as essential. The difficulty, however, is that every theological student wants to inherit a bishopric and no one wants to go to the country. Possibly human nature is no different as to young women who enter the deaconess calling or go into social service. But if a proper spirit of humility can be instilled whereby all are justly evaluated according to their talents and adequate opportunity is given for advancement, it seems that an ideal situation is reached.

More freedom and normal social life in family and community should be provided for all workers. There is a decided cramping influence in the isolation of deaconess homes which might tend to narrowness and unhappiness. Without question deaconesses are entitled to more contacts in the privacy of our several homes, whereby not only will they be benefited but they will carry with them the wholesome influence of their consecrated lives into the homes of the parish and leave a blessing behind. I feel that not enough attention has been given to this essential part of the program.

Service of both married and unmarried women in the ordinary congregations, under the direction of pastor and deaconess, should be provided as one of the most essential outlets for Christian faith and life.

We must harness the woman power of the church which is now wasted between the beauty parlor and bridge. Because of the vastness of the work to be done and the scarcity of fully trained workers, and because of the reflex influence of coming into actual contact with needy people, upon the worker herself, it is essential that the church open a program of parish visitation. Most of our people have been surfeited with gospel calls but have had no outlet for their energies. There should be no impression without corresponding expression. Vast Niagaras of power lie dormant or go to waste for the want of Christian social direction in the parish.

The diaconate is here to stay, provided the church sufficiently desires it to stay and provided it can do a better job than the secular sister.

In addition to all the general voluntary community efforts at relief and government agencies, there will be much distress—even among Christians through no fault of their own, which must be met in quiet and confidential response by fellow Christians, to which service women are more readily adapted and more ready to respond than men.

Greater need and call for this service will come on account of postwar dislocations and distress—already in many cases having come to the breaking point, is God's call to woman in the church, to give the helping hand. The greater number of unmarried women, due primarily to the dearth of men to be married, produced by the war, is a grave call to the church to provide an outlet in a worthy career for the talents and devotion of our devoted women.

---

## EFFECTS OF THE WAR ON OUR WORK AND HOW TO MEET THEM

E. G. CHINLUND

### I. Effects on individuals.

1. The scourge of war has cast sadness and gloom upon us as individuals. This war is inexpressibly horrible in its carnage and devastations. It is no doubt vastly more destructive of life and property than we know. Its ravages upon our cities and civic life, raining bombs indiscriminately upon homes, churches and hospitals, are fearfully destructive.



2. The fear and dread among us upon the uncertainty of attack on our own communities.

3. Knowing what has happened to Christians in other lands, to their churches, to their freedom of worship, our hearts bleed for them. But we have forebodings of being cast in the same lot with them, unless the democracies win the war. While our sympathy goes out to such a nation as Norway because of being crushed under the brutal heel of a Hitler and a Quisling, we thank God for the heroism of the Lutheran bishops and pastors and their marvelous Christian faith and devotion.

II. Effects upon our institutions, on hospitals, homes for invalids, children's homes, hospices, settlements, etc.

1. Increased operating expenses

- a. In price of commodities
- b. In rationing of foodstuffs
- c. In shortage of labor, doctors, nurses, etc.
- d. In increase of wages and difficulty of meeting the wage scale practiced by the government.

2. Difficulties in securing necessary funds due to demands of the government for the support of the war. We must not refuse to do what we can to supply our country with funds, in purchasing stamps and bonds. But the work of the church and our church institutions must go on. Mankind needs the church more than ever.

III. Effects upon the Diaconate.

The Diaconate cannot remain untouched by the trends of the times in which we live. But it must by the grace of God endeavor earnestly to rise above the sordidness, selfishness and strife engendered by war. Our Deaconess institutions are as deeply affected by the economic hardship of war as any other institutions and must therefore adjust themselves to them.

Remembering the conditions in Europe where the Evangelical Diaconate under the sainted Theodore Fliedner was planted, took root and grew, even amidst the sufferings and devastations resulting from the wars of Napoleon Bonaparte, we may perhaps witness similar situations in our land in the near future. If so there will be

- a. Poverty on a large scale
- b. Physical and mental suffering
- c. Widespread epidemics and numerous deaths
- d. An alarming enmity toward the church and the gospel
- e. But there will also be found in all that desolation open doors for spiritual ministrations, hunger and thirst for the Bread and water of Eternal Life, ground prepared and ready for the sowing of the Seed of God's Word.

IV. What these difficulties and situations will demand of us

- a. Avoiding all possible waste and unnecessary expense
- b. Willingness on the part of our entire personnel and clientele to reduce our demands and be content with diminished resources
- c. Greater economy in the use of supplies, in our laundry work, in the use of electricity, gas, hot and cold water, etc.
- d. In making every possible effort to repair wear and tear. Some drastic steps will have to be taken to bring this about. We

have during the years leading up to the financial crash of 1929 and subsequent years become accustomed to rather plentiful resources, larger incomes and lack of want all along the line of material needs and it is not an easy matter to step down from those heights to lower economic levels.

2. Limiting our attention now to the demands which war and its aftermath will put upon our Evangelical Diaconate may I point out some of our duties, and responsibilities as well as privileges.

- a. Be alert and ready to meet whatever may happen. Remember "the diaconate must serve the whole man." We dare not limit ourselves to the service only of the physical needs of our fellowmen, nor the mental and emotional side of human nature. We dare not dilute our services or neglect the truly spiritual.
- b. The diaconate must uphold morale. Give assistance and guidance to the nervous and discouraged people.
- c. In binding of wounds and caring for the underprivileged, the suffering of all descriptions. Hospitals have this demand put upon them "to do more and more, with less and less." That sounds like an absurdity and yet there is no doubt a deep underlying truth in the statement. With the shortage of doctors and nurses in the care of the sick a greater responsibility will be thrust upon our force of Deaconesses and upon lay workers as well.
- d. We must endeavor to realize our dependence upon God's daily care and upon the great fact that He can cope with every emergency. During a period of discouragement Luther wrote on the table at which he sat: "God lives and He is still here."
- e. Be faithful in the use of our spiritual resources, build ourselves on our most holy faith and strengthen ourselves for the difficulties ahead.
- f. Knowing that the Gospel of Jesus Christ is the only hope of the world, be zealous in bringing its blessings with us in all our ministrations. This is the fundamental need and our deepest responsibility. If we fail in this all else is of little value and of only temporal help. Recognizing the fact that war upsets all normal conditions and creates added responsibilities it offers the Diaconate greater opportunities for services than do more normal times.

---

## "HOW DEACONESSES MAY AID IN BUILDING SPIRITUAL DEFENSE"

SISTER OLIVE CULLENBERG

In order to build, we must have materials: Everyone knows that well these days, and we also know that we are going to know it better. Every natural resource is being drawn upon in order to produce new materials for a defense system impregnable to any enemy. And just as sure as it takes the wherewithal to build man-made ordinances, it takes God's Word to build up a spiritual defense bulwark. In a Bible Conference, we were reminded that the good seed is the sons of the kingdom (Matt. 13:38). If we are that seed, we must grow

as seeds do when placed in suitable ground, germinate and produce fruit. In order to give aid, one must be trained in the art. We need no other example than the present one with which we are all familiar: *First Aid*. And so it is in giving Spiritual Aid.

It has been said that it is possible for man to live several days without food, but not one day without the heavenly manna, because if it was not utilized it was spoiled. I receive much from this thought — every day we must feed on spiritual food, not that yesterday's will not tide us over, but that we deprive ourselves of a real blessing and help. Let nothing interfere with the quest for a better knowledge and understanding of the Scriptures.

When Jesus was tempted in the wilderness He vanquished the tempter by the sword of the Spirit, which is the Word of God. Three times He replied by quoting from Deuteronomy which shows that He was acquainted with the Scriptures and knew how to use them. Even at the age of twelve when He was taken to Jerusalem, in accordance with the requirements of the law, His Biblical knowledge amazed the great teachers of the Temple. Again and again in His public ministry He silenced the Pharisees and Sadducees by making specific reference to the teachings and sayings of the Old Testament Fathers. A prayer life and a profound knowledge of the Scriptures gave him power.

Paul was a great Bible student and so were the later outstanding leaders of the early Church. The creed-making period of the church's history was a very fruitful missionary era. The Protestant Reformation was the outcome of diligent Bible study. The leaders of that day were zealous in their search for truth and were not satisfied with the superficial knowledge of the Word of God. Since the Bible was to become the infallible rule of faith and practice, it was necessary to know its teachings. This called forth the catechisms and stimulated Bible study. Relearn your catechism! There one has a storehouse of spiritual defense material to meet many situations.

In our present age we do not know enough of the Holy Scriptures. Yes, here and there are to be found centers in which a better acquaintance with the Bible is sought, but many in our day are lacking even an elementary knowledge of this great textbook. Indeed in many places a woeful ignorance prevails regarding the factual knowledge of the Bible. None of us know this precious book as we really should know it. "So much to know and so little known," might well apply to all of us. Technique and method are valuable and we should know how to teach, but we must have something to teach. Leaders should know the "how" but they must also know the "what."

So let nothing be allowed to interfere with the work of deepening and strengthening the devotional life.

A spiritually minded leadership is the first and primary requisite for success in the work of building the kingdom of our Lord. Intellectual ability, education, knowledge of the best methods to use, efficient organization and good equipment are very valuable. But none of these, nor all of them together, can take the place of consecrated leaders. It has been demonstrated again and again that the personal influence of a consecrated man or woman even without much training is effective, but a well-trained worldly minded leader will not accomplish much, if anything, in building Christian character. Plenty of illustrations are available which prove this statement.

In fact a deeply rooted spiritual life is necessary for real success and true happiness in every relationship. It may be true, at least to a large extent, that present conditions in the world are due to a superficial Christian discipleship.

Surely the cultivation of the devotional life, now more than ever before, is an imperative need. We need to realize that while temporary and material things are unstable, there are some things that abide. Not even war can rob us of spiritual comfort and the hope of eternal life nor separate us from the love of Jesus Christ. The real values of life should be prayerfully considered. The prayer life of Jesus largely explains the secret of His power and influence. All great men and women found it necessary to spend much time in devotional exercises. The pressing need today certainly includes a rebirth of spiritual fervor and a zealous endeavor to make real the words of the inspired writer who said: "Let this mind be in you which was also in Christ Jesus" (Philippians 2:5).

Luther says in the catechism: "He has redeemed me a lost and condemned creature, secured and delivered me in order that I might be His, live under Him and His kingdom and serve Him." Of course, this does not only apply to deaconesses. It is the privilege of every Christian to be a citizen of this wonderful kingdom, over against which all the empires of this world, with all their splendor and glory, whose citizenship fills human hearts with so much pride, pale and pass away as worthless shadows. Every Christian ought to realize this wonderful privilege. Every Christian ought to be conscious of the nobility and distinction conferred upon him by being made a citizen of this Kingdom, a servant of the King of Kings, the Lord of Lords, the Ruler of heaven and earth.

But deaconesses do enjoy a special privilege, besides being partakers in the general rights and honors of the citizens in Christ's Kingdom. They may be likened to the volunteers in an army who are called forth for special service. As such they stand out in a peculiar light, they cannot escape being more observed, more noticed; it may be said, they are in the limelight. From this results an obligation and an opportunity.

The obligation:

"That ye walk worthy of the vocation wherewith ye are called," Eph. 4:1 or Colossians 1:10 "That ye walk worthy of the Lord unto all pleasing, being fruitful in every good work." Or as Luther says: "As people of whom the Lord may proudly say: these are my people, Christians who live in what the Word has taught them."

Living up to this obligation opens up the opportunity to be in a peculiar sense witnesses and defense workers unto our Lord and King, Jesus Christ.

We want to speak of this opportunity. What makes the witness? Certainly not the putting on of the deaconess garb. It is the personal relation to the Lord, the burning love to Him, the joy and pride in being His servant, in being called to serve Him. It is Christ living in us. The witness testifies to his personal experiences. To a deaconess her religion must be all life, penetrating every action, governing her whole being. Thus her light ought to shine before men. Thus she becomes a witness for Christ.

Christ's followers must be transformed people, more and more transformed into His own image. It is our duty to strive most earnestly for this transformation, not only because we mean to be Christians, but also because the Lord has put upon us the great responsibility of being leaders in a work to which He gave all the possibilities to become a mighty power for good.



## EDUCATION REGARDING SOCIAL WORK

REV. A. BAETKE

"Education regarding Social Work" is the topic assigned to the essayist. That is, the topic was partly assigned and partly chosen by himself. But the body of the material is entirely of his own choice. The topic as first suggested was "Training for Social Work," but that was felt to be too narrow for what seemed most worth saying, and the program committee kindly agreed to the change.

The intent of this paper is fundamentally of a practical nature. It is written with the conviction that there are certain things related to this subject which should be done and that there are benefits for us to be gained in doing them.

We are concerned in first place with setting forth a certain way of looking at the diaconate and in second place with offering some suggestions on educating people to accept that view.

### I

Our first part has to do with a certain conception of the diaconate, with viewing it in a certain perspective. And that view is this: seeing the Diaconate against the background and within the framework of the social welfare picture in our country today.

We would encourage that way of looking at the diaconate — as over against that manner of seeing it which looks at the diaconate as occupying just a little island — all by itself. The view which we have in mind is also opposed to that conception which at most sees a little bigger island — the work of the church — and relates the work of the diaconate to it. Our view is also opposed to that which looks at the diaconate mainly historically — as mainly concerned with carrying on lines of work and forms of service of yesterday. Over against all that we like to think of the diaconate against the background of and fitting into the total picture of social welfare in our country today.

In order profitably to do what has been suggested it might be well first of all to consider what deaconess service essentially is. What is characteristic of the diaconate? Stripped of the non-essentials what fundamentally characterizes our work?

It may be said that there are three things which characterize deaconess service, three things which would have to be taken into account in any adequate definition of the same:

- 1) The strong and distinctive emphasis upon the religious character of the service.
- 2) The group character of the work.
- 3) The historical character of the office.

1) The diaconate is a service with a strong and distinctive emphasis upon its religious character. The service of the deaconess is not merely a Christian service. It is a service with a strong emphasis upon the fact that it is a Christian service. Both as to its motive and as to the results sought we emphasize the religious character of the work.

Here are some of the things which help to indicate and to strengthen this religious emphasis:

The divine services which constitute the real heart of our community life. —  
The religious considerations in accepting candidates. —

The large place which religious subjects hold in the course of instruction. —  
The conviction that the diaconate is an office of the church. —

The fact that the fields of service are all in the domain of either parochial work or of Christian charity. —



The garb of the Sisters and the symbol of the cross which is the mark of the Consecrated Sister. — We can have religious service without the garb, without a cross constantly being worn — but these things help to emphasize the religious character of the same.

The absence of remuneration to the deaconess. — Christian service can be rendered also where compensation is expected and salaries paid. But a mere allowance, which in most instances is but a fraction of the salary for comparable work, helps to emphasize the religious character of the service. And in a civilization such as ours, where so high a value is placed upon money, that emphasis is so much the stronger for it.

So we would like to say that first and foremost the diaconate is a work with a strong and distinctive religious emphasis upon the service.

2) In the second place, the diaconate represents group service. The Sisters form a Sisterhood. The individual does not stand alone, neither in training, nor in actual work, nor in the direction of the efforts. The group character of the diaconate is quite in evidence.

Herein lies a large part of the strength of the diaconate. We may be quite certain that it would be impossible to account for the large amount of good which is being accomplished in this work without taking the group character of the service into consideration. And while the group character of the diaconate accounts for much of the efficiency of the work, it also provides opportunity for the development of the sense of belonging which is necessary for a satisfying life.

But if much of the strength of the diaconate lies in the group character of the service, it may also be the case that one or another shortcoming is connected with it. It would seem that the group character of the service has sometimes been responsible for less desirable attitudes. Because the Sisters form a closely knit group and because the group is the type of group which it is, this sometimes permits individuals to hide behind the group when it would be better that no such opportunity be given. It may encourage complacent lack of full efficiency. It may shield individuals from the bitter cold wind of reality. And the tragedy of this lies in the fact that sometimes the best qualities of an individual are not brought out except in the face of a cold blizzard of uncompromising demands upon one's utmost energy.

It may be that something else is not entirely unrelated to what has just been said. We would make this point rather in the form of a question than an absolute statement. It may be possible that the group character of the diaconate enables this or that person to attain a settled position of personal privilege, where prestige is taken for granted rather than considered in need of constant readjustment. It may well be asked whether these two dangers are not closely related to each other. At least they seem to us to be two dangers inherent in the group situation which must zealously be guarded against.

3) The third point without mention of which we could not adequately describe the diaconate is the historical character of the office.

There is a line which extends from the Apostolic Church to the present — not only in the ministry of the word, but also in the women's diaconate. We trace a line which goes back to Flidner, back to Phoebe. It's part of our conception of ourselves. It's part of the esteem in which the Lutheran Church holds the diaconate. We are the present representatives of an established, old, and revered institution.

We esteem that link with yesterday and we prize the joy and pride it gives us. We would not cut that line. We would not make such changes in the

diaconate that the historical connection be lost, either in our own estimation or in the estimation of those in the church who know and love the diaconate.

So precious do we consider our connection with the past that there is danger of letting it become our primary concern to hold fast to the forms of yesterday. It is a danger seriously to be guarded against. All the more so since we should be quite unfaithful to the history of the diaconate if we were to worship history. But the opposite of worshipping history is not cutting the line which unites us with the past. We should study it intelligently and prize its blessings.

Such is the diaconate then. In indicating its three characteristics we have hardly given a definition of it. But it seems to us that we have indicated three things which could not be neglected in defining our service.

And this diaconate — let us see it against the background of the total welfare picture of our country. Let's see it not only as it fits into the welfare work of the church. Let us see the whole welfare work of the church as it fits into the general welfare picture. And let us see that general welfare picture against the background of the social needs and the problems which confront our nation today.

Those needs are being sought out and attempts are being made to meet them by the thinking and efforts of many people and agencies — public and private, regional and national, sectarian and non-sectarian, non-religious and religious.

This is the domain which is often called the field of social work. Probably the whole field is wider than the field of social work. But the field of social work is the dominant aspect of this whole domain.

Now it would appear that the present field of social work might also be characterized by certain emphases. Namely, emphasis upon common sense, intelligent effort, and academic study and training. As the diaconate in great part is characterized by its emphasis upon religion, thus it may be possible to say that social work is characterized by emphasis upon the attitudes just mentioned.

Now within that field of social work we render our service. It is social work which provides the framework covering the entire country. And as far as time and place are concerned we render our service within that framework, and we hold that we should render it within that framework also as far as our view of ourselves is concerned.

It is interesting to view the diaconate against the background of the whole social welfare picture of our country. And not only interesting, but probably also fruitful as well. It may open one's eyes to opportunities which may have passed unnoticed before. And not only fruitful, but perhaps even necessary. Necessary if we want to be true to the challenge of the religious character of our work, necessary if we want our group to continue to render the highest type of services to the larger groups of which we are a part, necessary if we have an ear for the challenge of the history of the diaconate.

## II

So far we have outlined a certain view of the diaconate. In the second part we wish to indicate that it is necessary to get others to see it that way, and to offer some suggestions how this might be done.

If we want to fit the diaconate into the framework of the social welfare picture, and thus make a contribution worthy of our essential character, then some of our deaconesses need to be trained for social work. Not all deaconesses need that training, but some do. Enough to do the work in those fields where that training is required, enough to give the diaconate prestige in the eyes of

those who are in that work, enough to provide leadership to the diaconate in shaping this part of its program.

But our duty goes beyond that. We must not only train a few, but educate all deaconesses. Education regarding social work is a wider subject than training for social work. It isn't enough to have a few of our Sisters professionally trained for social work while the others might not know what it is all about. That would create a cleavage which would divide the Sisterhood into antagonistic groups. All our candidates, to mention one approach to the problem, should have an introduction into the field. Not in order to provide training for case work, but to give them a view of the whole and an understanding of it.

But our work of education may not stop with the Sisters. We need to have the church at large see the diaconate in that perspective.

The church needs to grow in its understanding of the diaconate, and the church needs to grow in its understanding of social work. And it might well grow in the understanding of both fields together. We shall be rendering a service to the diaconate, to the church, and to the social work — if we succeed in educating the church along the lines suggested.

Now the education in this field might best take the form of *interpretation*. "Interpretation" is an excellent word. It's taken from the field of social work. We use it in contrast to "advertising," — which sounds commercial. And also in contrast to "propaganda," — which sounds political. It may sound a bit patronizing and condescending. That is its disadvantage, but that is outweighed by its advantages.

There are several ideas inherent in the idea of interpretation as that word is commonly understood today which are worth considering. "Interpreting" is used in contrast to giving a systematic course of instruction. We do not have the opportunity to do the latter. The church does not offer itself to us for a systematic course of instruction. But there are chance meetings which present themselves to us. We can put in a word for the diaconate here and there. That is the way for us to educate the church. That is "interpretation."

Again, to have the attitude of wanting to interpret means to be long-suffering with opposing views. It means to be tolerant when we come into contact with lack of understanding. It is opposed to the impulse of anger upon meeting erroneous notions about our work.

It is not an altogether uncommon occurrence that people who love the diaconate, for instance, will bristle and frown when they meet with lack of understanding. The atmosphere becomes tense, the voice takes on an edge. Their whole attitude says, "You are not only wrong but you are committing a sin by not understanding and appreciating the diaconate."

But the attitude of interpretation is a different one. It rather takes some misunderstandings for granted and looks upon them as opportunities for offering enlightenment. Where misconceptions are encountered one has a chance to give some light.

Another idea connected with interpretation is opposed to the attitude of inferiority. Anyone who sets out to interpret something is convinced that he has something. He has something to give. As he sees it the moment calls for just a little more knowledge, just a little better insight and understanding, and he is there to give it. And in the diaconate we do have something to interpret.

Thus we would interpret the diaconate to the church and help the church to see us as we fit into the welfare picture in our country. We would work towards the goal that in the thinking of the church we become identified with social work and form an integral part of the same. Then, whenever the church

thinks of welfare work it will also think of us as part of it. The church is growing appreciably in its interest and understanding of social work. And the diaconate has much to gain from this growth of interest if we are identified with the same.

But in the thinking of the church we should also be identified with religious service and with emphasis upon religion. There is some suspicion towards social work in our church. But the church should know that the diaconate stands for religious emphasis and religious values. The church should be satisfied that our being a part of the social welfare picture is an assurance that religious values will be preserved.

---

## AMERICAN PIONEERS IN THE DIACONATE

BY REV. HERM. L. FRITSCHER, D.D.

What is a pioneer? One who goes before to remove obstacles and prepare the way for others, an early leader to assist a new movement. There have been pioneers in every great movement that has influenced the world; pioneers in political, economic and spiritual and church life. The latter interests us here. The Scriptures admonish us, Heb. 13:7: "Remember your leaders, the men who spoke the word of God to you. Look back upon the close of their career and copy their faith." (Translation by James Moffatt), or Isa. 51:1: "Harken to me ye that follow after righteousness; ye that seek the Lord: Look unto the rock whence ye are hewn and to the hole of the pit whence ye were digged." Yes, remember! How soon great leaders and their life work are forgotten by succeeding generations, forgotten so soon.

Great leaders and pioneers deserve to be borne in honored remembrance by those especially who are the beneficiaries of their labors and who are permitted to build further on the foundation they laid. After all, the present is directly linked to the past.

We speak here today of American leaders in the Diaconate. Who were they? They were men and women of our common Lutheran faith, of different nationalities, foreign born and American born, of Norwegian, Swedish, Danish, German and American descent. We say men and women, for those who lifted up their voices in a lonely desert, were first of all pastors of the Church, realizing and seeing the need of well organized women's service in merciful ministrations, calling loud for such service in the name of Christ, our Lord, calling for devoted Christian women to consecrate themselves to such service under the banner and standard of Christ and His Church. The actual service was rendered almost exclusively by Christian women, who consecrated themselves out of gratitude and love of their Lord and Savior with sympathetic ministrations to those who were in bodily and spiritual need of help, to the service in the Diaconate.

We cannot enumerate all the pastors and deaconesses who had a vital and essential part in this pioneer work, only a few outstanding personalities and leaders can be brought to our attention and remembrance here, and that but briefly. There were associated with them others who shared their labors, their trials, their successes; and when we speak of the leaders, others who made up a vanguard are not disregarded.

In speaking of American Pioneers in the Diaconate, there comes to our mind the name of *Rev. W. A. Passavant*, who prevailed upon Fliedner to set aside four Deaconesses of his Deaconess Motherhouse at Kaiserwerth for a hospital Passavant had planned, and opened first in Allegheny and then in Pittsburgh.



In a humble building, this first Protestant Church Hospital was formally opened and dedicated in July, 1849, with four Deaconesses from Kaiserswerth present. Fliedner himself came with them. This was the first time that Lutheran Deaconesses appeared on American territory. It was the first attempt to transplant the Diaconate to America. It was not, as sometimes stated, the first Deaconess Motherhouse, it was simply a station of Kaiserswerth, and a Hospital of the corporation "The Institution of Protestant Deaconesses," which paid annually to the Motherhouse at Kaiserswerth the required amount for the service of Deaconesses.

Passavant's life is too well known to be enlarged upon here. He was primarily the English Home Missionary of his Church. There is no other man in the history of our Church who surpassed him in zeal and devotion to the cause of Home Mission work. But closely connected with his Home Mission interest was that of the charitable ministrations by establishing institutions for this purpose, chiefly orphanages and hospitals, of which there were but few and those that existed were poor. The service in the institutions was to be in the hands of Deaconesses, whose ministrations he had seen in Kaiserswerth. There were four that came, but only one remained in this service more than four years. *Sister Elizabeth Hupperts'* name stands out prominent as a pioneer Deaconess with *Sister Katharine Louise Martens*, the first American born and American woman to devote her life to the Diaconate. Sr. Elizabeth Hupperts was trained at Kaiserswerth before Florence Nightingale. She had been for some years in charge as the Directing Sister in a large hospital in Berlin. With her special gifts and experience she was chosen as the leader for the work in America and became the first Directing Sister of the Pittsburgh Infirmary, now called Passavant Hospital. The humble beginnings at Pittsburgh, the discouragements, the misunderstanding of the Deaconess service, the indifference, never made her waiver and faint in her devotion to the cause of ministering as a Deaconess. During the Civil War, Sister Elizabeth, with others of the hospital, served under Dorothy Dix in an Army Hospital near Fort Monroe. Sr. Elizabeth Hupperts died at the hospital in Pittsburgh, after 46 serving years, at the age of seventy-three. She rests under a group of oak trees at the Orphans' Home in Zelienople, Pennsylvania. The tombstone bears this simple inscription: "Here rests in Christ Sister Elizabeth Hupperts, a Deaconess. September 8th, 1822 — October, 1895. She came with Fliedner to America and was for fifty-two years the comforter of the sick and a mother to the orphaned. 'She hath done what she could' — Mark 14:8."

The first American woman to enter the Diaconate was *Sister Kath. Louise Martens*, who joined the Deaconess cause at the very beginning and was consecrated in a public service in the first English Lutheran Church in Pittsburgh, May 29, 1850. She was stationed at Rochester, Pa., as Directing Sister of the Orphans' Home, and later at Jacksonville, Ill., as Directing Sister of Passavant Hospital, where she died and where a memorial window was placed in the Chapel by her grateful friends and admirers. Her gravestone in the cemetery in Pittsburgh bears this inscription: "The first American Protestant Deaconess — In Loving Memory of Katharine Louise Martens. Born in Pittsburgh, July 17, 1828, Consecrated May 29, 1850. After 50 years service entered into rest Jan. 12, 1899."

The Diaconate did not take root in the Lutheran Church during the period from 1849 to 1884, a period of 35 years, an entire generation. The reasons for such failure have been stated as being:

1. The Church was not ripe for such work, being primarily interested in founding churches, chiefly in the newly settled sections of the country.



2. The fields open for women's work in public life were not open at that time. There was a marked prejudice against employing women in public functions.

3. The Church was not interested in hospitals or similar institutions.

4. Ignorance concerning the Diaconate.

5. The pronounced antipathy of those years against the Roman Catholic Church and against anything that might be misconstrued as resembling Catholicism. (The Sisters had to discard their Deaconess uniforms).

6. The lack of organization of the Sisters under leadership. From the very beginning the young aspirants were placed in distant fields without coherence with each other and no instruction.

There was no Deaconess Motherhouse. True, the "Institution of Protestant Deaconesses," as a corporation, continued, started new institutions under the leadership of Dr. Passavant. Nevertheless, the Deaconess work was represented by a few Sisters in the institutions at Pittsburgh, 1849, Milwaukee 1863, Rochester, Pa., and Jacksonville, 1874, until the reorganization by Dr. J. F. Ohl at Milwaukee as a Deaconess Motherhouse in 1893.

Rev. J. F. Ohl entered upon his services at Milwaukee, though the call extended to him was only as "Assistant Director and Chaplain of Milwaukee Hospital," with a very definite purpose to put the Sisters into an organization of a Deaconess Motherhouse, as outlined in Th. Schaefer's "Weibliche Diakonie." Dr. J. F. Ohl must, therefore, be recognized as a pioneer, being the man who in fact organized this Motherhouse in 1893. Sister Martha Gensike became the first Directing Sister, and a member of the Board of Managers. By her energetic administration, she served the Deaconess cause from 1889 to 1937, being 19 years the head of the Sisterhood, when Sister Catharine Dentzer succeeded her in the administrative position.

\* \* \*

Speaking of this early period (1849-1884), Passavant's efforts are frequently the only mentioned. There was, however, also a group of *Loeche's Deaconesses* from Neuendettelsau, who came to America in 1857. Sister Katharine Schied was sent to be the house-mother at the Wartburg Seminary, then at Dubuque, Iowa; Sister Rosetta Wiebel was the parish Deaconess also in Dubuque, Iowa; and later Sophie List was a kindergarten Deaconess at her brother's church in Des Moines, Iowa. From 1869 to 1879 Sr. Louise Adelberg was Directing Sister at an Orphans' Home in Buffalo, New York. All of these were fully trained and consecrated Deaconesses, who ministered in this calling for several years until they drifted into the harbor of matrimony, the same as the three Kaiserwerth Sisters of 1849. Nevertheless, the attempt of Loehe to transplant the Diaconate in 1857 to the frontiers in Iowa should also be mentioned in the history of the Diaconate in America. Loehe wrote in 1857: "The solemn consecration of Rosetta Wiebel of Neurnberg and of Katherine Schied of Augsburg to the Deaconess service was observed. Both of these have the special mission to go as the vanguard of our house to North America to serve there. They go to Dubuque, in the State of Iowa. One of them is to take over the matronship in the Theological Seminary, the other is to serve as parish Deaconess to children and the sick. The Roman Catholic Missionary is followed everywhere by the teaching woman to support his labors — our Deaconesses are to be the first ones who are to show that also the Lutheran Church knows that both men and women are to combine their efforts in the service for the Kingdom of God and its expansion into all the world. If their hands are not sufficient, let them call

upon us in order that like-minded may follow them and help them to draw in the nets which are cast out. Rosetta Wiebel had been for eleven years in Kaiserswerth, then transferred to Neuendettelsau for confessional reasons."

\* \* \*

#### AFTER 1884

*A new chapter* in the history of the Diaconate in the Lutheran Church of America begins with the eighth decade of the 19th century, about 35 years after the first few Deaconesses had found their way to this country. Its beginning is the year 1884.

Within German-American and English church bodies, centering in Philadelphia, Pa., in Milwaukee, Wis., and Baltimore, Md.; within Norwegian Lutheran church bodies, centering in Brooklyn, N. Y., Minneapolis, Minn., and Chicago, Ill.; within the Swedish Lutheran Augustana Synod, at Omaha, Neb., and the Danish Lutheran Church at Brush, Colorado, men lifted up their voices as did also some laymen, for women's service in the sphere of merciful ministrations within the Lutheran Church, as Deaconesses in the spirit of the ancient apostolic and post-apostolic era. The result was finally the establishment of Deaconess Motherhouses within the respective church bodies. More or less after the Kaiserswerth Motherhouse plan, Lutheran young women were gathered, instructed, trained, stationed, supervised and supported in these established institutions, which in the course of time were fully embodied in the Lutheran Church organizations and became a branch of the church's official church activities in the charitable ministrations.

There were pioneers, both men and women in the respective church bodies named previously, who led the way in this movement, who removed obstacles and prepared the way for others who followed them. Pioneers in the full meaning of the word. They deserved to have their names enrolled in the annals of the Diaconate in America, and to be borne in grateful memory. Space does not permit a detailed record of their lives and labors at this occasion. Only a very limited reference can be made here, but we hope some time a life picture may be presented by some persons qualified to do so. We purpose only a record of these pioneers in the briefest possible way.

1. In the General Council and General Synod, now the United Lutheran Church, there was the pioneer Lutheran Deaconess Motherhouse at Philadelphia. A wealthy layman by the name of *John Lankenau* had become president of the hospital which now bears his name. He was determined to provide the best possible atmosphere and care for the patients and was convinced that deaconesses would help him to realize this ideal. Open and hidden opposition by several of the professional staff, trustees, and help was overcome by forcing them to resign and only such who had shown willingness to cooperate with the sisters were reappointed. Whatever was necessary was furnished by princely generosity.

The *Rev. Dr. Adolph Spaeth* was the spiritual pioneer and early leader of the deaconess work in Philadelphia. He was a most eloquent preacher and public speaker, a beloved pastor, scholarly professor of theology, President of the General Council from 1880-1888, during which years this Motherhouse was founded, and in his official position influenced this church body to recognize the Philadelphia Motherhouse as an important factor in the life, organization, and work of the Church. Dr. Spaeth was also well known in the Fatherland as a churchman and personally conferred with the leaders in Kaiserswerth and other leading Motherhouses. In America also he was known beyond the Lutheran Church and lectured on deaconess work at the Interdenominational Conference

for the Diaconate, held in 1890 in Chautauqua. His understanding sympathy helped the first Sisters to survive the incessant daily trials of the first few years and his influence with Lankenau personally and his eloquent logic at Board meetings made him a successful champion.

Entirely in harmony with this spirit and purpose was the first pastor, *Rector A. Cordes*, 1888-1892. He had been assistant to Pastor Ninck, founder of the deaconess Motherhouse at Hamburg, who recommended him to Dr. Spaeth for Philadelphia. He arrived in August, 1888, about three months before the dedication of the palatial building erected by Lankenau as a memorial to his wife, Mary J. Drexel, and as the Motherhouse of Deaconesses. Rector Cordes organized the Motherhouse along lines of work and of worship so sound and broad that they have not required any important changes since. He was a thorough scholar, eloquent preacher, enthusiastic teacher, excellent musician, devout churchman and a born leader. The work flourished during his pastorate, but this was all too brief. His influence is still felt here. The thought is not out of place that perhaps the work in Philadelphia would have attained a much greater development had he remained.

*Sister Marie Krueger* with her group of Sisters exemplifies pre-eminently the pioneer. When she left for America with her six followers in response to Lankenau's urgent appeal, she realized that she had "burned the bridge" behind her. She evidently had inherited foresight, courage and leadership from her father who had been commandant of the fortress Ehrenbreitenstein. Though Lankenau was immovable in his loyalty to the Sister, ably supported by Dr. Spaeth and others, they had to bear the brunt of many conflicts. Only heroic souls could have stood up under the daily irritations added to the daily tasks. All this, added to the personal adjustments to a foreign land, and the sense of her personal responsibility for all this felt keenly by Sister Marie Krueger, proved too much for her and resulted in her sudden death on November 30, 1887. *Sister Magdalene von Bracht* was the last living link with that pioneer group until she also was taken by the Lord on December 28, 1941. Three other Sisters who joined the Sisterhood before the Motherhouse was fully organized still live to confirm the stories of those early struggles out of which emerged the Philadelphia Motherhouse.

All honor to those first pioneers who laid so solid a foundation and with Scriptural ideals and sound judgment set the high standards later generations could follow with assurance.

We have given more details about the early years of the Philadelphia Deaconess Motherhouse because it may be called the Pioneer Lutheran Deaconess Motherhouse in America, and gave assistance to other Motherhouses in organizing their institutions by training partly their pioneers.

Among those who stand out prominently in the establishment of the Lutheran Deaconess Motherhouse and Training School of Baltimore, we mention *Rev. F. P. Manhardt, D.D.* "The credit for the initiation of the movement which resulted in the establishment of the Baltimore Motherhouse belongs to the Rev. F. P. Manhardt, D. D." He, with a few others, prevailed upon the General Synod, as a Synod, to establish a Deaconess Motherhouse by synodical action. He became the first Pastor from 1897 to 1904, when he was followed by *Rev. C. E. Hay, D.D.*, 1904 to 1929. The Directing Sisters were *Sr. Augusta Shaffer*, 1895 to 1898, *Sister Jennie Christ*, 1898 to 1903, and *Sister Sophie Jepsen*, 1903 to 1932, for nearly 30 years. All these Directing Sisters had supplemented their training either in Philadelphia or in European Deaconess Motherhouses.

2. To this group of German-American and American Motherhouses belongs also the Lutheran Deaconess Motherhouse at Milwaukee, Wisconsin, now closely affiliated with the *American Lutheran Church*. It was the development of Rev. W. A. Passavant's efforts to introduce the Diaconate in America, which had their center formerly in Pittsburgh, Pennsylvania. It became an organized Deaconess Motherhouse in 1893. Three Sisters had been consecrated by Dr. Passavant on Dec. 29, 1891 in Milwaukee. The organization was consummated with the installation of *Rev. J. F. Ohl, Mus.D.*, and the election of *Sister Martha Gensike* as Directing Sister. 45 years after the arrival of the four Sisters from Kaiserswerth in Pittsburgh, Dr. Passavant saw his hopes realized about a year before his death. Dr. Ohl occupied the position as Rector for five years until 1898, when he took up Inner Mission work in Philadelphia, Pennsylvania.

3. Among *Norwegian Lutherans*, the Diaconate was introduced at three centers: Brooklyn, N. Y., 1883; Minneapolis, 1889; and Chicago. As the leaders, as far as pastors are to be named, we record the *Rev. Andreas Mortensen*, Pastor of the Norwegian Seamen's Church in Brooklyn, whose work among the poor and sick was encouraged and supported by the wife of the Norwegian Consul General, Mrs. Anna Boers. The first Deaconess was called from the Deaconess Motherhouse in Oslo, Norway. Her name was *Sister Elizabeth Fedde*; she came in 1883 and worked among the poor. Since she had wide experience in Deaconess work in hospitals in Norway her work developed into the establishment of the Deaconess Home and Hospital. It will be noticed that *Sister Elizabeth Fedde* anteceded the coming of the Iserholm Sisters by one year as a "Parish Deaconess among the poor of Brooklyn." She had received her training in the Oslo Deaconess Motherhouse. She became the first Directing Superior of the Deaconess Home and Hospital of Brooklyn. It is said of her "The story of the Norwegian Hospital in Brooklyn during its first thirteen years is the story of *Sister Elizabeth Fedde*; her faith, courage, and perseverance made failure impossible." Her field of labor for a while was also Minneapolis, Minn. On a vacation visit in Minneapolis she was drafted to remain there, with the consent of her Board at Brooklyn to become the first organizer of Deaconess service in that city, and where a Deaconess Motherhouse was to be established in 1889. The sponsors of this Minneapolis Deaconess Home and Hospital were *Rev. M. Falk Gjertsen*, *Prof. Sven Oftedal* and *Prof. Georg Sverdrup*, professors of the Augsburg Seminary. These were the pioneers of the Deaconess work in the Norwegian Lutheran Church in the City of Minneapolis. *Sister Elizabeth Fedde* returned to her former post in Brooklyn, N. Y., until she returned to Norway in 1895. *Sister Matilda Madland* succeeded *Sister Elizabeth Fedde* in 1895 to 1906 as Directing Sister. After her death *Sister Lena Brechlin* succeeded her until 1913.

The *Rev. E. C. Tollefsen* was called as the first Rector of the Deaconess Motherhouse and Hospital in 1905.

Another pioneer of the Diaconate in the Norwegian Lutheran Church, and the pioneer Deaconess was *Sister Ingeborg Sponland*. She had been trained in the Deaconess Motherhouse at Oslo, Norway. She came to America in 1891, having been granted a year's vacation. The vacation was soon ended by the need of the young Motherhouse at Minneapolis, since *Sister Elizabeth Fedde* had returned to Brooklyn. *Sister Ingeborg Sponland*, with her excellent training in Norway and her special gifts, was prevailed upon to remain and become the "Mother Superior" of the recently organized Norwegian Deaconess Home and



Hospital from 1891 to 1904. The Rev. E. C. Tollefsen was the Rector from 1902 to 1905, when he was succeeded by his brother S. R. Tollefsen.

The Deaconess work in Chicago was in dire need of an executive and secured Sister Ingeborg for the Deaconess organization. The Norwegian Lutheran Deaconess Home and Hospital became the field in which she became the leader, as beloved Mother Superior, from 1906 to 1936, when she retired from active service and became the Mother Superior emeritus. She may be called the most influential Deaconess pioneer in the Norwegian Lutheran Church. The Rev. H. B. Kildahl became the first Rector for ten years of the Motherhouse in Chicago in the year 1903. In Minneapolis, Sister Lena Nelson became the Sister Superior. She had been admitted to the Deaconess Motherhouse in Minneapolis in 1891, became the Directing Sister in 1904 and for thirty-eight years served in that capacity.

In the Norwegian Lutheran Church the leading persons who pioneered the Deaconess cause to be recorded are therefore among the pastors: The Rev. Andreas Mortensen, and Rev. E. C. Rufsvole of Brooklyn; Prof. Georg Sverdrup, Prof. Sven Oftedal, and Rev. M. Falk Gjertsen, of Minneapolis, Minnesota. The Sisters: Elizabeth Fedde, until 1895, of Brooklyn and Minneapolis, Sister Lena Nelson of Minneapolis, Sister Ingeborg Sponland, of Minneapolis, and specially of Chicago.

4. In the *Swedish Lutheran Church* body, the Augustana Synod, there stands out as the one great leader and organizer and pioneer of the Diaconate the inspiring, energetic and pious Rev. E. A. Fogelstrom, of Omaha, Nebraska. In the early eighties, he gathered around him a number of Protestants to form an Association for Works of Mercy, and attached to it the name "Immanuel" which remained the given name throughout the modifications it underwent, until it became an institution fully incorporated in the Augustana Synod. The fundamental idea in his mind always was a Diaconate for various merciful ministrations by Lutheran Deaconesses. Around this Immanuel organization there developed institutions such as a general hospital, a home for the physically and mentally handicapped, a home for the aged, an orphans' home and service in different fields outside of Omaha, in congregations and other institutions. In 1903 and 1904 the Augustana Synod identified itself with this work, incorporating it in its official activities.

Rev. Fogelstrom was the first Rector and Director from 1887 to 1906, when, due to failing health, he resigned and became Rector Emeritus and Rev. P. M. Lindberg became his successor. Rev. E. A. Fogelstrom died October 4, 1909, three years after his retirement, having served for nearly twenty years as a leader in the Deaconess cause. In *Sister Bathilda Swenson* he found a loyal, gifted, devout co-worker in 1887. Rev. Fogelstrom had her trained for her executive position first in Philadelphia and later sent her to Sweden and Germany for further acquaintance with Deaconess work. She became the first Directing Sister of the Deaconess Motherhouse from 1890 to 1898 and the right hand of her Director throughout his life. In 1898 she became the Directing Sister of Bethesda Hospital in St. Paul, Minnesota, and was succeeded by *Sister Martha Soderblom* from the Deaconess Motherhouse at Stockholm, Sweden. Sister Bathilda also had charge of the unique, varied Deaconess work of the large Augustana Church in Minneapolis. She served her Lord and Master in this calling until early in 1940, when she retired from active service.

5. In the *Danish Lutheran Church* the Rev. J. Madsen introduced the Deaconess work in 1905 by the establishment of the Eben-Ezer Deaconess Home after he had founded in 1903 and personally conducted a sanitorium for



pulmonary tuberculosis at Brush, Colorado. The Directing Sister became *Sister Marie Hvidbjerg*, whom Rev. Madsen had trained for her position in Copenhagen, Denmark, while her two associates were trained at Omaha, Nebraska. With the three Sisters the Deaconess Home was established in 1905. To the sanatorium was added at an early date an Old Peoples' Home and a Hospital was erected in 1915. In 1907 *Sister Ingeborg Hansen* succeeded Sister Marie as Directing Sister until the year 1937. *Sister Kathrine Mohrzen* is the Directing Sister at present. The Rev. J. Madsen was the pioneer in establishing a Deaconess Home in the Danish Lutheran Church and served as the Rector and Director for thirty-five years, retiring in 1939.

\* \* \*

It will be noticed that within thirteen years, seven Deaconess Motherhouses were established in the Lutheran Church of America, though a few individual Deaconesses from Germany and Norway had ministered previously as Deaconesses in Brooklyn and the Passavant institutions. In chronological order they were:

1. The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses. Founded 1884.
2. The Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y. Founded 1885.
3. The Norwegian Lutheran Institute in Minneapolis, Minnesota. Founded 1889.
4. The Immanuel Deaconess Institute at Omaha, Nebraska. Founded 1890.
5. The Lutheran Deaconess Motherhouse at Milwaukee, Wisconsin. Founded 1893.
6. The Lutheran Deaconess Motherhouse and Training School, Baltimore, Md. Founded 1895.
7. The Norwegian Lutheran Deaconess Home and Hospital in Chicago. Founded 1897.
8. The Eben-Ezer Home at Brush, Colorado. Founded 1905.

From the years 1884 to 1897, in thirteen years, on an average of about every two years a new Deaconess Motherhouse was founded. These were the years of the pioneers. In all new undertakings of God's Kingdom the Lord chooses His agents to incorporate and realize the fundamental idea of an important movement. The life of these pioneers covers a most important period in the history of the Diaconate in the Lutheran Church of America. It was a formative period. It found itself in new environments, new church organizations, new social and economic conditions, since its antecedents lay in European countries. Could it adapt itself to the new surroundings without giving up its distinctive character and fundamental principles? Could it become a part of the Church life in the Lutheran Church in America, its new homeland? Could it become thoroughly American and yet remain thoroughly Lutheran, without substituting and losing its identity? These questions had to be settled without giving up the essentials, though adjustments to new surroundings and new conditions had to be made. Those pioneers maintained the essential principles under trying, discouraging circumstances, misjudged and misunderstood. Only persons with an unwavering faith and courage could lead the right way and thus be truly pioneers in the new undertaking of God's Kingdom here in America.

"Remember your leaders who spoke the Word of God to you. Look back upon the close of their career and copy their faith." Heb. 13:7.



*Twenty-Sixth Conference*  
OF  
*Lutheran Deaconess Homes*  
IN AMERICA

---

June 19 - 21  
1944  
Minneapolis, Minnesota



OFFICERS OF CONFERENCE

<i>Chairman</i> .....	Rev. August Baetke, Milwaukee
<i>Vice-Chairman</i> .....	Sister Anna Ebert, Philadelphia
<i>Secretary and Treasurer</i> .....	Sister Nanca Schoen, Columbus



---

# Program

---

## MONDAY, JUNE 19TH

8:00 P. M.—Informal Reception for Delegates and Visitors to the Conference

## TUESDAY, JUNE 20TH

### Forenoon — Delegate Meeting

9:00-9:45—Devotions: Rev. Melvin J. Olson, Trinity Lutheran Church, Minneapolis  
—Opening of Conference

9:45-10:30—"The Relation of the Diaconate to Other Full Time Women Workers in the Church"

Paper by: Sister Anna Ebert, Philadelphia

Leader of Discussion: Rev. A. A. Christensen, Axtell

10:30-11:45—Group Meetings

—Business Meeting

### Afternoon Session

2:00-2:15—Devotions: Dr. Claus Morgan, St. Luke's Lutheran Church, Minneapolis

2:15-3:15—"Understanding the People With Whom We Work"

3:15-4:15—"Religious Emphasis in the Diaconate"

Paper by: Rev. August Baetke, Milwaukee

Leader of Discussion: Sister Martha Hansen, Baltimore

4:15-5:00—Business Meeting

### Tuesday Evening

8:00—Divine Services

Speaker: Dr. Bernhard Christensen, President, Augsburg College and Theological Seminary, Minneapolis

Liturgist: Dr. T. O. Burntvedt, President, Lutheran Free Church and Board of Directors of Lutheran Deaconess Home and Hospital, Minneapolis

---



---

# Program

---

WEDNESDAY, JUNE 21ST

## Forenoon — Delegate Meeting

9:00-9:30—Devotions: Rev. George J. Knudson, St. Petri Lutheran Church, Minneapolis

9:30-11:15—A Clinic on the Diaconate

Leader: Rev. M. Norstad, Chicago

11:15-11:45—Business Meeting

## Afternoon Session

2:00-2:15—Devotions: Rev. O. S. Weltzin, Lutheran Deaconess Hospital, Minneapolis

2:15-3:15—"Elements of a Good Interpretation Program for the Diaconate"

Paper by: Rev. C. E. Krumbholz, D.D., New York

Leader of Discussion: Rev. E. G. Chinlund, S.T.D., Omaha

3:15-4:15—"Principles of Organization and Work"

Paper by: Rev. H. Conrad Hoyer, Director, Commission on American Missions,  
National Lutheran Council

4:15-5:00—Business Meeting

—Close of Conference



## PROCEEDINGS

of

THE TWENTY-SIXTH BIENNIAL CONFERENCE OF LUTHERAN DEACONESS HOMES IN AMERICA WHICH WAS HELD JUNE 19-21, 1944, AT THE LUTHERAN DEACONESS HOME AND HOSPITAL, MINNEAPOLIS, MINNESOTA.

Transportation difficulties on account of the war made it necessary to dispense with regional conferences in the year 1943, hence the reunion of pastors and deaconesses was doubly gratifying after two years, when on June 19, 1944, representatives from the nine deaconess institutions came to the beautiful, new Deaconess Home in Minneapolis for the twenty-sixth Conference of Lutheran Deaconess Homes in America.

With Rev. T. O. Burntvedt, D.D., President of the Board of Directors of the Minneapolis Deaconess Home and Hospital; Sister Lena Nelson, Directing Sister and the deaconesses of that institution as our genial host and hostesses, nothing was lacking in hospitality as each delegate and visitor arrived from various parts of the United States.

An informal reception was held in the spacious parlors of the Deaconess Home on Monday, June 19 at 8:00 P. M. In a mere printed report it is not possible to express the feeling of joy and Christian fellowship at such a reception. Many friends of the deaconess work were present to assure us of their appreciation and the program of music and song made all hearts glad.

### First Session — Tuesday, June 20th

At 9:00 A. M. all delegates assembled in the near-by Norwegian Lutheran Memorial Church and an address of welcome was given by Rev. T. O. Burntvedt, D.D., President of the Lutheran Free Church and President of the Board of Directors of the Deaconess Home and Hospital of Minneapolis.

The morning devotions were led by Rev. Melvin J. Olson of Trinity Lutheran Church, Minneapolis. The meditation based on I John 3:16-18, "Knowing the Love of God" was very helpful and inspiring for a group of Christians engaged in the ministry of mercy. (This meditation is printed in full in report.)

### Official Opening

The Conference was officially opened by the Chairman, Rev. August Baetke, A.M., Pastor of the Milwaukee Deaconess Home.

A brief business meeting followed. The secretary reported that the minutes of the 1942 meeting had been sent to members. The minutes were approved. A report on statistics was given after which discussion on terminology followed. It was stated that present terminology is confusing. The chairman appointed a committee of three to formulate new terminology: Rev. Emil Chinlund, S.T.D., Sister Marie Rorem and Rev. E. F. Bachmann, D.D. Later it was decided that a new schedule be worked out before the next Conference, the committee to work on such schedule in cooperation with the Welfare Department of the National Lutheran Council and that statistics be submitted according to both schedules at the next meeting.

Roll call of delegates followed.

The following visitors were officially given recognition: Rev. I. F. Anderson, Brush, Colorado; Rev. C. E. Krumbholz, D.D., New York City; Rev. H. B. Kildahl, Chicago;

Sister Maren Knudsen, Virgin Islands; Rev. Clifford Nelson, Omaha, Nebraska; Sister Mildred Winter, Baltimore, Maryland.

Suggestion was made that a committee be appointed to work out a simple constitution for the Deaconess Conference. It has functioned 50 years without one. Dr. Bachmann commended this unusual ability to have carried on so efficiently without rules and regulations.

The chairman appointed committees on nominations and resolutions: this committee to consist of the Directing Sisters or their representatives, Sister Marie Rorem to act as chairman. The nominating committee to select two nominees for each office: chairman, vice-chairman and secretary-treasurer.

The secretary was instructed to send greetings to the Ft. Wayne Deaconess Home, taking cognizance of the 25th anniversary of Deaconess work in the Missouri Synod.

Greetings were then read by the secretary from Rev. Arnold Krentz, Superintendent of Lutheran Deaconess Home, Fort Wayne, Indiana; Bethesda Home, Watertown, Wisconsin; Evangelical Deaconess Home, St. Louis, Missouri; and Methodist Deaconess Home, Cincinnati.

## The Program

The chairman announced that the first part of the program could not be taken up as printed, because of the absence of Sister Anna Ebert, who on account of severe illness had not been able to prepare a paper on the subject assigned to her.

It was suggested by Dr. Bachmann that group meetings be held in the place of that paper. He quoted from a Chinese proverb which states: "A crisis is a dangerous opportunity." The diaconate is in the way of being in a crisis today. Will it be a dangerous crisis? He further suggested that the subject of inner organization and management in the Motherhouse be discussed at the group meetings, after possibly defining the term "deaconess."

At the plenary session for report and consideration of findings there were many interesting thoughts presented: Statistics show only a slight increase in number of deaconesses. Why not a greater growth? Is it the Motherhouse plan of living? Is it the income? Is it the uniform or garb? There are consecrated young women today but they do not seem to conform. Perhaps, we, the deaconesses, are stumbling blocks. We may lack consecration, we may seem half-hearted, we may not witness as we should. We dare not pride ourselves too much on working without salary as though we had taken a kind of *unspoken* vow of poverty. The consensus of opinion of the majority of the deaconesses present was that the garb is satisfying, probably because they understand fully its significance, but it is well to try to understand its lack of attractiveness to those who do not recognize its value. The modern girl is not attracted by anything that might seem to take away her personal freedom. The church at large must be told about this open door of service for women. Greater encouragement must be given by the pastors and deaconesses themselves through presentations of the work and by printed articles to provide greater publicity. Sister Mildred Winter, recently appointed as full-time field secretary by the U. L. C. A. Deaconess Board, gave interesting observations on the attitudes of pastors and young women of the Church.

The reporter for the pastors' group meeting stated that after an animated discussion they defined a deaconess as "a servant of the church, specially trained, officially set apart, banded together with others into a Sisterhood."

The general opinion concerning management of affairs of the Deaconess Homes was that local conditions might be the governing factor, but the aim would be that the pastor and directing sister put forth mutual efforts in prayerful planning of the work, for the good of all the deaconesses under their spiritual guidance.

## Tuesday Afternoon

Promptly at 2:00 P. M. delegates and visitors again met at Memorial Church where the opening devotions were led by Rev. Claus Morgan, D.D., of St. Luke's Lutheran Church, Minneapolis. Using as his text Psalm 1:3-4 he spoke of specialized Christian

workers as being not different from others, not holier than others but human beings called by God in a special way. A godly man loves the law of the Lord, and his joy is to serve the Master. The diaconate has been planted by the rivers of waters and throughout the years it has flourished because Christ is the Source, and love is the greatest thing in all the world.

The chairman, Rev. Baetke, asked Dr. Bachman to preside during the afternoon session.

The program was continued by the reading of a paper by Rev. Baetke under the title: "The Concept of Religious Emphasis in Defining the Diaconate" (printed in full in report).

The discussion on this paper was led by Dr. Bachman: "What is the contribution of the diaconate to the work of the church and is the religious emphasis important in that contribution?"

"There is danger of too great emphasis being placed upon social welfare rather than the religious or spiritual need of people. Leaders in deaconess work may succumb to such a danger." *Dr. Fritschel.*

*Dr. Bachman:* "We are still far behind in what we should be, but in everything we realize that Christ comes first. He forgets not the simple service." *Matt. 25.*

"Because great stress is laid upon the religious aspect of the work of a deaconess, will more be expected of her? Is it harder for her to be a Christian than for a lay person? If she is to keep that aim before her at all times as the paper indicates, she must live up to what she professes. She must keep close to the cross." *Dr. Chinlund.*

"'Watch and pray that ye enter not into temptation.' The position of any Christian may bring a pride in what she is doing that will lead her to look for higher honor because of her work. If, however, religious principles are applied in her daily work, she can be of great influence for good." *Dr. Kildahl.*

"Let me cite as an example the classes in ethics in a nursing school. They may be taught by a secular or by a Christian instructor. In our school a deaconess is the instructor and it is very evident that the sound Christian background of the teacher is thoroughly helpful in bringing a greater understanding of what nursing ethics really consists. *Sister Magdalene Krebs.*

"As concerns the question of salary. Is it wise for deaconesses to serve for lower salaries than those received by non-garbed workers? Might it not tend to lower the salaries of these workers?" *Sister Mildred Winter.*

"There are too few deaconesses in social work, therefore the problem does not often arise." *Dr. Krumbholz.*

At the close of the session it was announced that all delegates and visitors should reassemble at 4:00 P. M. in a class room of the Hospital where the new moving picture *Consecration* would be shown. Rev. Baetke announced that this picture has been made as a part of the publicity program of the Deaconess Home at Milwaukee. All were delighted with this fine presentation which gives colorful and interesting information on the deaconess work.

## Tuesday Evening

Eagerly awaiting the divine services at the beautiful Memorial Church, were many visitors as well as all representatives of the Conference at 8 o'clock.

The beautiful hymn "Lord of Our Life and God of Our Salvation" was sung by the entire congregation. Rev. T. O. Burntvedt, D.D., conducted the opening service reading from St. Matthew 5:13-16 after which Miss Jennie Verdestald sang "I Will Leave All and Follow Thee" and "O Jesus, I Have Promised." The sermon, "Treasures of Devotion," based upon Jeremiah 35:5-7 was, indeed, the most inspiring message brought to the Conference. To Rev. Bernhard Christensen, D.D., President of Augsburg College and Theological Seminary, Minneapolis, we are indebted for this masterpiece which is printed in full in our report and which we shall value in years to come as the reports of Conferences are being reread.



## Wednesday, June 21st

9:00 A. M. The morning devotions conducted by Rev. George Knudson, St. Petri Lutheran Church, Minneapolis, was based on Psalm 46. (Sentences and notes on this inspiring devotional are given in report.)

"A Clinic on the Diaconate," a forum of which Rev. Martin Norstad, Rector of the Deaconess Home in Chicago, was leader. Rev. E. E. Bachmann, D.D., of the Philadelphia Deaconess Home, Sister Nanca Schoen of the Milwaukee Deaconess Home, Rev. C. E. Krumbholz, D.D., Executive Secretary of Lutheran Welfare, N. L. C., and Rev. T. O. Burntvedt, D.D., Director of Minneapolis Deaconess Home, were the representatives of the Church and the diaconate.

This clinic brought heated discussion and touched many vital spots that needed to be treated even though it was not possible to cure all the mistaken ideas and misunderstandings in the diaconate.

When Dr. Bachmann and Dr. Krumbholz shifted to secular social work and Dr. Krumbholz had partly convinced Dr. Bachmann that religion has a definite place therein, Rev. Norstad quickly drew them back to the subject in hand by asking the startling question, "Has the diaconate served its purpose? Does the Church no longer want it?"

*Dr. Burntvedt:* "As long as there is sin, there is need for the diaconate . . . but there is gross ignorance prevailing as regards the diaconate . . . it does not receive a prominent enough place in our preaching."

*Dr. Bachmann:* "Jesus carried out the twofold ministry of the word and the ministry of healing, a fact which the Church and her pastors often do not seem to remember."

The discussion on training emphasized the fact that education is necessary, but, said Dr. Bachmann, "In all things there must be, as the least common denominator, consecration to Christ. All the great leaders in the work of Inner Missions realized that as a motive, and applied it to their times."

To Sister Nanca, Rev. Norstad directed the question: "Is the garb a hindrance?" Her reply: "It is not the garb that keeps young women out of the diaconate. When they know the meaning of the garb and have the questions settled in their minds concerning its resemblance to the garb of the Catholic sisters, they come nearer to an understanding of the diaconate. At a recent meeting where the garb was criticized, I referred to the uniform of a young woman in military service. Said one woman: 'Oh, it is an honor to wear the uniform of your country!' She, a Christian leader, was abashed when I replied: 'Is it not an honor to wear the uniform of your church?' Too much valuable time is taken up in discussing the deaconess uniform that might better be used in making plans for saving souls."

A visiting deaconess, Olivia Drusch, of the Evangelical Deaconess Home in St. Louis, said the deaconesses of their institution do not wear a garb except at the very beginning but when it was first discarded there had been no increase in the number of recruits.

Dr. Krumbholz touched a vital point when he said that in our publicity too much stress has been laid upon *security*. Young women of this age want *challenge*, an opportunity for adventure and are ready to meet difficulties.

When the discussion was thrown open to the Conference the response was quick and ready.

"The Reformation brought personal Christian liberty. Life tenure might be stressed less and changed to 'a deaconess *may*, by the grace of God, continue for life in this work.'" *Dr. Chinlund.*

"Stress essential things—love; work for the needy, etc." *Dr. Fritschel.*

"We must work and pray. The Lord calls, we must pray the Lord to remove obstacles." *Sister Marie Rorem.*

"We must not become so interested in the social gospel that we forget the 'one thing needful.'" *Rev. Arthur Christensen.*



"Time and time again during a woman's life she may be called upon to make a decision. If she wants most to serve, she will say: 'this thing I do.'" Sister Thone Sandland.

This clinic was a worthwhile part of the program since everyone had an opportunity for expression on topics of seeming importance in the cause of the diaconate.

A brief business session followed.

Dr. Bachmann as chairman for the committee on terminology reported:

- (1) Every institution served by deaconesses should be reported as a station.
- (2) The number of types of work are to be recorded.
- (3) In the summary of statistics the total number of similar departments are to be reported, together with number of deaconesses serving therein.

The committee was instructed to cooperate with the National Lutheran Council Statistics Department for revision of present terminology.

Sister Marie Rorem, chairman of nominating committee, reported the result of the election: Chairman: Rev. August Baetke, of Milwaukee; Vice-Chairman: Sister Anna Ebert, of Philadelphia; Secretary-Treasurer: Sister Emma Ring, of Omaha.

### Wednesday Afternoon

At this closing session, the devotional service was conducted by Rev. O. S. Weltzin, chaplain of the Deaconess Hospital, Minneapolis. This inspiring message, based on I Timothy 6:11-12 is printed in full in this report.

The paper, "Elements of a Good Interpretation Program for the Diaconate," by Dr. C. E. Krumbholz, D.D., brought a challenging message so clear and to the point that there was little need for lengthy discussion. The many very helpful suggestions for definite improvements in preparing and presenting publicity literature will, if followed, aid greatly in making known to the Church this opportunity for full time service in the Lord's vineyard. (This report is printed in full in report.)

"Principles of Organization and Work," a paper by Rev. H. Conrad Hoyer, gave an interesting survey of the new work that is being accomplished by the National Lutheran Council in war industry areas through its Commission on American Missions, of which Rev. Hoyer is the director. (See printed copy.)

At the closing business session the secretary was instructed to send the greetings of the Conference to: Rev. J. Madsen, Pastor Emeritus of Eben-Ezer Deaconess Home, Brush, Colorado; Sister Ingeborg Sponland, Directing Sister Emeritus, Deaconess Home, Chicago; Sister Sophia Jepsen, Directing Sister Emeritus, Deaconess Home, Baltimore; Sister Bothilda Swensen, oldest deaconess of Immanuel Deaconess Home, Omaha; Sister Catharine Dentzer, Directing Sister, Deaconess Home, Milwaukee; Sister Anna Ebert, Directing Sister, Philadelphia.

The treasurer's report for the 1942 Conference was read and accepted. It was voted that each Deaconess Home pay a sum of two dollars to be added to the 1944 pro rata to be used to defray current expenses such as stationery, postage, etc. There was discussion as to the advisability of working out a new system for determining a better and more practical way for meeting Conference expenses. (Treasurer's report printed in full.)

The report of the resolutions committee was read and approved:

WHEREAS, in the providence of God in these perilous times of world conflict we have been permitted to assemble in this 26th Conference of Lutheran Deaconess Homes in America, we devoutly thank our God for His beneficent grace and watch-care over us, praying His continual blessing upon Church and country and upon the work so dear to the hearts of all of us.

WHEREAS, our Conference has enjoyed the gracious hospitality of the Board, the Directing Sister and her staff of coworkers of the Lutheran Deaconess Home of Minneapolis,

*Be It Resolved*, That we express our grateful appreciation for every courtesy enjoyed by delegates and visitors.

WHEREAS, Norwegian Lutheran Memorial Church has shared its facilities for the worship and business sessions of our Conference,

*Be It Resolved*, That we extend our thanks to pastor and people for their cordial cooperation.

WHEREAS, the affairs of our Conference have been so ably administered during the interim of the last Conference, we express to the officers our appreciation for duties done and tasks accomplished, regretting the absence of the Vice-Chairman, Sister Anna Ebert, due to illness, and praying almighty God for her speedy restoration to health and service.

WHEREAS, the time has arrived in the history of our Conference to define more clearly its organization, purposes, and methods of functioning,

*Be It Resolved*, That we urge the appointment of a special committee to study and prepare a suitable constitution and by-laws, to be presented at our next Conference.

WHEREAS, the Rev. E. G. Chinlund will have served in the capacity of Director of Immanuel Deaconess Institute of Omaha, Nebraska, twenty-five years, January 1, 1945, and has now tendered his resignation effective as of that date,

*Be It Resolved*, That the Conference, recognizing his contribution to the Deaconess cause over a long period of years, does hereby express its heartfelt appreciation for his long and faithful service, and pray God's continued blessing upon him.

WHEREAS, we note the Sisters' services have extended into military and defense areas, serving the cause of God, home, and country, we rejoice in the ever-widening ministry of our Sisters, pray for God's watchfulness over them in areas of danger, and hold ourselves ready for service in new fields of opportunity at the cessation of hostilities.

WHEREAS, the success of our Conference is the result of many agencies and persons, we extend our thanks to all who have made a contribution, the committees, the press, the organist, the soloist, and the speakers.

Respectfully submitted,

SISTER OLIVE CULLENBERG, *Chairman*,  
REV. JOHN F. FEDDERS, *D.D.*, *Secretary*,  
SISTER MAGDALENE KREBS.

The twenty-sixth Conference closed with prayer and benediction and as visitors and delegates parted to return to the various fields of service, all hearts were filled with gratitude to God for the fellowship which makes for strength and courage to serve Him better.

## OFFICIAL REPRESENTATION

Nine deaconess institutions were officially represented by the following delegates:

1. Mary J. Drexel Home and Motherhouse of Deaconesses, 2100 South College Ave., Philadelphia, Pa.  
Rev. E. F. Bachmann, D.D., Director.
2. Lutheran Deaconess Home, 2224 West Kilbourn Ave., Milwaukee, Wisconsin.  
Rev. H. L. Fritschel, D.D., Member of Board of Directors.  
Rev. August Baetke, A. M. Superintendent.  
Sister Magdalene Krebs, Alternate for Directing Sister.  
Sister Elizabeth Krebs.
3. Lutheran Deaconess Home, 2500-26 West North Ave., Baltimore, Md.  
Rev. John Fedders, D.D., Member of Board of Directors.
4. Immanuel Deaconess Institute, 34th and Fowler Avenues, Omaha, Nebr.  
Rev. Emil G. Chinlund, S.T.D., Director.  
Sister Olive Cullenberg, Directing Sister.
5. Lutheran Deaconess Home, 1412 E. 24th St., Minneapolis, Minn.  
Rev. T. O. Burntvedt, D.D., President of Board of Directors.  
Sister Lena Nelson, Directing Sister.  
Sister Anna Bergeland.  
Sister Irene Rufsvold.
6. Lutheran Deaconess Home, 4th Ave. and 46th Street, Brooklyn, N. Y.  
Sister Mathilde Gravidahl.
7. Lutheran Deaconess Home, 1138 North Leavitt St., Chicago, Ill.  
Rev. Martin Norstad, Rector.  
Sister Marie Rorem, Directing Sister.  
Sister Olette Bergseth.
8. Eben-Ezer Mercy Institute, Brush, Colo.  
Rev. J. Andersen, Superintendent-elect.  
Sister Bertha Roose.  
Sister Sigrid Nelson.
9. Bethphage Mission (Bethphage Deaconess Sisterhood), Axtell, Nebr.  
Rev. Arthur Christensen, Director.  
Sister Lillie Larson.  
Sister Ethel Larson.

## VISITORS

Sister Maren Knudsen, Christensted, St. Croix, Virgin Islands,  
U. S. A.  
Sister Nellie Oleson, Chicago.  
Sister Thone Sandland, Chicago.  
Rev. Clifford Ansgar Nelson, Minneapolis.  
Sister Josephine Oby, Minneapolis.  
Sister Lillie Nummedal, Minneapolis.  
Sister Henrietta Nelson, Minneapolis.  
Sister Judith Madland, Minneapolis.  
Sister Margaret Dahlen, Minneapolis.  
Sister Anna Marie Peske, Minneapolis.  
Sister Agnes Frandsdal, Fargo, N. D.  
Sister Gladys Robinson, Milwaukee, Wis.  
Mrs. O. J. Malmin, Minneapolis.  
Mrs. E. H. Blessin, Minneapolis.  
Mrs. E. Kroning, Minneapolis.  
Sister Tilla Hegland, Minneapolis.  
Mrs. Arthur Christenson, Axtell, Nebraska.  
Miss A. Christensen, Axtell, Nebraska.  
Rev. H. B. Kildahl, St. Paul.  
Sister Olivia Drusch, St. Louis, Mo.  
Rev. George Aus, D.D., Minneapolis.  
Rev. Claus Morgan, D.D., Minneapolis.  
Rev. A. S. Weltzin, Minneapolis.  
Sister Mildred Winter, Philadelphia, Pa.  
Rev. E. Rasmussen, St. Paul.  
Rev. Rolf J. Syrdal, D.D., Minneapolis.  
Rev. C. E. Krumbholz, D.D., New York City.  
Rev. Melvin J. Olsen, Minneapolis.  
Rev. H. Conrad Hoyer, Chicago, Ill.  
Rev. G. E. Knudsen, Minneapolis.  
Rev. Bernhard Christensen, D.D., Minneapolis.  
Rev. Clifford Nelson, Omaha.

## Statistics of Lutheran Deaconess Homes in America—June, 1944

	Total number of deaconesses	Consecrated	Probationers	Candidates	Retired	On furlough	Leave of absence	Loss by death	Loss by withdrawal	Gain	Stations	Fields of service
Philadelphia .....	113	91	22	2	7	.....	1	4	10	.....	3	25
Milwaukee .....	63	55	10	1	4	2	1	.....	3	7	4	12
Baltimore .....	68	61	7	2	7	2	1	4	1	2	1	43
Omaha .....	77	64	9	4	4	1	6	2	.....	5	11	14
Minneapolis .....	15	11	4	.....	3	.....	.....	.....	.....	.....	.....	5
Chicago .....	37	33	4	1	3	.....	2	1	6	.....	2	11
Brooklyn .....	10	8	2	.....	.....	1	.....	.....	.....	.....	.....	7
Brush, Colo. ....	6	5	1	.....	.....	.....	.....	.....	1	.....	1	2
Axtell, Nebr.												
Bethpage Mission	16	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	1
Total number .....	405	338	59	10	28	6	11	11	21	14	24	120
Ft. Wayne* .....	47	47	.....	7	.....	1	9	.....	1	.....	24	11
Total .....	452	385	59	17	28	7	20	11	22	14	48	131

\* Not a member of Conference but sends reports.

### Summary of Sisters' Services — June, 1944

1. Number serving training schools .....	21
2. Week day religious schools .....	14
3. Kindergartens .....	2
4. Other educational activities	
Field secretary, 1; Advisor to college women, 1; Other activities, 8. Total.....	10
5. Hospitals, 91; Dispensaries, 1; Health Centers, 6. Total .....	98
6. Homes for aged and infirm .....	31
7. Convalescent Homes .....	4
8. Epileptic Homes .....	24
9. Children's Homes .....	27
10. Parish work .....	46
11. Girls' Hospices .....	3
12. Inner Mission and Settlement .....	15
13. Social Work	
Child welfare, 3; Child placement, 3; Nurseries, 2; Summer camp, 1; Army nurse, 1; Service Center, 1; Seamen's Mission, 1; other work in defense areas, 2. Total .....	14
14. Institution for deaf (Missouri Synod) .....	5
15. Paramentics .....	2
16. Communion wafer baking departments .....	4
17. Occupational therapy .....	3



18. Home Missions	
Puerto Rico .....	2
Virgin Islands .....	2
Arizona Indian Mission (Missouri Synod) .....	1
19. Foreign Missions	
China .....	11
Africa .....	3
India .....	3
Madagascar .....	5
20. Number pursuing studies in institutions of higher learning .....	12

## TREASURER'S REPORT

25th Conference of Deaconess Homes in America—June 1-5, 1942, Chicago, Illinois  
No balance brought over from Conference of 1940.

### Receipts for 25th Conference held in Chicago, 1942

Fare fund:	
Philadelphia .....	\$61.77
Milwaukee .....	61.77
Baltimore .....	61.77
Chicago .....	61.77
Brooklyn .....	61.77
Minneapolis .....	61.77
Omaha .....	61.77
Brush .....	61.77
Axtell .....	61.77
	\$555.93

### *Disbursements*

Traveling expenses:	
Philadelphia .....	\$108.80
Milwaukee .....	25.37
Baltimore .....	45.00
Brooklyn .....	87.60
Minneapolis .....	44.34
Omaha .....	57.54
Brush .....	157.02
Axtell .....	8.60
	\$555.27
For secretarial service on Rev. Baetke's book .....	20.61
Balance .....	.05
	\$555.93

(Signed) NANCA SCHOEN, *Treasurer.*

## ITEMS OF INTEREST

Sister Maren Knudsen of the Deaconess Motherhouse in Copenhagen, Denmark, was an honored guest at the Conference. For thirty-six years she has served as a missionary in the Virgin Islands—for the Danish Lutheran Church before the transfer of these islands to the United States in 1917, and since that time for the Board of American Missions.

Sister Maren is the only deaconess who has the distinction of "flying" to the Conference. Because of the war she came by plane from St. Croix, Virgin Islands, to the mainland of the United States.

\*

Rev. Clifford Ansgar Nelson, Director-elect of Immanuel Deaconess Institute, Omaha, was present at the Conference.

\*

It was a privilege to have as a visitor Rev. H. B. Kildahl of St. Paul, who was formerly rector of the Chicago Deaconess Home.

\*

Sister Olivia Drusch of the Evangelical Deaconess Home in St. Louis, Missouri, was a welcome guest and gave valuable information in the discussions.

\*

Twenty-two deaconesses are serving on foreign mission fields. One deaconess is serving overseas as an army nurse. Three are serving in defense areas.

---

## SERMON

Treasures of Devotion—*Rev. Bernhard Christensen, D.D., President Augsburg College and Theological Seminary, Minneapolis.*

## MEDITATIONS

Knowing the Love of God—*Rev. Melvin J. Olson, Trinity Lutheran Church, Minneapolis, Minn.*

God As Our Refuge and Strength in Service—*Rev. George J. Knudson, St. Petri Lutheran Church, Minneapolis, Minn.*

A Good Soldier of the Cross—*Rev. O. S. Weltzin, Chaplain, Deaconess Hospital, Minneapolis, Minn.*

## PAPERS

The Concept of Religious Emphasis in Defining the Diaconate—*Rev. August Baetke, A.M., Superintendent Deaconess Home, Milwaukee, Wis.*

Elements of a Good Interpretative Program for the Diaconate—*Rev. C. E. Krumbholz, D.D., Executive Secretary, Department of Welfare, National Lutheran Council, New York City.*

Organization and Administration of the Commission on American Missions—*Rev. H. Conrad Hoyer, Director Commission on American Missions of National Lutheran Council, Chicago, Ill.*

## TREASURIES OF DEVOTION

BERNHARD CHRISTENSEN

*And I set before the sons of the house of the Rechabites bowls full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn. Jeremiah 35:5-7.*

### I

The ancestors of the people of Israel had been nomads. Six or seven centuries before the time of Jeremiah they had settled to agricultural life in Palestine. The Rechabites, from whose life we have a memorable picture preserved in this chapter of the book of Jeremiah, were descendants of Hobad, the brother-in-law of Moses. They had joined the Israelites in their settlement in Palestine, but had nevertheless maintained their nomadic habits. One of their most honored ancestors, Jonadab, had been an effective associate of King Jehu in the struggle against Baalism in Israel some two hundred years before Jeremiah's time. The Rechabites constituted a people within a people in Israel—one of the unnumbered small minority groups which in the strange fabric of history have been woven here and there into the life of the larger nations.

The thirty-fifth chapter of Jeremiah presents an enduring etching of a scene in the life of the Rechabites while they dwelt in the land of Israel, a story that gives striking testimony of a people's devotion to their ancient ways, however different from those of the surrounding society. With direct simplicity the Rechabite leaders relate how through all the years they have renounced the stimulation of wine and the comfort and security of settled life in city or country, and boldly state that now even at the invitation of a prophet of Jehovah they are not willing to change their convictions or conduct.

*And we have obeyed the voice of Jonadab the son of Rachab, our Father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.*

Jeremiah includes this story of the Rechabites in his book, using it as an indictment against his own people of Judah in their unfaithfulness and disobedience. The Rechabites, says God through the prophet, "obey their father's commandment: but I have spoken unto you, rising up early and speaking, and ye have not hearkened unto me." The example of a little group loyally devoted to a definite principle for the outward ordering of life becomes an unanswerable testimony to those who have been lax and wayward in their loyalty to the high calling of God Himself.

The devotion of the Rechabites to the vows made by their fathers immediately reminds one of the Nazarites, another group in Israel who likewise were bound by vows to give up the stimulation of wine and to renounce outward conformity to social patterns, such as the cutting of their hair. We recall that Samson, the great hero-judge in the early days of Israel and Palestine, was one of these. While we do not know how numerous the Nazarites were, we know that their existence is recognized and approved in the Old Testament. The ancient law made definite provision for those who desired to live lives of special devotion to the service of God and to symbolize this devotion in our outward action. And this is in harmony with *the recognition throughout the Old Testament of the general principle of the vow*. Again and again we are told of individuals who made a pledge of special service to be performed for a longer or shorter period of their lives and then dedicated their efforts to the realization of these purposes. This cultivation of special acts of devotion on the part of individuals and groups is, of

course, not unique to Old Testament religion. It is found among practically all the great religions of the world. But in the Old Testament it is so definitely stressed that we cannot but ask ourselves what it is that lies back of and beneath this religious practice which has led God in the inspired Scriptures to put His stamp of approval upon it? For we may be sure that the practices specifically approved in the Scriptures have inherent in them deep and enduring values, even though their outward forms may be subject to change.

It is well for us in this connection to recall, too, that even the word "devotion" itself is derived from a Latin word meaning "to vow." Perhaps Christians of today have divorced the idea of devotion too sharply from its concrete outward expressions, and too completely "spiritualized" it. The word by derivation suggests not simply an inward spiritual attitude of worship or prayer, but the expression and the ultimate performance of *some definite pledge of loyalty to our God.*

## II

When we begin to examine the significance of special acts of religious devotion, it is not difficult to see that such acts have a large contribution to make to the life of a being created in the image of God and destined to eternal fellowship with Him. It is not difficult to see, for example, that the quality of life is intensified and enriched when it is dedicated for a longer or shorter time to a single purpose or goal. Life is infinitely diverse and many-sided. All the ages of man's history on earth have only very partially exhausted the possibilities of human experience. Apparently God has intended that such should be the character of life: it should not be uniform, grooved, and monotonous, but rather manifold and varied, expressing itself in thousands and thousands of forms. We are told that even every leaf on every tree is different; and this principle of individualization and variation has its fuller application in the higher ranges of life. There is practically no limit to the number of ways in which life may express itself. But just because this is so, the life of the individual may dissipate itself and be lost to its true purpose. The strength of life may be scattered to the winds instead of being assembled and directed toward a high and satisfying goal. The great Danish thinker, Kierkegaard, phrased this truth memorably in his words: "Purity of heart is to will one thing." The many-sidedness of life must be unified and ordered if it is to become truly effective and rich. And making and performing of a religious vow can become a means of channeling life into a single deep and pure stream.

But all of us know that human nature in itself is weak and easily diverted from high and noble goals. If it is to attain and achieve, it needs to have its best purposes strengthened and fortified by definitely expressing them in word and act. Even the evil leaders of men recognize the power of expressed devotion, and often bind their followers to them by solemn vows of allegiance. And when these vows are given expression in some specific form of outward service they are thereby further strengthened and deepened. Christ has said that the children of this world are in their own generation wiser than the children of light. It is possible that as some of the forms of religious exercise are laid aside and disregarded by the Church, they may well be assumed by secular organizations and utilized for the strengthening of purely materialistic forces. Witness, for example, the development of what is practically a shrine at the tomb of Lenin in Moscow. Whether for good or evil, human nature needs to be fortified and undergirded by expressions of firm purpose. And blessed is the man who has learned to make and to "pay his vows unto the Lord."

Most important of all, however, in the consideration of religious vows and their performance, is the fact that religion is in its very nature intensely personal, and needs to have personalized and individualized expression in its relationship to God. We may be tempted to regard with some feeling of spiritual superiority the sacrifices of animals or grain or oil or other material things in the Old Testament. But did not each of these sacrifices become a means for the individualization and personalization of religious devotion, and was it not particularly for this reason that the sacrifices were pleasing to God? The outward symbol was valuable and valid insofar as it was an expression of the attitude of the heart, and the outward sacrifices were a vital instrument for maintaining and cultivating that inner "spirit and truth" which is the very essence of religion. Slain



animals and poured-out oil became for the individual Israelite a personal token of his devotion to the God of Israel. No religion is true to the very genius of human life which does not recognize this intensely personal aspect and provide in some way for its fulfillment. Religion is nothing if it is not personal, and there is no finer expression of personal relationship than the open avowal of love and devotion, followed by the faithful carrying out of the implications of that vow.

### III

When we pass from the Old Testament to the New, we find that Christ very strongly condemned *abuses* of the religious vow, especially when it was used to cover up some defect in the fulfillment of moral obligation. He bitterly denounced those who sought to escape their responsibility for supporting their parents by saying that their money was "corban"—that is, devoted to the service of the temple—but he said nothing against the practice of "corban" itself. The Apostle Paul, we are told in Acts, did not consider himself above the observance of the Jewish practice of making and carrying out specific religious vows. In fact, reference to the glad dedication of both goods and persons to the service of the Kingdom runs as a rich current through the whole New Testament. There is stern condemnation when Ananias and Sapphira profess to have devoted to Christ's cause more than they actually have done; but when a poor widow casts in her two mites to the Temple treasury, her act elicits from Christ the highest commendation; and when another woman breaks an alabaster box of ointment in grateful love for the Savior, He says that her deed shall be remembered in her honor to the end of time. Zacchaeus' promise to give half his goods to the poor as an offering of gratitude for salvation is recorded in Scripture as an evidence of the transforming power of the Gospel; Joseph's giving of the full price of a field to the work of the Church is recorded with glad approval; and Christ freely and joyfully accepted the willingness of his Apostles to forsake all worldly advantage in order to follow and serve Him.

In the New Testament there is no attempt to level off the various contributions of individuals for Kingdom service or to figure out what would be a "fair share" of sacrifice for each follower of Christ to render. Rather, it is definitely recognized that there are specific callings to which men are summoned and in which they may render specific service to the Lord whom they love. Thus the general Old Testament principle of the making and carrying out of vows is in the New Testament lifted up to new heights of meaning and power. Nor is it difficult for us to discern some of the reasons why this is done. Apart from the general values already pointed out, which hold in all religious life both in the Old Dispensation and the New, we may mention three or four specific values deriving from the application of this "principle of the cross" in the New Testament Church.

First of all, it is, of course, clearly evident that a great deal of direct service to the Kingdom of Christ is thereby made available which would otherwise be non-existent. In a striking passage in the Gospel of Matthew, Jesus speaks of those who have made themselves "eunuchs for the Kingdom of heaven's sake." He places the stamp of approval upon stern self-discipline, even unto what may be called "evangelical asceticism," when it is carried out in the interests of the Kingdom. Not suffering or sacrifice for its own sake, but suffering and sacrifice for the cause of Christ, is the ideal which the Master holds before His followers. Even a fleeting glance at the centuries of Church history will reveal how far-reaching has been the application of this truth in the life of the Church. What a vast loss it would have been for Christianity if the Apostle Paul had carefully counted the cost of his creative service as a missionary to the Gentiles and had insisted that he should not bear more than his fair and reasonable share of the work of advancing the frontiers of the Kingdom! Or if Father Damien had not been willing to lay down his very life on behalf of forsaken and derelict humanity in the leper colony of Molokai. Or if Toyohiko Kagawa had not felt himself called to make a far greater sacrifice than his fellow theological students and gladly transported his few belongings to the slums of Kobe, there to dwell for more than a dozen years. Or if the needs of the poor and the sick and the orphaned children had not called Pastor Fleidner and his deaconesses at Kaiserswerth to something far beyond the common average of Christian service. Or if William Carey, burdened by the needs of the



unevangelized millions of India, had waited for the assurance of a higher salary before setting forth on the perilous voyage which led him to lifelong sacrifice but also to unmeasured fruitage for the whole Christian Church. The nature of the spiritual kingdom of Christ is such that it cannot be adequately furthered save through the special consecration of men and women who hear and respond to the personal call of the living God. For such individuals the fact that others may be standing idle in the market-place or rendering only casual and half-hearted service can never be an adequate deterrent.

It is, however, not only for the general advantage of the Church that this principle and teaching of Christ is affirmed in the New Testament. For even a superficial observation of Christian life and experience convinces us that each dedicated life is also personally enriched in proportion to its service and its sacrifice. The two mites which the widow placed in the temple treasury had but slight financial significance for the upkeep of the services of the sanctuary, but the Lord who noticed and commended her action knew that she would carry with her an inner enrichment far outweighing the greatness of her offering. The words of Christ, "He that loseth his life shall find it," and "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit"—these words have their application in all areas of Christian experience. It is probably not unfair to say that much of the Church's spiritual poverty today is rooted in an inadequate understanding of the values of sacrificial service, definitely promised and faithfully executed by a chosen few from among the ranks of its membership.

Some years ago, during the depth of the depression, when the Foreign Mission activity of one of our Lutheran church bodies was threatened with sharp curtailment, a group of young people in that Church bound themselves together to give for a specified period of time their whole salaries to the cause of missions excepting only the bare minimum of living costs. One of those who participated in this united enterprise, a young high school teacher, expressed herself afterwards as never before having understood how much joy there really can be in Christian giving. In Kagawa's "A Grain of Wheat" there is told the story of one who, in devotion to Christ, gladly sacrificed her personal pleasure and convenience, and at last indirectly her life itself. Against the background of personal experience, Kagawa has beautifully portrayed the unique joy that came to Yoshie after each step forward that she was led to take on the pathway of self-denial for the Master's sake. But it is not necessary for us to read books concerning this matter. Each one who has tried even very falteringly to follow the teachings of Christ can bear witness that the happiest hours in life are those that are filled with unheralded and unknown deeds of devotion carried out in His name on behalf of some of His children on earth. It is one of the deepest paradoxes of Christianity that the joy and inner riches of life are found just in the proportion in which life for self is given up. Man is his own worst enemy and tyrant, and he wins true freedom and the victory over himself only in the experience of giving his life for others.

Furthermore, this rich spiritual fruitage growing from the deeds of devotion comes not only to the person most directly concerned. Far from it. In fact, the greatest blessing and benefit is to others who somehow come into contact with the spirit of Christ thus clothed in human flesh. The Christian Church is one body, and though there is a differentiation of its many parts, yet the spiritual unity is such that every member garners the effect of noble and Christlike living on the part of each. As Paul wrote to the Corinthians of old, both "Paul, and Apollos, and Cephas, and Christ" belong to all Christians. "All are yours; and ye are Christ's; and Christ is God's." Similarly, both the heroic service of a Livingstone in Africa and a Grenfell on Labrador, and the thousands of unheralded cups of cold water given by unknown Christians throughout the ages, belong to all of us who are members of the living Church. Such is the nature of the "communion of saints," belief in which is a fundamental part of our faith, even though it may be a phase that today is too little tested and proclaimed. And perhaps it is not amiss to say that no church has greater right to proclaim this doctrine of the mystical unity of all Christians than the Church of Luther, who set it forth with such classic clarity and power in his little essay on *The Freedom of the Christian Man*.

When Benedict led his band of followers out to Cassino to lead a more holy life, the whole Christian Church was made better. When the group of devoted laymen and

priests in Greece some years ago founded the Zoe movement in the Orthodox Church, all Christendom was the richer for it. When Frederic von Bodelschwingh laid the foundations of the homes for epileptics at Bethel-bei-Bielefeld, not only Germany but every Christian land on earth felt the pulsations of grace and power that there was realized. The riches of spirit flowing forth from the cross borne by any Christian anywhere reach out to touch with blessing all Christians everywhere. "We are one body in Christ."

And finally, it is evident, is it not, that each follower of Christ who goes "a little further" in devotion to his Lord presents the direct and powerful challenge of high example to his fellow Christians, whether or not that challenge is to be answered by direct imitation. Damien's dwelling among the lepers may not lead us to dwell among lepers, but it certainly summons us to deeper devotion to Christ in the vocation in which we are called. Who can read the story of David Livingstone in Africa or of General Booth in the slums of London without being quickened in his innermost heart in devotion to his Master? Just as in the worldly sphere the standards of ease and comfort achieved by some are a challenge and a source of competition on the part of others. All of us have experienced this at one time or another. We hear someone speak. We observe someone's prayer-life, albeit from the distance. We note the kindly Christian service of a nurse or Sister in a hospital. We learn indirectly of the liberality of someone who has learned the secret of stewardship. And somehow a change is wrought in our life as a result. "Our echoes roll from soul to soul," and not least by the power of noble example. It is true that there will never be an instrument which can adequately measure the outgoing influences of Christian personality, but even though they cannot be measured they are none the less real for that reason. Whatever one man is in his spiritual life he tends to make all others become. As Dostoyewski has Father Zossima say in a striking passage in *The Brothers Karamazov*, "All is like an ocean, all is flowing and blending."

"My brother asked the birds to forgive him; that sounds senseless, but it is right; for all is like an ocean, all is flowing and blending; a touch in one place sets up movement at the other end of the earth. It may be senseless to beg forgiveness of the birds, but birds would be happier at your side—a little happier anyway—and children and all animals, if you were nobler than you are now. It's all like an ocean, I tell you."

Shall we say that this is pure imagination, or unjustified mysticism? No, deep in our hearts I believe that we all know that it is truth. No man liveth unto himself and no man dieth unto himself.

In *Shadows on the Rock* Willa Cather has portrayed the character of Jeanne LeBer, whose home in Montreal was near the old church on whose altar there burned a light that was never quenched. As Jeanne evening by evening looked through the window of the church and could see this light burning on the altar, she whispered in her heart, "So would I like my life to be. *Let my life be such a light*, burning itself out upon the altar of God." The particular method that Jeanne chose for living out this high purpose would not meet with our approval today: she shut herself completely off from the world and lived her life in utter aloneness with God. But though the form of its expression be different, the call to such a life of complete dedication surely comes to us also today. The strange practices of the Nazarites of old, the century-long devotion of the Rechabite clan, the vows of the great Missionary Apostle pushing forward the frontiers of the Kingdom across the far-flung empire of Rome; yes, all the widows' mites given through the ages, and all the costly alabaster boxes broken in unmeasured love and service to Christ—all these call us to a greater self-abandonment for our Lord. Not without conscious purpose and not without Christian discretion, but in the full light of the Word and the Spirit we are called and challenged to work out, each one in his generation and in his place, the ancient and unchanging principle that he who loses his life for Christ and His Kingdom shall surely find it. And each of our lives will be an undimmed light on the altars of the Eternal in the degree in which we thus give ourselves and that which we have into the hand of God for His service.

# GOD AS OUR REFUGE AND STRENGTH IN SERVICE

REV. GEORGE J. KNUDSON

## PSALM 46

A gathering of this kind is a reminder of the willingness to serve, that God has instilled into the hearts of some of His children.

However, the times given us in which to serve are not always the same. They vary with economic upheavals and depressions to times of prosperity, from times of bloodshed and war to times of peace. Nevertheless, we are to serve courageously and in steadfast spirit through it all.

The forty-sixth Psalm is an example of how God's people find their strength and courage even in times of tribulation, and what was true of the Old Testament people should be even more so of the New Testament people.

### 1. A song of confidence in God as a refuge in trouble.

—The word translated *Trouble* means literally being in a tight place.

—The word translated *Refuge* means a place to go quietly for protection.

The Psalmist suggests the terrific powers of nature that often sweep over portions of the earth.

—Like the recent storm in western Minnesota.

—Or earthquakes.

—The rolling sea.

—Man-made disturbances of war.

—A lieutenant in the United States Infantry in New Guinea writes at length about how he found help and courage through repeating Psalm 46:1.

—The word *ever-present* literally means "help that rushes out to meet us," indicating God in His help is willing, ready and realistic.

2. God is likened unto a river that overflows in the City of God like the River Nile and its overflowing. In verse seven "*The Lord of hosts is with us*" where we have in English "with us" used of God, is the basis of the word "Immanuel" used of Christ in the New Testament meaning, "God with us."

3. The invitation to come and behold the Creator.

—Be still. To behold.

There is no promise here to remove all our troubles, though it seems evident that God removes and keeps away much more than we realize.

The promise is to help us in them as we see to serve and obey.

---

## KNOWING THE LOVE OF GOD

I JOHN 3:16-18

Let us first this morning think of the love of God as the indispensable motive within for ourselves. Whatever our walk or calling in life, it must be the same for all of us regardless of all other differences in abilities, gifts, and opportunities. No one can share in fruitful labors in the Kingdom without it. Paul reminds of that in that beautiful, but heart-searching chapter on love in his first letter to the Corinthians.

By knowing the love of God we are freed from anxieties, fretfulness, bitterness, and resentment, particularly that which arises over the indifference, unfaithfulness and criticism of others. By knowing it we are carried through discouragement and weariness when even our labors in the Lord seem to become drudgery. The experience of the love of God keeps out other unworthy motives: cold and hard duty, desire for the praise of others, and the seeking of our own gain.

Then let us further think of this love of God as the key which opens doors to those to whom we would minister. Nothing is so deadening and monotonous as a self-centered life. For such as live thus there is nothing but the experience of the meaninglessness and emptiness of life. A few are not able to face life and live it out. Neither do persons suffer so much as at the hands of the selfishness of others.



Therefore persons are quick to sense the *new* thing in a person who knows the love of God—Christlike love which seeks not its own. This must be one of the things our Lord meant when He spoke of the new commandment: It was so radically different from what the world knows of love. God made us to be loved and to love and to be in that fellowship of love with Him. It is in the experience of the love of God that persons find themselves and a new meaning to life. They open themselves to the *new*, the love of God and feel that this is what they were made for.

Finally let us think of this knowledge of the love of God as having its source in the redeeming love of Christ. We do no violence to the meaning of the word "love" if we also say "grace." "We love, because he first loved us" was John's way of putting it. It is not something which happened in the past and is recorded for us in our Bibles, but a present experience.

This knowing the love of God must be a continuing, repeated experience which gives a freshness to Christian life. Without this, something within dies; the vital spark is missing which should make our lives and work so radically different.

How does this love or grace of God enter into my experience today? That I today may believe myself made right before God and sanctified of sheer grace. That I now may believe myself a child of God in spite of all else for the sake of Christ. That He bears with me, cares for me, loves me, not for anything that I am, but of His sovereign choice that began in eternity. That there is a place for me in His Kingdom work, not because of my abilities, my personality, my desires, my qualifications and training, but of sheer grace, in order that He might through me manifest His love to others, that I might be another life laid down for the brethren.

M. J. OLSON,  
Pastor, Trinity Lutheran Church,  
Minneapolis, Minn.

---

## A GOOD SOLDIER OF THE CROSS

REV. O. S. WELTZIN

### I TIMOTHY 6:11-12

*But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness,*

*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

The words of our text were written by Paul, the Apostle of Jesus Christ to Timothy, his young fellow-worker in the Gospel ministry.

But this text is not only for ministers. It is applied to them and to all Christians. We are all soldiers of the Cross.

Three characteristics of a good soldier of the Cross are mentioned in this text—fleeing, following, fighting, to which we shall also add another—freedom.

Rather strange, but the first characteristic of a good soldier of the Cross is *fleeing*.

#### I. BUT THOU, O MAN OF GOD, FLEE THESE THINGS

Ordinarily this would be bad advice to give to a soldier. It certainly would not have been good advice when the Japs struck either at the Philippines or Hawaii. Tennyson's description of the "Charge of the Light Brigade" at Balaklava is considered the honorable, heroic conduct of the true soldier:

"Forward the Light Brigade!  
Was there a man dismayed?  
No, though the soldier knew  
Someone had blundered.  
Theirs not to make reply.  
Theirs not to reason why.  
Theirs but to do and die.  
Into the valley of death  
Rode the six hundred."

Captain Colin P. Kelly, Jr., who headed the roll of heroes of our week old war was more successful than the Light Brigade. Of him it was said, "His diving airplane vanished in a roaring explosion that sank the Haruna as the pilot plunged his craft straight down at the enemy and released a stick of high explosives almost into the mouths of flaming Japanese guns." He didn't flee, he struck the enemy.

There are circumstances where it would be right and honorable for even a soldier of arms to flee.

Just think of a messenger who is sent with a message, and upon the safe delivery of that message the army is depending on victory. Finding the enemy in his way, he should retreat and seek a safer course.

We are thinking now, not of mere soldiers, but of Christian soldiers. Many a time the only honorable, the only safe thing to do is to run away.

Paul had written to Timothy about a number of evil things—false doctrines, undue love of gains etc. In a flash he turns to Timothy and says, "But thou, O man of God, flee these things." And that because he was a man of God, belonged to God, was a servant of God. The very terms of his enlistment as a soldier of the Cross demanded that he flee these things.

The enlistment of any soldier in the army of Jesus Christ and of the Cross will demand that he flee certain things.

## II. BUT THOU, O MAN OF GOD, FOLLOW AFTER

There are times when a Christian makes progress only by flight. There are times when he must follow after the good in its flight. As things are in this world, the good is not always something that is so easy to get. The good is often an elusive quality. It is sometimes a future thing. As in the promise, all things work together for good. The man of God is to follow after righteousness and godliness. Not the righteousness of faith which is alone the gift of God in Christ Jesus. That righteousness justifies us and gives us a place in the family of God. But it is the righteousness of life, right doing, which is the fruit of a living faith. And in this there is to be growth. Are we honestly, earnestly following after this righteousness? Is there a real desire in us today to have developed in us some measure of the Christ spirit, of Christ likeness, of a Christ-like life? Will we put forth an honest effort by the help of Christ?

The man of God is to follow after faith. Not as something that is entirely absent. It cannot be if we are Christians. Not faithfulness, but an increase of faith, a deeper, better grounded faith. Faith in God. Faith in the providence of God. Faith in Christ—all these bring faithfulness.

It seems that many are forgetting their faith in these days. They are trying to run away from it. They have itching ears for something new, something novel, something modern. Many have lost the childhood faith they once had. I think God is talking to America in these present times. We have drifted from our moorings. Where is God in our picture today?

The man of God is to follow after love. Not that maudlin, sentimental thing sometimes called love, which lasts a month or a year, and then turns to ashes. A lot of folks are willing to follow after the love of others for themselves, not so many are willing to give a real love. The Apostle Paul wants us to cultivate Christian love; a real love for God. Plenty of folks want God to love them. Not enough are concerned about really loving God. The Apostle wants us to cultivate Christian love for our fellowmen; a love that feels for, suffers with and serves.

The man of God is also to follow after patience, meekness, and in short all Christian virtues. Too many Christians are soft fibered. We need the kind of Christianity that doesn't give up, even under pressure—if pressure comes. These things are not easy, they must all be pursued. They exist only where there is Christian character.

## THE LAST THING MENTIONED IS FIGHT

Fight the good fight of faith, lay hold on eternal life, whereunto thou are called, and hast professed a good profession before my witnesses. In life nothing that is worth while comes easy. It means work to get an education; it means work to accomplish anything in life. The Apostle Paul refers to a spiritual struggle. We must fight to keep



our faith. Many enemies are trying to steal away our faith: The spirit of the world today; the rush of life. There are open enemies; pretending friends may all play a part in seeking to destroy our faith, or to keep us from going into our service for the Master with the fullest devotion.

What powerful enemies we must fight against! As the Apostle says: *For we wrestle not against flesh and blood . . . though the enemy sometimes clothes himself in that . . . but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

For some it is a desperate struggle; some have lost out along the way; others are losing out along the way.

May we follow daily the admonitions of St. Paul in fleeing, following after, and fighting the good fight of faith, that none may lose out. May we be instruments in the hands of God our Father, and Jesus Christ our Lord and Savior in helping others to do the same. To this end may God help us all.

---

## THE CONCEPT OF RELIGIOUS EMPHASIS IN DEFINING THE DIACONATE

REV. AUGUST BAETKE

The question What is the Diaconate? may be answered in two ways. On the one hand the extent and the various fields of Deaconess work may be set forth in a descriptive manner. That is one answer to the question. But the thoughtful mind will want to know not only in which fields of service Deaconesses are engaged and how much work is being done, but also what Deaconess work essentially is.

This desire to understand the Diaconate may find expression in such questions as the following: How is the Diaconate to be defined? What are the unique contributions of the Diaconate? What are the fundamentals and the essential characteristics of the Diaconate? These questions have essentially the same meaning. They are different approaches to the same thing.

A satisfactory answer to these questions will serve several purposes. Prominent among these are the following:

1. It will be conducive to an intelligent and satisfying conception of self on the part of the Diaconate.
2. It will indicate the most promising line of development for the Diaconate.
3. It will enable those interested in developing an integrated service program of the Church to plan wisely and intelligently in assigning its place and function to the Diaconate.

We believe that a definition of Deaconess Work will include reference to three things: the historical character of the office, the group character of the work and organization, and the religious emphasis of the service. Perhaps other things need to be included in such a definition. But these three elements seem to us of particular importance. At this time we wish to limit ourselves to the discussion of the third element of a satisfactory definition of the Diaconate, namely, Religious Emphasis. Of the three things mentioned that seem to us to be of primary importance, The historical and the group character apply to the form of service while religious emphasis applies to the service itself. The first two reach into the heart of those who serve. The third reaches into the heart of those who serve and those who are served. The specific contribution of the Diaconate to the life and program of the church cannot be delineated and the Diaconate cannot be defined without giving due attention to religious emphasis. This may well be thought of as the dominant factor in the Diaconate's conception of itself.

### *Distinction Between Religious Service and Service With Religious Emphasis*

It is possible to distinguish between the Diaconate and various other Christian services of religious emphasis.

In defining Deaconess work it is not enough to say that it is Christian service. It is Christian service, of course. But every Christian deed is Christian service. The Christian farmer plowing his field, the Christian maid scrubbing the floor, the Christian nurse taking care of the sick, all perform Christian service.

When we apply the term Christian service to Deaconess work we distinguish the latter from non-Christian living and work but we do not distinguish it from much other work that is Christian.

Similarly it is not sufficient to speak of Deaconess work as "Christian service." By "Christian service" we generally mean congregational and welfare work done in the name of Christ. When we apply the term "Christian service" in that sense to the Diaconate we distinguish the latter from much that Christians do for the sake of Christ, but we do not distinguish Deaconess work from much other Christian service rendered to the church and to the needy.

It is here that the concept of religious emphasis is valuable. When a Christian farmer plows his field it is Christian service, but the fact that it is Christian service is not emphasized. There is some religious emphasis in the case of "Christian service," since such service generally proclaims itself as having reference to religion. But in the case of Deaconess work this emphasis is a prominent feature of the work.

It is true that there may be other services—for instance that of the pastor—where the religious emphasis is just as strong as in the Diaconate. But also in such a case, the distinguishing features of the one or the other must still be indicated in terms of religious emphasis, in terms namely of means and purpose of religious emphasis.

To say that there is more Christian emphasis in one type of Christian service than another does not at all imply that the one is more Christian or God-fearing than the other. A service is not more Christian because of more Christian emphasis. Neither do we presume to pass judgment upon relative importance. Both types of Christian service are vitally important in the kingdom of God—service where there is emphasis upon the fact that it is Christian service and service where the Spirit of God is quietly and unobtrusively at work.

#### *What Is Emphasized*

The term "religious emphasis" can be expanded into the statement that religious values are emphasized in the Diaconate. But this statement still fails to indicate the full meaning of the term. A threefold rather than a single intention is contained in the term "religious emphasis."

In the Diaconate there is emphasis upon the fact that it is a churchly office. The assertion is underscored that the service rendered is a service of Christ. It is openly affirmed that the work is done in the name of religion.

In second place there is emphasis in the Diaconate upon the religious purpose and intention of the work done and the services rendered. There is open avowal of the desire to bring spiritual blessings to those who are served. The Diaconate proclaims its interest in bringing Christ to those with whom it comes into contact. The shadow of the cross of Christ falls wherever a Deaconess serves.

In third place the Diaconate emphasizes the religious possibilities of everyday work and common duties. It invests common everyday tasks with religious forms and observances and clothes them with the dignity of the office. The Diaconate does not make Christian service of ordinary duties—they are Christian service whenever Christians perform them. The Diaconate emphasizes the fact that such work can be Christian service. When a Deaconess takes care of the sick or scrubs the floor she emphasizes that care of the sick and scrubbing of floors can be Christian work. A Christian case worker who is a Deaconess says to a Christian case worker who is not a Deaconess: We are both in a service which can be a service of Christ if we want it to be that.

#### *Means of Emphasis*

Religious values are emphasized in the Diaconate in a variety of ways and by many forms and observances. The following list is not complete but would seem extensive

enough to suggest other things that might be included and to indicate the abundance of means of religious emphasis in the Diaconate.

1. The Deaconess uniform.
2. The title of "Sister."
2. The fact quite commonly known that Deaconesses serve without salary.
4. The prominent place which religious subjects occupy in the course of instruction for Deaconesses.
5. The prominent place of religious observances in the daily life and the outstanding events of the Sisterhood.
6. The general and almost universal identification of Deaconess work with church service.

#### *For Whom It Is Emphasized*

Emphasis is a social and personal phenomenon. It is always between people. It always presupposes not only someone who speaks or something spoken of, but also someone who is spoken to. With our emphases we express our understanding of a matter and we emphasize in order to make it impossible for others not to understand. We express what is important to us and seek to impress it upon others. Whose ears and understanding and hearts does the Diaconate seek to reach with its religious emphasis? Which are the main groups to which we address ourselves with our emphasis?

*Those served by the Diaconate.* A large number of people are reached by the service of Deaconesses—clients, patients, guests, wards, and others. This number expands when we include those who are reached indirectly, such as relatives and visitors of patients in a hospital. The religious note in the service of the Diaconate cannot easily remain unnoticed.

*Those serving in the Diaconate.* It is often the case that an emphasis is addressed also to oneself. We use it to impress something upon ourselves. The Diaconate emphasizes religious values for its own benefit. It is easy to become so engrossed in daily routine and in those things which are seen and are of this world that eternal values fade out of sight. Therefore the Diaconate speaks with emphasis in order that the Diaconate may take it to heart and remember.

*The church, particularly in its welfare work and program.* It is possible even for the church to be engaged in welfare work and to neglect the specifically religious and Christian aspects of that work. This is especially true when other pressures are brought to bear—pressure for integration and expansion of welfare work, pressure for greater effectiveness in social work. The church needs groups and individuals engaged in the field of welfare which make it their particular business unceasingly to stress the need and importance of religion in welfare work. And the Diaconate is one such group.

*Those who do work such as Deaconesses do.* There is especially one message which is addressed to them—a message inherent in the fact that Deaconesses do the work they do and that they do the work which Deaconesses do: This work can be Christian work. This is the message of a Diaconate which has such a high regard of itself that it does not feel the need of belittling others for the sake of its own advancement.

Certainly the Diaconate is not the only group in the church to emphasize religious values. But the Diaconate is particularly adapted for this emphasis. On the one hand it is active in the field and on the other hand its very existence as a service group depends upon its success in fulfilling this function of religious emphasis.

On the other hand there are other emphases and pressures to which the church must be alert and sensitive. Religion is not the only thing which needs to be emphasized. Such matters as integration, scientific progress, and effectiveness need also to be stressed. And the Diaconate on its part must be sensitive to those pressures which it may well expect other groups to exert upon it. The Diaconate needs those influences. The church needs them. The church needs not only the Diaconate, but the influence and pressure of the Diaconate is one of the vital needs of the church.



In the matter of religious emphasis the Diaconate is a part of those forces which occupy something of the same position in the church's welfare program which the church's welfare program in its entirety occupies in the whole field of welfare work.

The Diaconate's emphasis upon religion is somewhat comparable to the Lutheran emphasis upon justification by faith. Justification by faith is not only taught by the Lutheran church; it is emphasized. Other denominations, too, subscribe to it. But it has been the historic function of the Lutheran church to emphasize it. Our emphasis upon it has not permitted us Lutherans to forget it. And it is probably true that Lutheran emphasis upon it has helped to keep other denominations from forgetting it. According to Article XX of the Augsburg Confession, even the Roman position came nearer to the truth because of the reformers' emphasis upon faith.

We believe that the Diaconate has a real function in the church and in the whole welfare field because of its religious emphasis.

---

## ELEMENTS OF A GOOD INTERPRETATIVE PROGRAM FOR THE DIACONATE

C. E. KRUMBHOLZ

Any cause which wants the approval of a supporting constituency must seek public understanding of its basic aims and functions. No matter how ideal may be its purposes nor how desirable its activities, an organization cannot achieve success if it fails to make clear to others the philosophy on which it is built.

This is not to say that the worth of a cause is to be judged by its ability to win supporters. It does mean that if a cause has worth, its leaders will put forth a serious effort to persuade others to recognize its value and to share in its purpose.

To be specific, if the diaconate has real values and is sound in its purposes, it will want others to recognize these values and to further its program. This effort to win the public to a full understanding of a cause is called interpretation. The term has come into use in recent years to describe the process by which the public is won to good causes of general welfare.

Interpretation means much more than publicity or promotion. Both of these are built upon a clear comprehension of the cause itself. Interpretation concerns itself with the giving of facts. It has to be based upon factual material. But it does more—it gives the meaning of the facts. This involves giving with the facts an understanding of their significance, helping the recipient with an evaluation of the information. Interpretation takes responsibility for the recipient's thinking and feeling about the facts. The selection of factual material is therefore important.

Before presuming to point out the application to the diaconate of some of these basic elements in interpretation, the writer wishes to make some preliminary statements:

1. He records his conviction of the true worth of the diaconate, and of its place in the Church.
2. He approaches this subject with a deep desire to be constructive.
3. He will try to be as objective as possible, recognizing that all of us are unconsciously swayed in our judgments by our experience, not to say our prejudices.
4. He earnestly pleads, therefore, that what may be said here will be judged on its merits, divorced from personalities or subjective analysis.

At the Conference of Deaconess Motherhouses held in Milwaukee, Wisconsin, in 1940, a paper was read by the Rev. E. Theodore Bachmann on "Currents of Opinion on the Diaconate." The author pointed out in his paper that the laity has a very unclear picture of the deaconess. He says that either the deaconess is put up on a pedestal of piety, or she is devastated with criticism. In either case, opinions are formed on the basis of isolated instances, which may or may not be generally true. The paper goes on to cite some other opinions regarding the diaconate: that it is an evidence of a desire to withdraw from the world of reality or to compensate for frustration of one kind or another.

It is altogether possible that these faulty opinions may be due at least in part to poor interpretation of the diaconate by its leaders or its rank and file. It would be well to face this possibility frankly. It may be that here lies part of the difficulty which the diaconate faces today in its attempt to win new adherents to its cause. I have more than a suspicion that those responsible for this program have sensed this, and therefore have placed this subject on your program.

Let me accent then for you one of my introductory statements. Interpretation takes the responsibility for the recipient's feeling and thinking about the facts present. Is it possible that the diaconate has not had a good interpretative program? Has it failed in its responsibility to give a clear picture of its aims and purposes to the Church and the wider public it seeks to reach?

### *The Subject Matter of Interpretation*

I suggest that we think first of the subject matter of a good interpretation program.

What are the fundamental facts concerning the diaconate, which are to be told to the Church? First among these we quite naturally think of its New Testament origin. The diaconate is based upon scriptural foundations. That establishes its validity as an agency of the Church.

It can truly be said that the diaconate down to its present status is still true to its primary purpose as a serving arm of the Church. That is its genius and its abiding purpose down through the ages of the Church's history. It is true that the form of its organization has undergone changes, but its spirit is the same. The significance of this fundamental fact is comparatively easy to interpret to our public today. But it is important in an interpretation program.

A second distinctive fact about the diaconate is the development of the Motherhouse with its emphasis upon a religious community life. This is a vital part of the diaconate and is so recognized by those who have shared in it. The practice of a close, cooperative Christian living has great value not only for the development of personal religion and worship, but for the attainment of the spiritual graces of a social religion such as Christianity is.

The interpretation of this distinctive fact, however, to those outside of the diaconate is not easily accomplished. The busy world of men and women, even the Christian part of it, finds it difficult to evaluate the mystical element in religion. It is not too much impressed by what it terms a withdrawal from the world of people and things. It is quite likely to misunderstand those whom it calls the pious people. It is necessary, therefore, to be careful and patient in any attempt to explain the meaning of the Motherhouse and its religious communal life. It can perhaps best be evaluated in terms of the end result. The world can be led to accept the religious community of the Motherhouse if they see it developing a richer, spiritual service to the Christ and His brethren. May I be frank enough to say that this is best shown in a radiant, positive Christianity of the sisterhood. Sometimes one wonders whether an over-emphasis is not placed, in promotional literature about the diaconate, upon the training a deaconess receives at the Motherhouse to acquire skills and methods of doing Church work, while the deeper values of the religious community are too slightly stressed before the public. Do not misunderstand me. I do not say that the development of the Christian personality is neglected. But the interpretative significance to the Church is either taken too much for granted or regarded as of insufficient interest by the public to merit much effort in attempting to make it understood.

Before leaving this point, I would suggest that more emphasis could be given in interpretation on the Motherhouse industries—the baking of communion wafers and of making of ecclesiastical paraments. Very few of our laity, I venture to say, are aware that these industries are a part of the activities of some of the Motherhouses. It would add immeasurably to the appreciation by our laity, of churchly altar dressings and to the use of the wafer in communion to know that these are prepared by devoted women who are giving loving thought and service to these holy industries.

I venture into another area of the use of factual material in presenting a cause. There should be neither overstatement nor understatement of facts. Frankly but kindly, I think there have been both. To say, as has often been stated in publicity material



about the deaconess work, that "a deaconess is a Christian woman who believes that Jesus Christ has the only redemptive way of life for all mankind, and who, because she has compassion on her fellowmen, offers herself to minister in His name and with His healing spirit" is, I believe, an overstatement of the diaconate. Of course it is true, but it is not exclusively a function of the deaconess. It should be true of all Christian women and men—it is true of many consecrated young and older women who are giving full time service, paid or voluntary. Many a young woman has resented, and I believe with some justification, the implication of statements of this kind, made by leaders on behalf of the diaconate. It claims too much and, therefore, is not only poor interpretation, but actually does harm to the cause.

To quote again from the paper of Professor Bachmann, above referred to, "It is the duty of the diaconate to recognize the legitimate place of all types of social service—of the secular social worker, of the church social worker, of the deaconess—being convinced above all that the ideal of service embodied in the Christian diaconate is not a monopoly to be jealously guarded but a life to be courageously (and radiantly) lived."

Another instance of overstatement is excusable but none the less faulty. In promotional literature on the diaconate there is sometimes an attempt made to claim a wider range of activities of the diaconate than is justifiable. When one or two deaconesses are in a special field of church work not generally occupied by the diaconate, it is misleading to include this in a general catalogue of the fields of activities. The casual reader glancing through such a list of activities is misled into believing that there must be a considerably larger number of deaconesses to take care of all these fields than is actually the case. I do not want to belabor this point, but I quote this statement, lately issued: "Our deaconesses serve as parish workers, nurses, administrators, and teachers in children's homes, private schools, homes for the aged, settlement houses, hospices, welfare agencies, trailer camps, service centers, and overseas missions." One of these fields is not now being served by a deaconess. The other has only one representative.

A good interpretative program will also avoid understatements. I mention only one, but there are others. Often a statement is heard, in defense of the deaconess garb, that it is worn for protection: a deaconess can go anywhere without molestation if she wears a garb. I venture to suggest, first, that our deaconesses do not go everywhere, even in a garb; and second, that social workers, parish workers, and other women on errands of mercy go to as "dangerous" areas, without a garb and without molestation. If the deaconess garb has nothing more to commend it than this argument, maybe the time has come that it be discarded. I hasten to add that I firmly believe the garb has value, and that is why I dislike to see understatements made in support of it.

It is, therefore, highly gratifying to note that within the last two weeks an article on the diaconate has appeared in one of our Church papers which sounds a better tone. It was written by the head sister of a Motherhouse, and frankly recognizes that other Christian women workers, ungarbed, are sharing with deaconesses the service of Christian mercy. To my knowledge, this is one of the few articles which has appeared in the last five years in promotion of the diaconate which has frankly taken into consideration the fact that Christian work is done by the ungarbed woman worker as well as by the deaconess. I repeat, the deaconess cause loses nothing in giving recognition to this fact.

I like this recent statement because it is fair, dignified, non-argumentative and avoids an understatement: "A deaconess wears a garb because it shows her to be one who is in the service of the Church and opens many a door to her Christian ministries; it promotes a feeling of equality and fellowship among those who wear it, and it is an economic measure."

There is another observation which may be questioned by you, but which is here made for what it is worth. The diaconate is admittedly undergoing changes during the present period in America. You have been studying present day situations and the changes they demand in your program. The question is being frankly faced: What is the new role of deaconess work in the Church today? Quite naturally, changes cannot be made quickly and without some conflict between the new and the old. New programs are being tried, new projects developed, new policies are being put into operation. These changes obviously have their effect upon interpretation to your public. It is natural to

expect that there will be some feeling of uncertainty reflected in your constituency as well as among yourselves. It is well that we all shall exercise patience, and strive for sympathetic understanding of the new methods and changed programs. It may be well to take the Church today into your confidence and make every effort to admit frankly that changes are being undertaken. It will lead to greater understanding and acceptance in the future.

To summarize the presentation on the subject matter of good diaconate interpretation:

A good interpretative program will carefully select its facts. It will not overstate in mistaken zeal nor understate in a defensive attitude. It will be frank, convincing, and straightforward, facing changes without being apologetic nor aggressively argumentative.

### *Methods of Interpretation*

Let us move on now to a second point in interpretation. This deals with the how of a good program of interpretation.

Will you permit me to state a paradox? It is this. The best interpreters for a cause are the workers themselves, and they are often the poorest interpreters. This fact is true of a good many organizations; among them social workers, pastors, teachers, doctors and politicians. They say too much or too little, and say it in terminology quite foreign to the understanding of their audiences enmasse and individually. Is it true that even deaconesses are not good interpreters of the diaconate?

Seriously, this is a problem. Most people get a clearer understanding of the diaconate by talking face to face with a deaconess. But the deaconess herself is in a difficult position. In humility she does not desire to say very much about herself, or to bore people with long details about what she does. It is difficult under the circumstances to be objective and not to be self-conscious.

It is not good for any of us to feel that we are always on parade, nor to feel that we must be on our guard lest we create wrong impressions. We are likely to develop unhealthy attitudes and mental conflicts. We must avoid these dangers at any cost.

It may be well to remember that the work which we do will speak louder than what we say. Some one has said the best publicity is no publicity. That may be an exaggeration; yet it is true, as many of you can no doubt testify, that often it is what we do almost unconsciously which often wins people more quickly than our labored efforts to be of service. Let us speak through our work. That is always the most effective interpretation.

We all realize that good interpretative literature is a vital necessity as a background of good promotional material and good publicity. Books, pamphlets, articles in the Church papers and in secular journals, speeches at conferences and private talks with individuals—all of these offer the media of interpretation. But thoughtful preparation is necessary. Writing should be done winsomely and on the level of the thinking of the average man and woman. Subject matter must be carefully selected, and slanted to the group to be reached. And it is the mind as well as the emotions which must be stirred. The diaconate is much too dignified a calling to be interpreted only on a sentimental level.

We in the Church too often neglect an appeal to the mind, and put our efforts on the level of emotion only. What has been said above about the selection of material is in point here. Major facts of importance should be emphasized which will appeal to the mind, rather than those of secondary or minor interest which have only an emotional appeal.

It will be necessary also to keep continually at an interpretation program. A month of special emphasis on the diaconate in a Church calendar of causes is valuable, but it will be inadequate if we intend to relax our efforts to interpret our work during the succeeding eleven months of the year. A continuous evaluation of the work must be planned if fruitful results are to be expected.

The distribution of interpretative material is also a part of a good program. However excellent a piece of diaconate interpretative literature is, if it does not get into the hands and stir the minds of those it is intended to reach, it is lost labor. We all recognize the difficulties involved, but they must be overcome for the sake of the cause. Some of the best interpretative literature I know appears in the "Deaconess Annals," published by the Motherhouse in Milwaukee. I do not know how wide an area it covers, or to

whom it goes. Some of the material is certainly worthy of a wider audience than I suspect is reached. This is a problem which every agency of the Church faces. Printed literature can be costly and its distribution even more so. But certainly good interpretative material should get into the hands of Church leaders, synodical or district presidents, college libraries, and be made available to pastors and groups of young people. Surely you cannot be satisfied merely to be exchanging literature among the Motherhouses and stop there. Rectors and deaconesses do not need this material except as they can pass it on to others who should be won to the cause.

Nor should good interpretative literature be confined to one body of Lutherans. Here is a cause that cuts across synodical lines. What is good for one group of Lutherans is equally good for all. You have in previous conferences planned for common literature on the diaconate, which can be used by all of the Motherhouses. This is desirable and necessary.

In my judgment, interpretation of any cause reaches its highest effectiveness in personal and individual contacts, where questions may be asked and answered without resentment or irritation. It may be a slower process, but it is the surest way of winning people to an understanding of and sympathy for your cause. The fact that this method of interpretation takes patience, good humor, and a good supply of Christian graciousness should not deter us. For these qualities should abound in every true representative of the diaconate.

### *In Conclusion*

It is quite apparent to all that this paper has only touched upon some of the more evident elements in an interpretative program for the diaconate. Some of the observations here made have been purposely sharpened to provoke discussion. An effort has been made to interpret to you some of the problems you face. Be assured they confront others also. But poor interpretation or none at all is more costly than we realize. Once again, let it be said, our aim has been to present the matter constructively and objectively. The cause is worthy of that. The diaconate is worthy of every effort that can be made to improve, promote and effectively evaluate to the Church this enriching institution of Christian ministry. Let it be done wisely, convincingly, fairly, persuasively and objectively.

---

## "ORGANIZATION AND ADMINISTRATION OF THE COMMISSION ON AMERICAN MISSIONS"

*By H. CONRAD HOYER, Director*

*Commission on American Missions of National Lutheran Council  
327 South LaSalle St., Chicago, Illinois*

### *Friends of this Deaconess Conference:*

The topic assigned to me for this afternoon's paper read, "Organization and Administration of the Commission on American Missions." I felt quite sensitive about accepting the request to present such a topic to an assembly like this, for I realized that many of you here would be much experienced in the field of administration and organization, and I recognize that I am young in experience in this field—perhaps also a little bit naive. However, I suppose your program committee had some purpose in asking for the topic and I shall be obedient. I felt some consolation in this that the topic was so worded that I could be descriptive and objective. I suppose I know more than anyone else in the country just how the Commission on American Missions is organized and administered. Since I was not asked to evaluate our organization, or to suggest a pattern for your organization and administration, I dare to proceed.



### *Purpose of the Commission on American Missions*

Let it be said first of all that the Commission on American Missions was organized for a given and a specific purpose, and we have thought of the organizational structure as only a scaffold or a skeleton to help carry out that specific purpose. Let it be said, too, that we started from scratch to organize this purpose. We had much freedom, for there were no bottlenecks of old structures to be broken.

The purpose of our Commission grew out of the war emergency. When Hans and Peter were called into Uncle Sam's Army, the local church had a farewell reception for them, the pastor presented them with a Testament and the blessings of the Church were wished upon them. Even after they were gone the Church paid much attention to them and showed much interest in them. However, when Hans' brother moved to Detroit, Michigan, to work in a war factory and when Peter's brother moved his family to Portland, Oregon, to build ships for Kaiser, the Church paid little attention. Its members did not realize that these brothers were part of another army—an army just as large as the army in uniform. Local church leaders did not realize either that the spiritual trials and testings of these multitudes that have moved into the war production centers were often as great and as serious as the trials and the testings of the men in uniform.

To some extent the Church was concerned however, and two committees were appointed to investigate the needs and then suggest the method whereby a ministry might be arranged for these moving millions of people settling in the great war production centers of our country. The joint thinking of these two committees was merged in the establishment of the Commission on American Missions of the National Lutheran Council. It set down as our first and major purpose: "To bring the ministry of the Church into the defense industry communities." We were eager to sustain those from the church back home who were in Christ; we were eager to reclaim those who were once churched; we recognized too that we must sound the call to the unchurched. According to the original and basic concept of our purpose, we were to bring the witness of the Gospel to the uprooted multitudes who had settled in these great war industry centers. We understood that the ministry of the Church was essentially a ministry of sacramental grace through the Word and the sacraments that the Lord had provided, and a ministry of loving service to the people in distress such as a full Gospel requires.

### *Preliminary Organization*

Even these aims were not too clearly set forth at first, and the method for executing the aims was very vague during the first weeks of exploratory effort in this program. The executive committee of the National Lutheran Council appointed the home mission directors of the eight bodies of the council or their personal representatives to constitute the Commission on American Missions, and the executive committee at that same time called your speaker as the director. Since the work was entirely new it was necessary to explore many possibilities and to travel into the war expansion fields to learn a bit how others were doing the job and to learn further what needed to be done. We faced four essential problems; 1, The question of how to approach these many new people in these new communities; 2, The man power problem since the man power resources of the church had already been depleted by the many calls from the chaplaincy from the mission fields and into the work of the Service Commission; 3, A building problem for priorities and scarcity of materials had practically closed the possibility for erecting churches; and 4, The problem of relationships—relationships among the bodies of the National Lutheran Council, relationships with other branches of Christendom, relationships with the government housing authorities, and the general problem of relationships with people in these newly settled communities.

The matter of financing had been taken care of, for the executive committee of the council voted to include our program as part of the emergency program of the council and the work was to be supported through the Lutheran World Action appeal.

### *Present Program*

After eighteen months we have developed a general program that seeks to relate the people moving in the war expansion communities in the cities to the churches in the city so far as possible, and we have arranged special work in 20 cities in 30 different

centers. We have now employed 11 pastors for full-time ministry in war housing areas and are in the process of calling seven more pastors. We have employed 33 women workers to serve in these war industry centers; 8 more are about ready to enter such service; and we are losing 3. Now 20 college girls are being prepared for a term of service in the war housing areas through the summer months. These girls have volunteered their time to help us in canvassing, visitation, and in the enlarged Vacation Bible School program that is contemplated. You will be interested to know that preliminary plans call for one Vacation Bible School of 1500 children, another school of 1000 children, 8 schools are contemplated with enrollments of from 200 to 500. We are conducting worship services and Sunday Schools in most of the centers where work is being carried on, and the monthly reports indicate that 10 worship services out of 20 had more than 100 worshippers counted each Sunday during the month of May and 15 Sunday Schools reported more than 100 children each Sunday during last month.

### *Personnel, Employment and Training*

Because our present program is "for the duration" all pastors are called with a three-month termination clause included, so that either the pastor may resign by giving three months' notice or we may terminate his service by giving him three months' notice, and the women whom we have employed are employed for the duration of the war. Pastors are all nominated by the members of the commission from the body to which they belong, and that nomination must be approved by the president of their church body and the call must be issued by the executive committee after the commission has authorized that a pastor be called for the given field.

Women who are interested in this work apply for the opportunity to serve, and when an application has been processed it must be approved by the member of the commission to which body the woman belongs, and also by the executive committee. Women are paid a salary of \$100.00 a month with a provision that all living costs over \$35.00 a month will be paid in addition, and a schedule has been developed whereby the salary will increase \$5.00 after six months of service, another \$5.00 after another six months of service, with the top salary limit at \$115.00 a month.

Because the work in the war housing areas is much like the regular program of the church and at the same time different in some respects, we have found it wise to arrange a two-day conference with the pastors whom we send into the war housing centers for the purpose of orienting them quickly into the program and into the problems that will be theirs especially in such an emergency ministry.

A two-week extensive orientation institute is given to the girls before they are sent out to their fields of labor. There is one now in progress, and I left that institute to be here at this conference. We recognize that we cannot teach them to do this job in two weeks, nor do we dare to assume that they know how to do all things before they are accepted. However, we try to be careful to engage those who seem to be potentially able to adjust themselves to the many new situations in the war housing ministry. At the institute we try to point them in the direction that we aim to move the program, and we try to offer them as many helpful suggestions as we can. After they are on the field we send help through the mails, and we have tried to pay frequent visits to the fields where the girls are working.

Each girl is assigned to a field for an initial period of sixty days. If she is satisfied with the assignment after sixty days, the work seems to warrant her continued presence, and the pastor under whom she is working is satisfied to have her there, the assignment is extended presumably for a year. The girls are allowed a one month's vacation after a year of satisfactory service.

### *Specific Duties*

The duties of the pastors are very much the same as the duties of a pastor in any community church. However, his aim and approach is slightly different, for instead of trying to seek to build up a numerical membership roll, he is seeking rather to scatter the Word and to plant the Gospel in the hearts of men. Actually, no formal church membership roll is ever made. When the program is well under way a mailing list is prepared and those interested enroll themselves into a Lutheran Church Fellowship. Children and adults are instructed for confirmation, but even those confirmed are not



enrolled essentially in the local record, but their confirmation is enrolled either in the church book back home or in the local Lutheran church in the city.

The women in our service are essentially parish workers. They canvass the new communities, they organize Sunday Schools, they visit the absentee children and those absent from services, they visit the sick, do secretarial work, organize choirs, or play the piano, and in general do whatever they can find that is helpful to the ongoing program of the emergency ministry.

### *Relationships*

To expedite administration and supervision the Commission voted to designate three men of maturity and experience in this work as area directors, with the accompanying supervisory and administrative responsibility. This arrangement is new and the details have not been developed yet.

Until this arrangement was developed, and to some degree even yet, the workers have been directly responsible to our office. On the field women were immediately responsible to the pastor-in-charge, whether he was a regular full-time employee of our commission or was simply designated to serve in that capacity while also serving as the pastor of a nearby local church. As the pastor-in-charge he served as counsellor and advisor. On the matters of local policy his word was authority. If there was some question regarding the local policy, the worker and the pastor usually referred the question to us.

We protected the women workers by insisting that one day a week should be taken as a day of rest. Following the outline of a business administrative program we have asked for a daily report of the activities so that we could know what the workers have been doing during the month. The daily report is sometimes given to the local pastor-in-charge, and he endorses it before it is sent to us. By checking these day-by-day reports we could follow the progress of each field pretty well, and if we noticed that the work began with canvassing and after three months had not gone beyond that stage we have sometimes written to inquire about it.

One of the workers whom we employed was released to the American Lutheran Church of the California District at their request. So far as we were concerned she was given a leave of absence and we made her fully responsible to them so that we exercised no supervisory function at all. We arranged that if after a year's time she wanted to continue with them she could submit her resignation to us and we expect this will happen, for we know she is happy in her work with them and we know they are exceedingly happy to have her.

Thus you see, briefly stated, a picture of the organization and administration of the Commission on American Missions, especially in its program of ministering in the war industry centers. We might go on to discuss the organizational structure of our office as it relates to the cooperative machinery for permanent home mission planning, but that is quite a different story and one in which I don't suppose you are too much interested just now. Again may I emphasize that it was my aim to describe things as they are, not to evaluate our organizational machinery. From what has been said I think it is clear that I have not assumed the expert role in trying to suggest a pattern for your organization and administration. I recognize that there are some things in our structural setup that might be helpful in the organizational program of the diaconate, and I recognize, too, that we have many problems in common. If what I have said has been of any help to you in analyzing your own organization structure and administrative machinery, then I will count both my time and yours well spent here this afternoon. I have counted it a real privilege to be here.





*The Twenty-seventh Conference*  
*of*  
LUTHERAN DEACONESS HOMES  
IN AMERICA

*June 21-22, 1946*



BALTIMORE, MARYLAND





## PROGRAM

---

FRIDAY, JUNE 21

*Forenoon*

9:00-10:00

Opening Service—Rev. Richard C. Klick, S.T.M.

Words of Welcome—Sister Martha Hansen

Response of Conference—Rev. August Baetke, Chairman

10:00-11:45

Business Session

Reports—

Committee on Terminology—

Rev. E. F. Bachmann, D.D., Chairman

Committee on Constitution—

Rev. H. L. Fritschel, D.D., Chairman

Report on European Diaconate by Rev. E. F. Bachmann, D.D.

*Afternoon Session*

2:00-2:15—Devotions: Rev. Richard C. Klick, S.T.M.

2:15-4:15—Round Table and Discussion

“Making Deaconess Education Dynamic”

Presiding—Sister Rena Keiper

Discussants:

1. Philosophy of Deaconess Training

Sister Rena Keiper, Philadelphia

2. Standards for Deaconess Education

Sister Dorothy Goff, Baltimore

3. Personal and Spiritual Preparation

Rev. Martin Norstad, Chicago

4:15-4:45—Message from the Welfare Division of the National  
Lutheran Council—Dr. C. E. Krumbholz or Miss Henrietta Lund

*Friday Evening*

8:00—Fiftieth Anniversary Service

Speaker: The Rev. H. D. Hoover, D.D., President

Board of Deaconess Work, U. L. C. A.

Liturgist: The Rev. E. F. Bachmann, D.D.

Greetings: The Rev. H. L. Fritschel, D.D.

SATURDAY, JUNE 22

*Forenoon*

9:00-9:30—Devotions: Rev. Richard C. Klick, S.T.M.

9:30-11:45—Executive Session for Delegates

“Major Problems Confronting the Diaconate”

Paper by Sister Anna Ebert, Philadelphia

Discussants—

Sister Olive Cullenberg, Omaha

Rev. C. O. Pedersen, D.D., Brooklyn

*Afternoon Session*

2:00-2:15—Devotions: Rev. Richard C. Klick, S.T.M.

2:15-4:00—“The Diaconate and the Church”

“Rethinking the Diaconate, Its Place in the Church”

Rev. Samuel Miller, D.D., Omaha

Discussion led by Rev. August Baetke

4:00—Business Session and Close of Conference

— — — — —

Officers of Conference:

Chairman: Rev. August Baetke, Milwaukee

Vice-Chairman: Sister Anna Ebert, Philadelphia

Secretary and Treasurer: Sister Emma Ring, Omaha

## PROCEEDINGS

The opening of the twenty-seventh Conference of Lutheran Deaconess Homes in America was preceded by Deaconess Consecration Services at 8:00 p. m. on June 20th, 1946, when Sister Elizabeth Cress of the Baltimore Deaconess Home was consecrated. Most of the delegates and visitors arrived in time for this service which was a beautiful prelude to the sessions which were to follow.

### FIRST DAY SESSION

9:00 a. m. June 21

The opening session of the Conference began at nine o'clock with the delegates assembled in the beautiful chapel in the Deaconess Home. The Devotionals each session were conducted by Rev. Richard C. Klick, Pastor of Philadelphia Deaconess Home, based on John 3: 16. Theme for first Meditation: That He Gave.

Sister Martha Hansen, Directing Sister of Baltimore Deaconess Home, greeted delegates and guests welcome. Since the Conference was meeting under the auspices of the Board of Deaconess Work of The United Lutheran Church, Sister Catherine Neuhardt, member of the Board, greeted the Conference in behalf of the Board. The Rev. August Baetke, Chairman of the Conference, responded.

The Conference was officially opened by the Chairman, Rev. August Baetke, Pastor of Milwaukee Deaconess Home.

### OFFICIAL REPRESENTATIVES

The Deaconess Homes were officially represented by the following delegates:

1. Mary J. Drexel Home and Motherhouse of Deaconesses, 2100 South College Avenue, Philadelphia, Pennsylvania, represented by  
Rev. Richard Klick, Pastor  
Sister Anna Ebert, Directing Sister  
Sister Rena Keiper
2. Lutheran Deaconess Home, 2224 West Kilbourn Avenue, Milwaukee, Wisconsin, represented by  
Rev. August Baetke, Director  
Dr. H. L. Fritschel (Board)  
Sister Gladys Robinson  
Sister Elinor Falk
3. Lutheran Deaconess Home, 2500-26 West North Avenue, Baltimore, Maryland, represented by  
Sister Martha Hansen, Directing Sister  
Sister Dorothy Goff  
Sister Mildred Winter  
Sister Catherine Neuhardt, Board Member



4. Immanuel Deaconess Institute, 34th and Fowler Avenue, Omaha, Nebraska,  
represented by  
Dr. Samuel M. Miller, Director  
Sister Olive Cullenberg, Directing Sister  
Sister Marie Nelson
5. Lutheran Deaconess Home, 1412 East 24th Street, Minneapolis, Minnesota,  
represented by  
Dr. T. O. Burntvedt, Board of Directors  
Sister Anna Bergeland, Directing Sister  
Sister Judith Madland
6. Lutheran Deaconess Home, 4th Avenue and 46th Street, Brooklyn, New  
York, represented by  
Rev. C. O. Pedersen, Superintendent  
Sister Aasta Foreland  
Sister Ingeborg Ness
7. Lutheran Deaconess Home, 1138 North Leavitt Street, Chicago, Illinois,  
represented by  
Rev. Martin Norstad, Pastor  
Sister Marie Rorem, Directing Sister  
Sister Esther Aus
8. Eben-Ezer Mercy Institute, Brush, Colorado, represented by  
Sister Marie Jensen  
Sister Sigrid Nelson
9. Bethphage Mission, Axtell, Nebraska, represented by  
Rev. Arthur Christensen, Director  
Sister Emma Hanson

#### VISITORS

Rev. C. E. Krumbholz, D.D., Ex. Sec., Dept. of Welfare, N. L. C.  
 Dr. H. D. Hoover, President, Deaconess Bd., Baltimore  
 Mrs. Marie Funck, Deaconess Sec. W. M. S., U. L. C. A.  
 Dr. John E. Graefe, Faculty, Baltimore Motherhouse  
 Mrs. Arthur Christensen, Axtell, Nebraska  
 Miss Christensen, Axtell, Nebraska  
 Sister Elizabeth Anderson, Omaha, Nebraska

#### From Philadelphia:

Sister Eda Ahlberg	Sister Lois Ludwig
Sister Louise Burrough	Sister Marie Preuss
Sister Helen Furman	Sister Helen Reck
Sister Grace Jones	Sister Marion Warrick

#### From Baltimore:

Sister Edna Hill	Sister Mildred Bingaman
Sister Bessie Engstrom	Sister Mamie Hartman
Sister Georgia Bushman	Sister Theodora Schmidt
Sister Grace Boehling	Sister Eva Witmyer
Sister Miriam Shirey	Sister Doratheia Hesse
Sister Louise Stitzer	Sister Sophie Jepson
Sister Virginia Wolfe	Sister Magdalene Kasewurm
	Sister Flora Ohler

It was voted that visiting Sisters and guests associated with the Diaconate be invited to sit in on the Executive Session. At this Session Sister Anna Ebert presented her paper, "Major Problems Confronting the Diaconate." Dr. C. O. Pedersen and Sister Olive Culenberg discussed the paper, which was followed by a stimulating discussion from the assembly.

All papers presented at the Conference are included in Proceedings.

## AFTERNOON SESSION

2:00 p. m. June 21

Rev. Richard C. Klick again led devotionals. Theme: His Only Begotten Son.

"Making Deaconess Education Dynamic" was the topic for discussion. Sister Rena Keiper, Philadelphia, treated the subject "Philosophy of Deaconess Training"; Sister Dorothy Goff, Baltimore, "Standards of Deaconess Education"; and Rev. Martin Norstad, Chicago, discussed "Personal and Spiritual Preparation."

The Chairman, in a few appropriate remarks, greeted Sister Sophia Jepsen, Directing Sister Emeritus, Baltimore Deaconess Home, who for many years was Directing Sister. In her response, Sister Sophia said that having been in the Diaconate over fifty years she is still interested in following its developments, although she is not able to carry on in the work.

Mrs. Marie Funck, Deaconess Secretary, Woman's Missionary Society, U. L. C. A., was introduced, as was Dr. John E. Graefe, Faculty Member, Baltimore Deaconess Home.

Dr. C. E. Krumbholz brought a message from Division of Welfare of the National Lutheran Council.

## ELECTION OF OFFICERS

The following officers were elected for a term of two years:

President, Sister Anna Ebert, Philadelphia

Vice President, Rev. Martin Norstad, Chicago

Secretary-Treasurer, Sister Emma Ring, Omaha

## EVENING SESSION

8:00 p. m. June 21

This year being the *Fiftieth Anniversary* of Conference of Lutheran Deaconess Homes in America, a fitting service was held in the Deaconess Home Chapel. Rev. H. L. Fritschel, D.D., Milwaukee,

gave "Greetings and Glimpses of the Past 50 Years," and Rev. Harvey D. Hoover, D.D., spoke on "The Diaconate of the Future."

## SECOND DAY SESSION

9:00 a. m. June 22

Rev. Richard C. Klick gave us a glimpse into the Love of God, using as theme, "That Whosoever Believeth in Me," Jn. 3: 16.

The Business Session, which was scheduled for Friday morning, was held Saturday morning, due to program changes. At this Session the secretary presented the Statistical Report but stated that due to varied interpretations of terms there may be some duplications in compiling statistics. The Conference decided that after the Committee on Terminology and Statistics had presented report the statistics should be re-studied. The Conference also decided that statistics should be compiled as of January 1st instead of June 1st, in order that a truer perspective might be obtained.

The secretary's report was accepted.

The treasurer's report was read and accepted. Since a new treasurer was elected in 1944 and the outgoing treasurer's report has not been published there appears herewith two treasurers' reports:

### 26TH CONFERENCE OF LUTHERAN DEACONESS HOMES IN AMERICA JUNE 19-20, 1944, MINNEAPOLIS, MINNESOTA

Traveling expenses of delegates and speakers, also other expenses that determine the pro rata:

Philadelphia .....	\$ 64.50
Milwaukee .....	60.62
Omaha .....	25.68
Baltimore .....	17.00
Brooklyn .....	74.74
Chicago .....	54.06
Bethphage (Axtell, Nebraska) .....	82.56
Eben-Ezer (Brush, Colorado) .....	114.14
Traveling expenses for secretary-treasurer in 1942 .....	15.22
Traveling expenses for secretary-treasurer in 1944 .....	29.48
Dr. C. E. Krumbholz (Speaker) .....	17.97
Rev. H. Conrad Hoyer (Speaker) .....	17.82
Printing of programs .....	10.00
For extra copies of 1942 Conference Proceedings (Sent to seminaries, colleges, speakers) stationery, postage, etc. ....	8.00
Assessment of \$2.00 to be paid by each Deaconess Institution to defray expenses during next biennium .....	18.00
	<hr/>
	\$609.79

No balance brought over from 1942 Conference Receipts.

# Receipts:

Pro rata sum \$67.75 by nine Deaconess Institutions .....\$609.79

## Disbursements:

### Traveling Expenses: (Delegates)

Philadelphia .....	\$ 64.50	
Milwaukee .....	60.62	
Omaha .....	25.68	
Baltimore .....	17.00	
Brooklyn .....	74.74	
Chicago .....	54.06	
Bethphage (Axtell, Nebraska) .....	82.56	
Eben-Ezer (Brush, Colorado) .....	114.14	
Travel for secretary-treasurer in 1942-44 .....	44.70	\$538.00
To Dr. C. E. Krumbholz (Speaker) .....		17.97
To Rev. H. Conrad Hoyer (Speaker) .....		17.82
To Rev. A. Baetke (Printed programs) .....		10.00
Extra copies of 1942 Conference Proceedings (Sent to seminaries, colleges, speakers, and others) .....		8.00
Extra copies of 1944 Conference Proceedings (sent to seminaries, colleges, speakers, and others) .....		4.75
For postage, stationery, telegrams, etc. ....		3.14
Fee for Bank Money Orders .....		.70
		<hr/>
		\$600.38
Balance .....	9.41	
		<hr/>
		\$609.79    \$609.79

(A gift of \$8.00 was received from a friend of the Deaconess Cause, making our amount in the treasury \$17.41.) (Please find Postal Money Order for that amount enclosed herewith.)

(signed) NANCA SCHOEN.

## TREASURER'S REPORT

Cash on hand July 30, 1945, (When new treasurer took over)—\$17.41.

### Receipts:

Receipts for 27th Conference held in Baltimore 1946, Fare Fund:

Axtell .....	\$ 125.53	
Baltimore .....	125.53	
Brooklyn .....	125.53	
Brush .....	125.53	
Chicago .....	125.53	
Milwaukee .....	125.53	
Minneapolis .....	125.53	
Omaha .....	125.53	
Philadelphia .....	125.53	
		<hr/>
		\$1,129.67
Cash on hand July 30, 1945 .....		17.41
To Balance .....		.07
		<hr/>
		\$1,147.15

Disbursements:	
Stationery and Stamps .....	\$ 2.43
Traveling Expenses:	
Axtell .....	\$ 174.22
Brooklyn .....	24.76
Brush .....	182.00
Chicago .....	144.85
Milwaukee .....	149.90
Minneapolis .....	190.03
Omaha .....	140.10
Philadelphia .....	3.91
Secretary .....	62.80
	57.14
	<hr/>
	\$1,132.17
Cash on hand October 1, 1946 .....	14.98
	<hr/>
	\$1,147.15

(signed) EMMA RING, Treasurer.

The Conference decided that the same procedure be followed this year as previously for defraying traveling expenses, and that the Officers of the Conference study procedures and bring recommendations to the next Conference. Expense items now included are: Clergy fares, Pullman, Taxi fares, and meals while traveling.

The report of Committee on Terminology and Statistics is as follows, together with decisions of Conference:

## REPORT OF COMMITTEE ON TERMINOLOGY AND STATISTICS

### I. *Statistics*

When your committee on terminology reported at the 1944 Conference, it was "instructed to co-operate with the National Lutheran Council Statistics Department for revision of present terminology." At a personal conference in New York with Dr. Krumbholz in charge of that department, we were assured of his fullest co-operation in the choice of terms and were generously helped in somewhat modifying the form of our statistics.

Your committee had little correspondence and no meeting but the following results were agreed upon for your consideration today.

1. The condensing of the entire statistics in little more than one printed page as in our Minutes of 1944, is a remarkable achievement and could be so continued without any serious disadvantage. However, certain information which pastors and others may desire about individual Deaconess Homes and their specific fields of labor cannot be ascertained from these statistics, though they furnish an excellent summary.

2. A clear, true, specific and comprehensive survey would be possible only by a return to the statistics formerly contained in the printed proceedings of our Conference and e. g. as published in the Minutes of the 17th Conference held here in Baltimore in 1926. Here practically every detail is included, even



the name of every field served with the number of Sisters stationed there. Of course, that covers four printed pages.

3. In view of the fact that this 1946 Conference observes the 50th anniversary of the founding of this organization, which makes this year's statistics of special value, *we recommend* that the printed proceedings of this 1946 Conference include statistics along the lines of those published in 1926.

4. Your committee recommends that the printed minutes of this jubilee year include *summary statistics of each decade*, giving only the number of Deaconess Homes, of Sisters, deaconesses and probationers, and of fields of service, i.e., of 1896, 1908 (there was no conference in 1906), 1916, 1926, 1936, and 1946.

5. Your committee recommends that *a summary of our 1946 statistics*, satisfactory to the Welfare Department of the National Lutheran Council, be prepared by our secretary and be furnished also for publication by the official Church papers and Year Books of *every Lutheran Body in this country*.

## II. Terminology

As an integral part of the Church's life and work, our Conference should use for the designation of personnel and functions such terms as will indicate possibly at once the relation to the Church and avoid confusion with secular organizations and functions which on the surface are similar. The desire to conform to secular terminology in order to be more readily understood, should not sacrifice the distinctive terms we have inherited from the past, though in minor points we may be very ready to yield to changes.

We present herewith in parallel columns the terminology used so far and somewhat more simplified and modernized terms:

- |                                    |   |
|------------------------------------|---|
| 1. Motherhouse of Deaconesses      | 1. Deaconess Home and Training School         |
| 2. Sister                          | 2. Sister—applied to all who wear the uniform |
| 3. Consecrated Deaconess           | 3. Deaconess                                  |
| 4. Probationer or Probation Sister | 4. Junior Deaconess                           |
| 5. Candidate                       | 5. Student Deaconess                          |
| 6. Directing Sister                | 6. Directing Sister                           |
| 7. Training Sister                 | 7. Training Sister—Dean of Training School    |
| 8. Stations and Fields of Labor    | 8. Fields of Service                          |
| 9. Garb                            | 9. Uniform                                    |
| 10. Rector, Pastor                 | 10. Pastor                                    |
| 11. Female Diaconate               | 11. Diaconate                                 |

We submit the second column without specific recommendations, primarily for serious consideration.

Respectfully,

DR. E. CHINLUND,  
DR. E. F. BACHMAN,  
SISTER MARIE ROREM,

Committee,

June, 1946.

The following decisions were made:  
That terms to be used be Candidate, Probationer, Deaconess;  
That title Directing Sister remain;  
That official title be Dean of Deaconess School instead of Training Sister;  
That Deaconess School be used instead of Training School;  
Fields of Service instead of Stations and Fields of Labor;  
That Pastor be used instead of Rector, and Diaconate instead of Female Diaconate.

The Committee on Constitution submitted a report which was accepted. The Conference decided to give the proposed Constitution a thorough study before adopting it and that it be referred to Executive Committee for report and recommendations to the next meeting of the Conference. The proposed Constitution follows:

## CONSTITUTION

of

### THE CONFERENCE OF LUTHERAN DEACONESS MOTHERHOUSES IN AMERICA

#### ARTICLE I. NAME

The name of this association shall be The Conference of Lutheran Deaconess Motherhouses in America.

#### ARTICLE II. OBJECT.

The object and purpose shall be to form a Conference of Lutheran Deaconess Institutions for the furtherance of the diaconate in the Church in general and in the individual Motherhouses, on the recognized fundamental principles of the diaconate as a service to Christ and His Church, leaving to each institution the liberty to arrange details according to their individual problems and plans. The Conference exercises no legislative functions.

#### ARTICLE III. MEMBERSHIP.

Any Lutheran deaconess institution may become a member of the Conference upon making application for membership and receiving an affirmative vote of the majority voting members present.

Individual membership in the Conference may be extended by majority vote of the delegates to any retired Pastor or Directing Sister of an institution connected with the Conference.

Honorary membership may be extended to executive officers of a Lutheran Church body or prominent Lutheran individuals, by a majority vote of the official members of the Conference. They shall have the privilege of the floor at all general sessions.

#### ARTICLE IV. OFFICERS

The officers of the Conference shall be a President, a Vice-President, and a Secretary-Treasurer, who shall be elected at each regular convention and shall have such duties as are usually exercised by these respective offices.

#### ARTICLE V. OFFICIAL REPRESENTATIVES

Each Motherhouse shall be officially represented at the Conference by its Pastor or Rector, its Directing Sister or Sister Superior, a member of its Board

of Directors, or Trustees or his substitute, and a delegate from its Sisterhood. All business of the Conference shall be transacted by these official representatives, preferably in executive sessions. Any person interested in the deaconess cause shall be welcome as a visitor at any public session.

#### ARTICLE VI. COMMITTEES

The Conference shall have:

1. An Executive Committee, which shall consist of the three elected officers, plus one additional member elected by the Conference.
2. A Program Committee, consisting of the President and two members appointed by him to prepare the program in ample time for each convention.
3. A Committee on local arrangements, selected by the Deaconess Motherhouse where the Conference is held.

#### ARTICLE VII. MEETINGS

The Conference shall meet biennially at such places as the Conference may decide, but as far as possible at different Motherhouses. Special meetings may be called by the Executive Committee, stating the purpose of such special meeting, upon approval of three Motherhouses, members of the Conference.

#### ARTICLE VIII. ORDER OF BUSINESS

For the General Sessions the order of business shall be:

1. Opening of the Sessions by the President.
2. Devotions.
3. Roll Call.
4. Minutes of previous meeting.
5. Adoption of Program.
6. Presentation and discussion of papers.
7. Miscellaneous.

For the Executive Sessions:

1. Reports.
2. Election of officers.
3. Selection of time and place for next Conference.
4. Miscellaneous business.
5. Adjournment.

#### ARTICLE IX. AMENDMENTS

Amendments of this constitution must be submitted in writing to every institution member of the Conference at least one month before the convention and must be approved by at least a two-thirds vote at an executive session.

#### AFTERNOON SESSION

2:00 p. m. June 22

"Shall Have Everlasting Life" was the theme Rev. Klick used for the final devotional for this twenty-seventh Conference.

Dr. Samuel M. Miller, the new Director of Immanuel Deaconess Institute, Omaha, presented his paper, "Rethinking the Diaconate; its Place in the Church."

Rev. August Baetke led the discussion which followed.

Due to illness, Dr. E. F. Bachmann was hindered from being present. Sister Olive Cullenberg read his paper, "Post-War Conditions of Deaconess Work in Europe".

The Conference decided to extend sympathy to the Kaiserswerth General Conference Motherhouses and their Sisters in these days of bitterness and despair and assure them of our intercessory prayers.

Notice had been received from the Association of Netherlands Deaconess Institution regarding their Deaconess Conference. It was decided that the Officers of our Conference ask that we might have the Proceedings of the meetings.

Greetings were extended to the Conference from Sister Catherine Dentzer, Directing Sister, Milwaukee, who was unable to attend. The Conference returned greetings to her through Sister Gladys Robinson.

Greetings were extended to Dr. E. F. Bachmann, Philadelphia, who for thirty-two years served as Chairman of the Conference. Greetings from the Conference were also sent Sister Bothilda Swenson, Omaha, the only person living who attended the first Deaconess Conference, held in September, 1896.

Dr. Herman L. Fritschel, Milwaukee, was elected historian for gathering historical data for publication of the Fifty Years of the Deaconess Conference.

The new President, Sister Anna Ebert, reminded us that the Regional Conference meetings should be resumed and meet in alternate years of the Deaconess Conference, now that the war is over and traveling is less difficult.

The Conference accepted the invitation to hold its next meeting at Immanuel Deaconess Institute, Omaha, in 1948.

#### RESOLUTIONS

The report of the Resolutions Committee was read and accepted:

WHEREAS, we have been permitted to hold the twenty-seventh conference of Lutheran Deaconess Homes in America, and

WHEREAS, this conference marks the fiftieth anniversary of this fellowship, be it therefore

*Resolved*—That we give grateful thanks to God for His blessing upon our fellowship, praying that He may continually guide us and keep us in His grace, that these conferences may continue to be a source of encouragement, strength, and Christian unity for the diaconate of the Lutheran Church of America.

That we confess that we have failed Christ in much and are unprofitable servants and implore His forgiveness.



That we pray that for the days which lie ahead, we may be filled with His spirit and enabled to be for our generation what Christ has intended us to be.

WHEREAS, Sister Bothilda Swensson of Immanuel Deaconess Institute, Omaha, Nebraska, the only living representative of those who met for that first conference, September 16-18, 1896, has been unable to be present with us,

*Be it resolved*, that we as a conference authorize our president to send special greetings to Sister Bothilda as a token of our appreciation for all those pioneers who so ably laid the foundations for the Deaconess Work in the Lutheran Church in America.

WHEREAS, the Rev. E. F. Bachmann, Pastor Emeritus of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, who for 32 years served as presiding officer and leader of this conference was unable because of sudden illness to be present with us and carry through his part in our conference program and also that of our 50th anniversary celebration,

*Be it resolved*, that we, regretting the absence of one who served so long and faithfully, send special greetings to Dr. Bachmann with our heartfelt wishes that our Heavenly Father may grant him a speedy recovery to full health and strength.

WHEREAS, the Rev. August Baetke, Superintendent of the Milwaukee Deaconess Home for 15 years and the presiding officer of this present conference, has accepted a call to a different field of work within the church,

*Be it resolved*, that we as a conference thank him heartily for his contribution to the Deaconess cause, hoping that his interest will continue and that God will bless and prosper him in all his work.

Taking note of the searching and self-examination which has been revealed by the papers and addresses presented at this conference, and sensing that such a movement is abroad in the Lutheran Diaconate in Europe as well,

*Be it resolved*, that we recognize this movement to be of the Lord, and we humble ourselves under His hand and pray for His guidance.

That we urge a continued study of methods, technique, curriculum, garb, standards, etc.

That we report any new developments and practices to our executive committee.

That we ask the Executive Committee to share this information with all the Deaconess Homes.

Recognizing the paucity of candidates for the diaconate,

*Be it resolved*, that we pray for deeper consecration in the hope that the Diaconate might become a means for the Holy Spirit by which to challenge and attract young women to this service.

That we pray that Christian parents may dedicate their children to the ministry of the word and the ministry of mercy.

That we pray the Lord of the harvest to thrust forth laborers into our particular harvest field.

Finally, as an appreciation of all that we have enjoyed and of all that has helped to make this a rich experience for us,

*Be it resolved*, that we express our sincere thanks to the Board of Deaconess Work of the U.L.C.A.—to the Baltimore Deaconess Home, to Sister Martha



Hansen and all her associates for the gracious and bountiful hospitality and entertainment of this our twenty-seventh conference.

Respectfully submitted,

SISTER ANNA BERGLUND, Chairman

DR. SAMUEL MILLER, Secretary

SISTER RENA V. KEIPER

The Rev. Richard C. Klick closed the twenty-seventh Conference with prayer, remembering those of the Deaconess Homes who have passed away, especially mentioning Dr. Madsen, Director of Eben-Ezer, Brush, Colorado; Sister Lena Nelson, Directing Sister, Minneapolis; and Sister Aurora Swanberg, Directing Sister, Axtell, Nebraska; also invoking God's guidance in performing His will in the Diaconate.

#### STATISTICS OF LUTHERAN DEACONESS HOMES IN AMERICA JANUARY 1946

	Active	Leave of Absence and Retired	Students	Total
Brooklyn .....	6			6
Chicago .....	30	7	1	38
Brush .....	6			6
Minneapolis .....	9	4	2	15
Baltimore .....	55	7	5	67
Milwaukee .....	51	6	3	60
Omaha .....	48	16	13	77
Philadelphia .....	88	15	9	112
Axtell .....	14	1		15
<hr/>				
Total Number .....	307	56	33	396
Fort Wayne* .....	40	12		52
<hr/>				
Total .....	347	68	33	448

\* Not a member of Conference but sends reports.

#### SUMMARY OF DEACONESS' SERVICE—JANUARY 1946

	Total
1. Institutions .....	70
a. Children's Homes, Day Nurseries .....	23*
b. Homes for Aged .....	37*
c. Hospices .....	3
d. Settlements .....	6
e. Others .....	1
2. Health Institutions .....	125
a. Hospitals .....	85*

b. Health centers .....	9
c. Invalid Homes .....	7*
d. Convalescent Homes .....	1
e. Occupational therapy .....	3
f. Others—(epileptic, handicapped, etc.) .....	20
3. Parish Activities .....	55
a. Parish workers .....	52*
b. Parish secretaries .....	—
c. Directors of Music .....	—
d. Directors of Religious Education .....	3*
4. Welfare Agencies .....	13
a. Family and child welfare .....	10
b. Institutional visitation .....	3
c. Others .....	—
5. Missions .....	30
a. Home Missions .....	5
b. Foreign Missions .....	19
c. Others .....	6
6. Educational Work .....	20
a. Colleges .....	2
b. Elementary and Secondary Schools .....	11*
c. Field secretaries .....	1
d. Bible Institutes and Schools for Christian Workers..	—
e. Schools of Nursing .....	6*
7. Deaconess Home Activities .....	60
a. Administration .....	9*
b. Office .....	7
c. Dietary .....	6
d. Maintenance .....	11
e. Paramentics, communion wafers, etc. ....	5*
f. Others .....	10
g. Faculty of Deaconess Schools .....	12*
(The asterisks represent twenty-six duplications in services, bringing the actual total to 373)	
8. Summary of Deaconesses .....	448
a. In active service (See fields) .....	347
b. Retired and Leave of absence .....	68
c. Students .....	33
9. Deaconesses and student deaconesses studying .....	53
a. In Deaconess School .....	15
b. In Nursing Schools .....	12
c. In College .....	21
d. Other Schools .....	5

## OBITUARIES

REV. J. J. MADSEN

The Rev. James Jens Madsen was born on May 26, 1869, in the parish of Egense, South Fyen, Denmark. His parents were Kristian Madsen and wife

Ane Kirstine, both long since deceased in the home country. He was baptized in the parish church on July 11, 1869, and at the age of fourteen was also confirmed there.

Having served an apprenticeship as a florist and nurseryman and having been employed as such in various places, he decided to go to the United States of America. He left Copenhagen April 13, 1893, and arrived in New York on April 29th, and in Chicago on Sunday morning, May 1st. In the fall of the same year he entered Trinity Seminary at Blair, Nebraska. On October 2nd, 1902, he was ordained in the Immanuel Church, Hampton, Nebraska, by the Rev. G. B. Christiansen, President of Synod, to the Christian ministry on call from St. Peter's Church, Potter, Nebraska. The following year, on September 14th, he was married to Miss Ane Marie Nielsen whom he first met in England, and who has been a faithful helper to him for many years. On the 4th of March, 1904, they moved to Brush, Colorado, to devote themselves to works of charity. In this they continued for thirty-five years, until they, in the early part of 1939, retired from active service. Eben-Ezer remained their home and here the old pastor passed away on May 29, 1946, being survived by his wife and a brother in Chicago.

#### SISTER LENA NELSON

Those of us who knew Sister Lena intimately will agree that she could well use the words of the Apostle Paul, "I glorify my ministry." Hers was a lifetime spent in a "labor of love," walking humbly with her Lord, discharging her duty as befits those who are faithful stewards. She was zealous in all things that were conducive to the glorifying of her ministry, tender-hearted, sympathetic and understanding, and was careful that nothing in her life should interfere, lest her ministry should be discredited and its use diminished.

The Deaconess work had barely been started in Minneapolis when she became interested in the work. On March 1, 1891, she entered as a probationer and was consecrated as a Deaconess on June 8, 1893.

On May 1, 1904, she was appointed Directing Sister of the Deaconess Home and Hospital, a position which she occupied until her death on April 18, 1946.

Sister Lena was connected with our Lutheran Deaconess Home and Hospital for more than 55 years. Needless to say, that she is sorely missed and she leaves an empty place, which possibly no one can fill as she filled it. Her sympathetic nature and spirit of friendliness won for her a host of friends. She was not of the type to put herself forward—she craved no honors for herself. Unobtrusively and quietly she moved among her fellow workers, patients and others with whom she came in contact, and won their respect and love.

In 1940 she was awarded a Silver medal by King Haakon of Norway for long and faithful service. As was expected, she accepted this honor humbly, giving the glory to God for the privilege that had been hers during the years of service.

The motto of our Deaconess Home and Hospital is, "At His Feet." Sister Lena truly exemplified that motto in her life.

#### SISTER AURORA SWANBERG

Hildur Aurora Swanberg was the daughter of the late Rev. and Mrs. F. N. Swanberg of Holdrege, Nebraska, and was born in Swedeburg, Nebraska, on December 18, 1885. She died at Home Mizpah of the Bethphage Mission, Axtell,

Nebraska, on Sunday, September 9, 1945. After finishing her high school training at Oakland, Nebraska, she enrolled for training at the Immanuel Deaconess Institute of Omaha, Nebraska. After three years of training she graduated as a nurse and entered upon the field of private nursing.

At this time she was encouraged by the Rev. K. G. Wm. Dahl, the Founder of The Bethphage Mission, to devote her life to serving the afflicted at this institution. She accepted this as a call from God and came to The Bethphage Mission on October 16, 1915, and the following April 19th she was consecrated as a Deaconess of The Bethphage Sisterhood. From the start she was Directing Sister and also served as Housemother of the institution. This position she held until the time of her death.

Sister Aurora had a high regard for the Lutheran Diaconate and was zealous in the organization and development of The Bethphage Sisterhood. She had profited from the training at the Immanuel Deaconess Institute and in 1927 she with Sister Julianne Holt made a visit to the Bethel Institute in Bielefeld, Germany, as well as other Deaconess Institutions in northern Europe. This visit helped to determine her policy in regard to the Deaconess work at Axtell.

In October, 1940, the twenty-fifth anniversary of Sister Aurora's arrival at The Bethphage Mission was observed by the institution. Words of appreciation were spoken. She stood up to respond and among the words spoken, she said: "It has been a precious privilege to serve. I hope and pray that we at Bethphage may live our lives in faith and love so that God might continue to bless our dear Bethphage." These words may well be a parting message to those who keep her in sacred memory.

## NEWS ITEMS

June 30, 1945, Dr. E. F. Bachmann retired to become Pastor Emeritus after completing 39 years of service as Pastor of the Philadelphia Motherhouse. July 1, 1945, the Rev. Richard C. Klick, S.T.M., assumed office as Pastor of the Motherhouse.

January 15, 1946, Mr. William P. M. Braun, President of the Board of Trustees, died. Mr. Braun had been a member of the Board of Trustees of the Philadelphia Motherhouse since 1902 when he was elected to fill the vacancy caused by the death of John D. Lankenau. He had been President of the Board for the past 29 years.

— — — — —  
Dr. Emil G. Chinlund retired December 31, 1945, as Executive Director of Immanuel Deaconess Institute, Omaha, after having served 26 years. He accepted a pastorate at Salem Lutheran Church, Omaha.

Dr. Samuel M. Miller, Dean of the Lutheran Bible Institute, Minneapolis, Minn., began his services as Executive Director January 1, 1946.

Rev. Verner T. Matson, pastor of Salem Lutheran Church, Omaha, began his services in July, 1945, as Assistant pastor and Chaplain.

Sister Ella Maland passed away November 11, 1945. She was consecrated September 8, 1939.

Sister Marie Anderson celebrated her 50th Anniversary as a deaconess in 1945.

The Baltimore Motherhouse celebrated its 50th Anniversary in 1945.

A scholarship fund of \$44,000.00 was raised to aid pre-diaconate candidates during their two years of college preparation.

In 1946 the Training School became affiliated with the Susquehanna University. Credits earned at the Motherhouse are transferable toward a degree.

Sister Sophia Jepson was honored by Gettysburg College on May 28, 1945, by having the degree of Doctor of Human Laws conferred upon her.

— — — — —

Rev. M. Jorgensen, Superintendent of Eben-Ezer, left during the summer of 1944 to become pastor of the church at Standard, Canada. Rev. Ingvard M. Anderson was inducted into office September 4, 1944.

Sister Ingeborg Hansen, the first deaconess, celebrated her 40th Anniversary July 14, 1946.

— — — — —

Rev. August Baetke, pastor of Milwaukee Motherhouse, left that institution to take up professorship in Wartburg College, Waverly, Iowa, this school year. He served as chairman of the Deaconess Conference from 1942 to 1946.

## MEDITATIONS

REVEREND RICHARD KLICK

### I.

#### *"That He Gave"*

During these four devotional meetings I shall choose four distinct phrases from Luther's "Little Gospel," John 3: 16, as our texts. Today I choose the phrase: "That He Gave."

Pronouns enjoy a peculiar insignificance. They are substituted for nouns, and as substitutes assume a lowly place. "He," "she" and "it" walk across our speech in comparative obscurity. It comes almost as a shock, then, to realize that the very first pronoun in John 3: 16 is not one of relative unimportance, but rather, of almost thundering emphasis: "For God so loved the world that He gave!"

The emphasis is on "He." For as we think upon our justification before God Almighty, we are persistently tempted to meditate upon the false righteousness "that we gave!" This is the dominant error throughout the centuries in man's thinking on his salvation. Paganism with mutilated face and lacerated body, stands before His God pleading, "Look, what I give!" Judaism, with meticulous observance of the Old Testament law, stands proudly before Jehovah in supposed perfection, smiling, "Look what I give!" Catholicism, with stupendous bags of Ave Marias and High Masses, good works and spiritual credit, stands before the Heavenly Father with smug assurance, "Look what I give." Protestantism is continually tempted into the same error. You and I are wont to lean upon observances of lengthy ritual, upon tidiness of conduct, or upon vain superficial piety and demurely suggest to the Lord: "Look what I give!"

But Scripture does not read thus. Our salvation does not rest one whit upon the fact "that we gave."—but entirely upon the magnificent truth "that He gave." He gave man the privilege of being "a living soul" at the creation. He gave man at the fall a second spiritual chance. He gave man patriarchs,



prophets, priests to call to repentance! He gave man the Bethlehem manger to win humanity's heart! He gave man Calvary's Cross to show forth forgiveness! He gave man Easter's Empty Tomb to promise an eternal blessedness! "God so loved the world that *He* gave!"

An ancient exegete says that John 3: 16 speaks to him of the divine waters. "God so loved the world" pictures the lake or boundless reservoir of God's love. "That He gave His only begotten Son" pictures the river which flows from that lake to our very feet. "That whosoever believeth in Him" pictures the cup in each believer's hand. "Should have everlasting life" pictures the hearty draught which gives eternal refreshment. Then the exegete adds significantly, "Do you notice that it is *God* who establishes the lake, *God* who founds the river to man, *God* who places the cup in his hand, *God* who lifts that very cup to man's lips?"

The immortal hymnist, Horatius Bonar, has expressed this fundamental truth of God's activity in our salvation in crystal clear words. I cannot possibly improve upon them:

"Thy works not mine, O Christ, speak gladness to this heart,  
They tell me all is done, they bid my fear depart  
To whom save Thee, who canst alone for sin atone, Lord, shall I flee?"

## II

### *"His Only Begotten Son"*

Of course, God could have given us proof!

Some few years ago when the stupendous Schaeffer estate in Philadelphia produced suddenly almost 1000 potential heirs, the courts desperately sought proof. A Mr. Saylor was speedily sent to Europe. Here witnesses were sworn in before foreign justices; then this evidence was sworn in before Mr. Saylor; then Mr. Saylor's evidence was sworn in before the American courts. It was finally accepted as "proof," legal and valid.

Even so God could have given us proof. To a world deeply dark with its own errors, He might have written in luminous letters in the sky, "I still care for you!" Or in a rumbling thunder His voice might have shouted: "I will not let you go!" Or in a mysterious book miraculously dropped to earth, He might have gone to extraordinary length to argue His real affection for this world.

I say God might have given us black-and-white, scientific proof of His heart. But He didn't give us proof. Instead, He gave us His Son!—a Son who doesn't prove a thing, but rather illustrates the truth; a Son who doesn't argue God's love, but rather lives God's love; a Son who doesn't reason God's logic with sharpness; but who gently sings His gospel to the very foot of the cross!

Strange method that God uses! Not a single bit of proof,—instead, His only begotten Son!

Further, you will notice that John 3: 16 says not that He "sent" His Son,—but that He "gave" His Son! This is only too true! Had He *sent* Jesus, the Christ might have miraculously appeared, proclaimed God's message in a day and as miraculously returned to heavenly glory. But He gave the Christ-child to be hunted by Herod; to be ridiculed by scribes and Pharisees; to be deserted by friend and foe; to be mocked, spitted on, flogged by mankind; to be brutally nailed to a tree. I say, God "*gave*" His Son!

I know of no closer parallel in all of history than that of Abraham. You recall the incident well. Abraham, led by the Spirit, marches up the mountain-side to make Sacrifice. In his one hand is his son, in the other is his knife. Almost pitifully the little boy, Isaac, reminds his father that they have no lamb, but Abraham replies that God will provide. At the top of the mountain Abraham builds his altar; places his son tenderly and lovingly upon it, raises his arm high with knife in hand, and is just about to thrust it,—when the angel stays his hand!

We pause, shuddering with nausea, at a terrible tragedy that almost happened. But friend, do you realize that that which almost happened to Abraham,—really did happen to God Himself! God's hand is raised over His Son in sacrifice,—and goes through with the plunge! Instead of Mount Moriah it is Mt. Calvary; instead of an altar it is a cross; instead of a knife it is a spear and spikes; instead of Isaac it is Jesus; instead of a make-believe it is real!

Here lies an additional amazing fact; whereas Isaac expected all the time a lamb to be produced from somewhere, Jesus knew all the time that He Himself was going to be the Lamb! Our Lord's rather somber parable of the vineyard shows this quite clearly. You recall the owner of the vineyard who digs and trenches and hedges his property, leaving husbandmen in charge. At the time of harvest he sends servants to make his rightful collection, but they are thrown out! So the owner sends his chief stewards to make the collection, but these are brutally beaten! So the landlord sends his only son saying: "Him they will respect!" "But," says Jesus, "him they slay!" I say Jesus indeed knew that He was the very Lamb of God to be sacrificed for this world which the Heavenly Father loves so dearly!

So it becomes almost a majestic cantata sung in both heaven and earth. The first solo voice comes from the skies, in tender pleading tones: "This is my beloved Son, in Whom I am well pleased, hear ye Him!" The second solo voice comes from Golgotha's rocky summit, in halting loving words: "I am come that ye might have life and have it more abundantly." A mighty chorus of heaven and earth, angels and men, saints and sinners, then raise the glorious anthem: "For God so loved the world that He gave His only begotten Son!" And you're invited to sing in this chorus!

Dr. Luccock of Yale Divinity School said a few days ago that the consuming question of today is not: "What is the world coming to?" but it is: "What has come to the world?" What is this that has come to the world? What is this that has come to deliver us from suffering sin and desperate death? What has come to the world? The Babe, Bethlehem, the Christ of the Cross, the Only Begotten Son of God!

It's the mightiest event on earth!

Are you believing it fully?

Are you telling it bravely?

Amen.

### III

#### *"That Whosoever Believeth In Him"*

In all of Scripture, very likely the most famous verse is this very one of our study, John 3: 16,—“For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have

everlasting life." In all of this verse, very likely the most striking word is tonight's pronoun: "Whosoever!" It's a broad generous word which opens its arms in kindly welcome to all—"whosoever!"

In the original text the word for whosoever is very simply the Greek "pas" or "pan." English boasts of almost a hundred words with this "pan,"

panacea—a medicine for all ills!

pantheon—a temple for all the gods!

panchromatic—a film giving all the colors!

pan-Americans—all natives in North and South America!

And here is pan-Christianity—a salvation for every individual human soul—"whosoever."

Sometimes we feel that Christianity and democracy go hand in hand, that wars are logically found in their defense simultaneously. For certainly Christianity does not promulgate monarchy, oligarchy, czarism, nazism, fascism, communism. So it must be democracy! No, it's one better—Christianity honors individuality! Democracy gives attention to "the people." Individuality gives attention to the person. Christ died not for a people, a group, or a race! Christ died for a person, an individual, a whosoever, you, me, our neighbor!

This seems to be the exact point of Jesus' emphasis. You recall Him saying those lovely words: "I, if I be lifted up, will draw—not 'all men'" and here He uses "pan" again—but "will draw *every one* unto me!" Individuality! "Come unto me all ye" really is—"come unto me *each one* of you who is weary and heavy laden and I will give you rest." Jesus does not appear to be even conscious of groups or classes—high and low, rich and poor, white and black, young and old. It's simply everyone! "Whosoever!"

So Scripture's picture is complete. In the Old Testament, the majestic prophet Isaiah sounds the trumpet summons: "Ho, everyone that thirsteth." In the New Testament, the Saviour identifies Himself: "Lo, I am the water of life" to "whosoever" that thirsteth!

Philadelphia boasts of a "Whosoever Gospel Mission"—a name peculiarly appropriate for any Christian church group. Christ died not exclusively for the flower of chivalry, the loveliest of womanhood, the humblest of children—but He died as well for the lowest, the worst, the foulest, the harlot, the thief, the drunkard. Calvary's Cross stands as monument to "whosoever"—X's death for you and you and you and me!

Augustine is reputed to have said that God in His tremendous love would willingly give the whole world for one soul. Augustine is correct, except for the fact that he did not go far enough. God did give even more than the world, He gave His Son! And God gave His Son for just one soul—that "whosoever." If the soul of you or of me or of this child or of that reprobate were the *only soul* to be saved on earth, there would still have been a *Calvary*!

That's how much He loves you! That's how much He loves "whosoever"! Won't you help to lead that "whosoever" to Christ? Amen.

#### IV

#### "*Shall Have Everlasting Life*"

This "little Gospel" of John 3: 16 is almost a Jacob's ladder, with its feet anchored firmly in earth, and its topmost rungs resting against the very canopy of heaven. "For God so loved the world"—there it is, rooted in our world!

"That whosoever believeth in Him should have everlasting life"—there it is, piercing its loftiest beams right into God's world! And you and I are marching up this ladder! It's a magnificent verse!

Of course, eternal life is not logical. Diodorus Siculus, an ancient Roman historian observed that the Egyptians built their homes as temporary sheds but their tombs as permanent dwellings. Death for the Egyptian was final, irrevocable. Therefore the immense pyramid, therefore the accustomed furniture, therefore the favorite cat—to make the eternal tomb comfortable!

This is our experience. Our minds are so weak that eternity is incomprehensible. Our experience teaches us that "change and decay in all around I see." So America's practical philosophy is: "Eat, drink, and be merry, for tomorrow we die!" And when a man's dead, he's dead. So our enlightened America lives by the permanence of the Egyptian tomb.

And the philosophy of the Egyptian tomb would stand, friend—except for one lone item—the Easter tomb. The fact that Jesus burst His tomb, rolled away the stone, broke the seal, stunned the military guard, and showed Himself as a resurrected and living Lord, has disproved all pagan logic. Christ alone testifies to the reality of the everlasting life!

Dwight Moody once said that he was requested as a young minister to preach a funeral sermon for a very distinguished group. He immediately resolved to preach a very fine Christian sermon, and thereby searched Scripture for funeral sermons preached by Jesus. To his amazement, he says, "I found none!" Christ broke up every funeral He ever met! The dead became alive before Jesus!

So there it is. For simple trusting faith in the Son which God gave to us, God gives us further: eternity.

In sheer point of time its magnificence completely eludes our comprehension. Here we stand in the year 1946. In retrospect, how many years can you as an individual recollect—75, 50, 25? In prospect, how many years can your mind comprehend—a hundred, a thousand, a million years, nay, more than that—eternity? It's a staggering, overwhelming gift from God! Eternity!

J. Wilbur Chapman was preaching in Nebraska on the phenomenon of everlasting life, when a university professor suggested: "Allow me to define eternity!" "I should be happy," said Dr. Chapman. The professor answered: "Eternity begins where computation ends." Chapman puzzled, inquired: "What do you mean?" The professor replied: "Take the most brilliant mind on earth, ask him to think to the farthest reaches of time to the very mental breaking point, then drive a stake there, and you have marked off but the first day in eternity!"

Nor is the measure of this gift of everlasting life to be weighed alone quantitatively in its blissfully perfect communion with Christ. What abundant joys are ours in our uncertain imperfect stumbling walk with the Saviour here on earth! What ecstatic blessedness shall be ours in that glorious eternity when we stand redeemed and refined before the Lamb upon His throne! In that New Jerusalem there will be no night for alway the Son shall shine as the sun; nor will there be any tears for our joy shall be "full!"

Well, there it is! John 3: 16 tempts us to think in terms of Ephesians 3: 16, as Dr. W. M. Clow suggests, where Paul discusses the phenomenal magnitude of God's love. "God so loved the world" suggest the *breadth* of the divine affec-



tion. "That He gave His only begotten Son" describes the *length* to which the Almighty Heart went. "That whosoever believeth in Him" hints at the *depth* to which this saving grace will reach. "Should have everlasting life" soars to the *height* of God's overwhelmingly generous gift.

Luther called John 3: 16 "das Kleine Evangelium." He was tremendously right: It's God's heart calling to your heart! It's the voice of the Lover of your soul!

Will you give Him fully your heart and hand?

Amen.

## MAJOR PROBLEMS CONFRONTING THE DIACONATE

SISTER ANNA EBERT

In discussing my subject this morning, I do not come before you as an expert in the Women's Diaconate, but rather as a thoughtful and profoundly grateful church worker, deeply impressed with the grave responsibilities of our Conference of Lutheran Deaconess Motherhouses in guiding, under God, the destiny of the American Lutheran Diaconate.

The Conference of Lutheran Deaconess Motherhouses as a repository for information regarding the standards of deaconess education, deaconess activities based on the advancing program of the Church and opportunities for the development of a more effective Diaconate in all of its aspects, carries a vital responsibility.

When on February 15, 1896, a call was addressed to the different Lutheran Motherhouses in the United States to organize and hold a conference in Philadelphia it was stated—"Though distant from each other and different in language and internal organization, we believe them (The Deaconess Motherhouses) to be one in spirit and in their devotion to their common Lord and Master. It is highly desirable that this unity should find public and formal recognition, by a closer bond of union, which would result in much good for the different houses themselves, and for the common cause they represent."

There are fundamental points upon which no confusion exists and one of these is the function of the diaconate to be an arm of serving love of the Church and the other is the function of Deaconess Motherhouses to assure adequate education to deaconess students in order that they may be prepared to give service on the highest and most inclusive plane of which our finite minds and zealous hearts can conceive.

With two such objectives, building for the future may proceed without a pattern too closely defined and without a set of specifications tabulated mathematically. Purpose is the most important element in achievement, and this the diaconate itself has clearly defined from the very beginning and by its accomplishments has demonstrated in what sphere its purpose belongs.

Just as the first conference was held to bring about a more effective diaconate, so concerned men and women have gathered with a similar objective for 26 succeeding conferences. Today many familiar faces are missing, to these great leaders and to those who are still with us, we want to offer our tribute of affection and appreciation. As we recall the initiative and drive of a few consecrated, creative individuals during this half century of growth, a senti-



mental glow is liable to leave us with a feeling of smugness and complacency that tends to paralyze further effort. We have sought, therefore, a critical evaluation of our record of achievement to help us not only to understand the present but to plan better for the future.

### *Conditions Existing at the First Meeting in 1896*

Let us look, then, at the situation when our first conference met in 1896. It is important to remember that the first Deaconess Motherhouses in the United States, which started at least forty-eight years after the Kaiserswerth Motherhouse had been established, were patterned after the Kaiserswerth plan and like it (with one exception) were closely related or dependent upon hospitals with which they were associated. Most of these Motherhouses were organized by committees or Boards of Trustees—the majority composed entirely of men—who raised the funds, set up and furnished the Motherhouses, selected the Pastors and Directing Sisters, recruited candidates and determined the course of training to be given. Their work was not easy because, as you will recall, there were definite objections particularly to the distinctly community life of the Motherhouse, and to the peculiar garb worn by the deaconess. By 1896, however, the experiment had been successful. Not only were deaconesses in demand; the system of training through the apprenticeship system so similar to the development of schools of nursing in America was advocated as the most effective and most economical way of women's participation in the ministry of mercy of the Church.

The one bond of union between the six Motherhouses was the faith in the one Lord and the ministry of Love done in His name. Only one of these Motherhouses was incorporated into the organism of the Church. The rest preserved their connection with the Church by acquiring parochial rights for their institutions; by reporting regularly to the Synods through the Motherhouse Pastor or through representatives of the Church government on the Motherhouse Boards; and by services rendered by the Sisters to individual congregations "with direct subordination to the local pastorate."

From the very beginning, external business matters were considered the sphere of the Board of Trustees, as well as the election of the Pastor and of the Directing Sister, the latter usually with the cooperation of the sisterhood. The interior management and direction was entrusted to the Pastor and Directing Sister, who as the Directors, were responsible to the Board, not to the sisterhood.

This was a period of rugged individualism when freeborn Americans could establish any philanthropic institution without making any pretense of living up to any educational standards. Emphasis was placed upon the great need and opportunity for Christian service and less attention was paid to the kind of instruction given. That first conference discussed current issues and general principles of vital significance and then published its printed *Proceedings and Papers* but no statistics were included.

The second conference held the following year published a statistical report which listed seven Motherhouses with a sisterhood of 67 deaconesses, 96 probationers and 33 pupils. In comparison with the report of 1944 with 10 Deaconess Motherhouses and a sisterhood of 385 deaconesses, 59 probationers, 17 candidates one recognizes they had a sturdy and promising organization.

We cannot consider all the dominant issues but we shall attempt to present some of the major problems, as they have evolved during the past five decades.

### *General Problems Begin to Emerge*

Upon the shoulders of Deaconess Motherhouse Pastors and Directing Sisters fell the dual responsibility to balance the pressing claims of service and education. Being eleemosynary in purpose, Motherhouses did not discriminate clearly between the aim of supplying good deaconess service for the Church and that of developing a good educational system—indeed they considered these aims more or less identical. In some cases the Motherhouse Training School (as a school) was practically obliterated by the sheer pressure of the Motherhouse economy, and what was left was not even a good form of apprentice training. The parishes, institutions, and agencies served by deaconesses began calling for more scientific and expert service but they wanted it at the lowest possible cost and it was hard to convince them that proper spiritual and technical preparation could not be acquired as a by-product of full-time service. Preparation for Christian service and the development of Christian character are the objectives of our Deaconess Motherhouse Schools but by over-stressing immediate service needs, breadth and perspective as well as spiritual foundations were sacrificed, and the future service of the deaconess was weakened in an effort to meet the pressing economic needs of chronically understaffed institutions.

This handicap might have been overcome more readily but the tendency was to belittle educational interests and activities and to make deaconesses feel that they were selfish in pushing their claims for better education when they should be giving their entire time and thought in ministering service. In spite of such discouragements, some deaconesses did press on toward their educational objectives, carrying at the same time, in some cases, a full load of service. Progress was slow, but here and there throughout these 50 years vigorous and capable leaders appeared and some sympathetic supporters were found on Boards and staffs. In some of our Motherhouses it was possible to try some new experiments and to set new standards and to build up a sounder program of instruction and experience. The conservatism of many deaconesses tended to keep attention focused on the traditional institutional and parish program with little attention to newer community problems and educational developments.

New concepts of education were taking shape and a few deaconesses were prepared as specialists in the fields in which they were serving but only more recently was the importance of deaconesses as educational specialists on our Motherhouse faculties recognized as of vital significance.

There are still wide differences of opinion on objectives and principles of deaconess training, the amount and kind of education needed by deaconesses, the duties and responsibilities for which they should be prepared and the best plan for such preparation. As the demand for deaconesses increased, few Motherhouses were raising their standards and attracting better educated women. Though definite progress was made along many lines, neither Deaconess Motherhouse Schools nor the diaconate as a whole has yet secured professional status.

## *The Inadequate Supply of Deaconess Literature and Lack of Research Have Retarded the Growth and Development of the Diaconate*

One fundamental question must be raised about the body of literature available on the deaconess work. We lack well defined, well organized and integrated information. All of the English books dealing directly with deaconess work written within the past five decades can be counted on one hand. We can improve our position in the Church and render a marked service to individual members of the diaconate through the development of an official bulletin acting as a vehicle of information in all deaconess matters and stressing and supporting all progressive movements.

Harriett Spaeth's translation of *The Deaconess and Her Work* by Sister Julia Mergner, although published three and one-half decades ago represents the only textbook available for our class in Diaconics.

Without a program of research, a profession eventually becomes static, occupied with practices which are no longer in harmony with newer thought and latest developments. Studies have been made in many of our Motherhouses but most of us are some distance from developing programs and preparing deaconesses of demonstrated research ability to carry forward studies on a scale comparable to that of kindred professions.

The present Motherhouses of our conference survived World War I and World War II, with all their disrupting influences. The fact that they came through indicates they have sound timber in them. The revelation of failures and shortages that came through surveys and studies of this period may lead us to underestimate the actual advances made. In spite of the discouraging picture, individual Motherhouses are making progress. Deaconesses are becoming more conscious of their needs and the Church is beginning to be aware of the issues at stake. General appreciation of the need of the service of the diaconate and the relation of this to proper education has been strengthened rather than weakened during this period. For the fact that no breakdown occurred and that some definite gains were made, much credit must be given to the leaders who guided the diaconate during these critical years.

### *A Crucial Test of the Diaconate Is Found in Its Educational Program*

One of the most promising aspects is the better preparation and the greater participation of deaconesses in educational and other activities of the diaconate of the community and of the Church. Curriculums have been revised and relationship with higher institutions of education have been established in several Motherhouses. Encouraging implications for deaconess education are found in enlarging faculties; in increasing emphasis on surveys and research; in the development of criteria for judging the work of deaconess schools and the deaconess service.

More important than any of the individual accomplishments are the evidences of increasing professional maturity as shown by the growing ability of deaconesses organized in smaller and larger groups, to face the facts of a difficult situation and to think and plan together. The current practice of depending for guidance and counsel almost exclusively upon the older members of the sisterhood who are greatly limited in the contributions they make, because of the heavy responsibilities of their positions, does not increase the number of skilled deaconesses who should be developing competence.



The need for leadership in the diaconate is self-evident. Some good leaders have been developed in the past, but not enough. To secure a sufficient supply, it is necessary to identify potential leaders in embryo, interest them in the diaconate, and then develop them through suitable exercise. Of all the members of our Sisterhood, those who are concerned with the teaching and guidance of the new generation of deaconesses especially need leadership ability and a Christian concept of leadership. To be successful, a deaconess educator should have special preparation as well as superior native ability. While most deaconesses will deal with common service problems, a few will need to go further and tackle problems requiring more difficult and prolonged study. The Roman Catholic Church recognizes this need and makes provision for the adequate preparation of its leaders.

As church women, in dealing with controversial problems and conflicts in the area of our education and the sphere of our service, it is important to realize that conflict cannot be avoided entirely, but that much can be done to prevent unnecessary conflicts and to resolve those that do occur through a more democratic type of leadership which operates through group conferences. We must try to recognize our biases and prejudices, to consider other points of view than our own, and to be as objective and impartial as humanly possible in our judgments. We must also try to avoid the common tendency to rely too much on tradition in the solution of problems. Past experience may be extremely helpful, but it may also be a handicap if its conclusions are accepted too uncritically and if there is too much glorification of the past.

Every new demand on deaconesses and everything that disrupts or radically changes deaconess service creates a need for adjustments in deaconess education. World War II has precipitated many new demands and has greatly speeded up many changes that were on their way before. Young women, service-minded, went into various types of government and community service. Our Motherhouses have not had even the normal number of recruits which for years have been woefully inadequate. Post-war conditions create a greater demand for the service of deaconesses. So Motherhouse Boards and sisterhoods are deeply concerned about the supply of candidates, the competition of other service agencies that are bidding for the best of the younger crop of potential deaconesses and the difficulty of interpreting the deaconess service to the younger generation whose training, outlook, and motivation make them seem less responsive to appeals. There can be no question about the challenge to spiritual and social-minded youth in today's and tomorrow's opportunities in the diaconate, but how to make them see and feel these things and be willing to give the time needed for preparation is a real problem.

*Deaconess Schools and Motherhouses Must Be Placed on a Sound Economic Basis and Deaconesses Must Have Opportunity for Continuous Personal and Professional Growth*

Most of our Deaconess Motherhouses are carrying on their work with difficulty and at a disadvantage because of lack of resources. The ordinary Church-related school or college is supported through private funds by gifts, or appropriations from the Church and through fees from students. Women's colleges are largely maintained by private philanthropy and all of them are perpetually seeking additional funds.

Not one of our Motherhouses is supported entirely by private endowment, several receive generous assistance from the Church. The income for services of the deaconesses, or other departments subsidiary to the Motherhouse furnish the chief means of support. What is needed is a truer conception of the responsibilities which are inevitably assumed in attempting to control, direct, and develop in any adequate way this large, complicated, and most vital work of religious-social education and ability to face the situation squarely and recognize that adequate funds are just as necessary for the proper maintenance of Deaconess Schools as they are for colleges, theological seminaries, or any other professional schools. No equitable and stable adjustment can be made until this fact is understood, accepted, and made to bear upon our whole scheme of training.

I have been impressed with the fact that though Deaconess Motherhouse corporations are properly making the public acquainted with their needs, they seldom ask for funds for the maintenance of their schools. One Motherhouse celebrated an anniversary by establishing a scholarship fund. There are literally thousands of men and women who owe their lives to the skill and devotion of deaconesses and among them are those who would contribute to the education of deaconesses if they were aware of the need.

Our Motherhouse Schools cannot unaided carry forward the important educational work which has been entrusted to them unless enabled to command adequate funds.

An adequate faculty, well-equipped classrooms, libraries, and offices, suitable living and recreational and worship facilities are necessary to place our schools on a secure and dignified foundation and release them from their present helpless position, due very largely to an entirely unsound economic status.

Even though deaconesses have economic security in illness and old age and I believe the majority of deaconesses desire the continuation of the present Motherhouse plan, the whole system requires some re-study.

The sacrifices deaconesses make because of the nature of their calling are numerous. The hours they spend at work are longer and more inflexible than those spent in most of the other callings. The duties are arduous. The deaconess is expected to be sympathetic but not sentimental, ready to meet all types of situations, never weary of well-doing. After spending hours among depressing conditions, most deaconesses go to a room in a boarding house or to living quarters in the same institution in which they serve, a situation which imposes a psychological regimentation to say the least.

A degree of subservience not characteristic of other professions, with the exception of nursing, is expected of deaconesses. This is carried to extreme in the opposition to the advanced education of deaconesses for fear they will no longer be willing to do, so-called, menial work. Many young deaconesses feel frustrated because they are given no opportunity to break into the councils of those who direct the destiny of the diaconate.

Are we fully aware of the need to overcome this subservience? Some leaders are working toward a more democratic process but there is need for an awareness and a constructive program on the part of the entire diaconate, to provide the conditions which generate a sense of freedom.

Opportunities for continuing personal and professional growth are becoming more numerous in our Motherhouses but there is yet a well established pattern



of in-service stimulation sufficient to keep serving deaconesses moving in and out of classrooms, and libraries and participating in conferences and workshops. Deaconesses must become more aggressive in demanding such stimulation. The means to afford such refreshment must be more generally provided by allowance increases and extended leaves.

The diaconate has some distance to go before it can be said that deaconesses have the environmental conditions essential to full personal and professional development.

### *Expansion of the Diaconate Is Indicated*

A major issue that the war has intensified is that of the reorganization of the field of the diaconate itself. The question of whether at least several groups or orders should be recognized and prepared has been debated pro and con for some time. Deaconesses and Church leaders have been divided on this issue and have been inclined to side-step it, but cannot delay much longer in reaching a decision.

The deaconess of the early centuries was part of the local church organization. Phoebe (Rom. 16:1) was one of these zealous parish workers whose influence extended far beyond her local parish. With the development of a more complex Church organization and later under the Kaiserswerth pattern, the deaconess in the Lutheran Church has become to mean a consecrated woman wearing an ecclesiastical garb, living a celibate life under the Motherhouse plan, and set apart by the laying-on-of-hands by an appointed representative of the Church. By thus restricting the diaconate, we have limited our outreach of service. Talented young women of consecration, who have financial responsibilities, or who do not desire this type of communal living or who are not ready to make a decision on marriage, find practically no place in the Church for full-time service, except on the foreign mission field.

As a result of a study conducted by the Board of Deaconess Work of the U. L. C. A., a total of 86 questionnaires of women in full time service, not in the diaconate, were returned. An effort had been made to reach every woman serving the Church as a full-time worker. The response indicated that in a salaried capacity women are not being used to any extent.

A gifted woman, if she offers her services to the Church cannot yet be sure of receiving eventually a post of real responsibility. If the Lutheran Church is to minister to the needs of this day with the resources of her woman power she must broaden the diaconate so that no capable young woman desiring to render full-time service will be debarred.

In practice, as well as in theory, women should be eligible for any office or duty open to laymen. The Church will have to recruit educated women for its service, make their training financially possible and unite them in a fellowship which will enable them to grow in that service and provide scope for their special aptitudes and spiritual gifts. A broadened diaconate would provide the Deaconess Schools in which they would receive their religious and professional training and also a Home to which they might return for guidance and retirement under special financial arrangements.

Four groups have been proposed by a committee of three deaconesses who have given this matter much thought—

#### Group 1—

For the traditionally garbed sisters who prefer community living and a more meditative life. These would serve in hospitals and institutions where it would be possible to live as a community. For services rendered they would receive maintenance, a stipend, and security for illness and old age through a Motherhouse plan. The group would include both practical and highly specialized workers. Doubtlessly, in the Evangelical Lutheran Church this group would always be small. However, there are young women who because of religious convictions and temperament prefer this type of life and this avenue of service.

#### Group 2—

For the modern-uniformed deaconess (with flexibility about the removal of the uniform for vacation.) These young women would agree to share in an economic co-operative which would enable the church to render service in areas where she could not otherwise afford to place a worker. The services of these deaconesses would not be limited, however, to such fields since there are churches and agencies which prefer a garbed deaconess, and there are places in which the wearing of a uniform would make her ministry more far-reaching. The co-operative plan should make allowance for the support of aged parents, if necessary. Members of this group would also have security in illness and old age through the Motherhouse plan.

#### Group 3—

For the non-garbed deaconess (wearing of uniform optional at all times.) This group would receive its religious training in the deaconess school and affiliate with the deaconess fellowship as the above groups. Its members, however, would serve on an independent salary basis, retaining complete control over their incomes with the exception of the percentage contributed to the pension system of the church. The Motherhouse would be their retirement home also, if they desire to use it. Their fields of service would not differ greatly from those of the modern-uniformed group, except that, of necessity, their services would be confined to areas which could afford to pay them a livable salary.

#### Group 4—

For the Deaconess Extension Corps. This group would consist of young women who, because of their impending marriage or for other reasons, knew they could not give more than a limited year or two in full time service to the church. Having a good academic background, they would receive a circumscribed religious training in the deaconess school, (possibly a six weeks summer term) and would affiliate with the deaconess fellowship. They would serve as workers among migrants, as Daily Vacation Church School directors in rural areas, as survey visitors in cities, as assistants in church institutions, or in any situation where it would be possible to use a worker for a limited time. While serving they would receive a salary but would not contribute to any pension plan of the church. They would continue their membership in the deaconess fellowship after returning to their home congregations as volunteer workers. They would enjoy with the other deaconesses the fellowship reunions and seminar periods, if they so desired. The deaconess center or Motherhouse

would not become their retirement home except by special financial arrangement. This group could become a great powerhouse of service in the local congregations, and a fine recruiting arm for the various orders within the deaconess fellowship.

Members of Groups 1, 2 and 3 would be commissioned or consecrated by the Church.

It would be expected that plans for the groups that have been suggested be critically studied. The dangers of many complications must be considered as well as the actual demand of the Church.

The problem of how to spread the service of the trained church worker and to supply it in terms of need rather than capacity to pay is not easy to solve. The broadened diaconate should have its own plans ready so that when the expansion comes, workers with various kinds of preparation needed will be ready to serve city and rural communities on a satisfactory basis. With the demands and opportunities confronting it, the Church needs every contribution that women can give. The principle cannot be emphasized too strongly, the differentiation, should be in the curriculum content rather than in the quality or level of instruction in preparing the workers needed to serve the needs of the Church.

*The Diaconate Will Be of Service insofar as It Remains an Arm of Joyful,  
Eager, Serving Love of the Church*

Last week a Jewish convert to Christianity visited a Deaconess Motherhouse, autographing the autobiography of his life which he presented to the Motherhouse library following the visit he wrote, "I walk in the world, in the aftermath of this war, perplexed and distressed by the selfishness and heartlessness of men, and I cry: 'Where is Jesus? They have taken away my Lord, and I don't know where they have laid Him!' And I wandered into your Motherhouse and there, in your beautiful Palace of Mercy, in the faces and loving services of your consecrated Sisters, thank God, I found my Jesus, very much alive."

In all our Motherhouses there must be a great responsiveness to duty, a swift compassion with suffering, power that we will not spare ourselves as we feel Christ's constraint upon us for work undone which we must do. There must dwell a sense of holiness which touches and transforms the duties of each Sister.

Mary Ellen Chase found this spirit in the College of St. Catherine in St. Paul. She said, "I have never known so much laughter elsewhere or such good, rich cause for it. I like the thought, which I learned first at St. Catherine's that those virtues resulting in sainthood are first of all, simplicity and joy in the Lord rather than meekness, humility, patience and other less attractive forms of holiness. . . . For St. Catherine's believed with Thoreau that one is rich in proportion to the number of things one can afford to let alone. . . . I liked the singlemindedness at St. Catherine's, the sense that religion was not something to be seized upon in uneasy moments, but natural, like one's hands and feet, and waiting only to be discovered. . . . I liked the kitchen Sisters at St. Catherine's. Like Brother Lawrence they praised the Lord with pots and pans as cymbals and harps and with good food. . . . One caught in St. Catherine's kitchen that 'poetic and moral significance,' which Pater discerns in the simplest

means of life, once we have torn the veil of triviality and insignificance from them and seen them as they are." Pictures of this type we could reproduce from each Motherhouse.

Mary Ellen Chase found St. Catherine's a place of quiet in a restless world. She spoke of the college as a place which Mother Antonia and God had made. In later years there were two sounds symbolic to her of St. Catherine's—the silence, and the quick, subdued, diligent tread of many footsteps moving always hither and yon upon the Lord's business. Can you think of two greater contributions the diaconate could make today than to be busy bringing good tidings and to publish peace? Somehow I see our Deaconess Motherhouse making this their special contribution to the Church.

### *Summary of Implications for the Diaconate*

In spite of the weaknesses pointed out in the foregoing appraisal, the diaconate has merely followed the pattern of many professions which exalt service above gain and which recognize their chosen calling as a life work. Our limitations have been emphasized because that is necessary for constructive purposes. In summarizing I shall indicate the types of development most needed to advance the diaconate to the status desired and required to make it a strong arm of serving love of the Church.

The field of knowledge basic to deaconess service is well defined but limited and not well organized and integrated. It would strengthen the diaconate to have much more literature of its own. It is proposed that a bulletin covering the latest developments in the diaconate be published semi-annually, similar to *Die Diakonisse* of the German Deaconess Motherhouses, but more modest in form. Textbooks, biographies of deaconesses and of deaconess leaders written by deaconesses and Church leaders are needed. Inspiring stories coming out of European Deaconess Motherhouses during the ensuing months that will capture the vision and challenge the love of our youth for their Lord should be publicized. All literature which is directly applied to deaconess service should be designated as deaconess literature and integrated with our curriculum and in-service programs.

The diaconate needs to establish the function of research to extend and disseminate its field of knowledge. This will require a considerable development in education on the level of the doctorate.

The diaconate should extend and accelerate the present movement toward the organization of collegiate schools, in order to advance the education of deaconesses to the level of the education of practitioners in other professions.

The value of the diaconate ranks high among services women can render within the Church and opportunity for service of still higher value can emerge in the broadening field of the diaconate. The diaconate should grasp this opportunity to increase the value of its service by taking a firm and positive stand in experimenting and in making place for all women who wish to give themselves in part or full-time service.

The effort should be concentrated to improve group consciousness and solidarity through our organization and through cooperative activity of deaconesses. Emphasis should be placed on professional determination of standards of deaconess education and service on all levels, control in accordance with the standards adopted, and a positive program for development of leaders from within our ranks.



The diaconate compares favorably with kindred callings in the quality of the individuals it attracts. We should be highly sensitive, however, to the need for up-grading the quality of candidates accepted, especially in view of the opportunity for services of high value that lies just ahead.

The diaconate should adopt high ideals of freedom of action and provide opportunities for personal and professional growth and for the security of its Sisterhood. It should not be satisfied with any degree of achievement less than necessary for the rich fulfillment of Christian personality and the accomplishment of God's holy will.

The Chinese have a proverb which reads—

It is not the call of the wild duck, but  
Its rising that impels the flock to follow.

The Church is looking to the diaconate with its noble past to see it rise once more lifting high the Cross of Christ.

### *Making Deaconess Education Dynamic*

## PHILOSOPHY OF DEACONESS TRAINING

SISTER RENA KEIPER

Ceaseless bewildering change in the immediate present; great uncertainty to the future which only in a very limited way can be indicated from past history and the epoch-making events, discoveries and inventions of today—this is what each individual in our world faces as we are about to enter the latter half of the 20th century. This dynamic character of our society has become an accepted fact, and the institutions established by man must continually along with him face new situations and meet them by new ways of thinking and doing.

It was a rather quiet, stable period of time when five out of the six then existing Lutheran Deaconess Houses sent their representatives to that first Deaconess Conference held in Philadelphia September 16-18, 1896. Sixty years had gone by since Fliedner began his great work. The latter half of the 19th century had seen a mighty revival of Deaconess work on the continent, which spreading to the United States reached its height in the first decade of the present century. We Lutherans were late at getting started, we grew painfully slow. The high point, 482 deaconesses in 1940 is recent enough to make our work still a growing concern. We hope that the decline during the war years was temporary. Even so, with 10 Deaconess Houses reporting for the first 50 years of the work we grew at the remarkable rate of one deaconess a year for each Motherhouse may we say throughout Lutheran America.

We are familiar, however, with many ciphers needed when estimating the strength of Lutheran Deaconesses working in Europe. We have heard Dr. Franklin C. Fry's remarks as to their omnipresence and valuable help. Where have we Lutherans of the United States "slipped up" that they are not more in evidence in the American scene?

Let us go back shall we say—50 years and more for clues to the answer. It was in 1888 that a man wise beyond his time attempted to express what he considered characteristics of successful Deaconess work. Three simple statements sufficed and we feel they hold good for all time.

*Deaconess Work is a work of love.* Rector Cordes was right when he said that as well as when he made the statement that, technical skill, administrative talent, energy and enthusiasm do not make a Deaconess. A great love for Christ results in the Christ-love, the burning compassion, the warm heart. Wherever she may go and whatever she may do, the work of the Deaconess should be as the spring sunshine that melts the ice and brings new life to the torpid and benumbed.

*Deaconess Work is a work of the Church.* Not as a nurse serving the hospital, not as a worker for some Charitable association, but as a later writer so aptly puts it: "A deaconess is a minister of the Church called upon to exercise her special gift of teaching, nursing, or whatever it may be in the service of the Church, for the purpose of extending the kingdom of the Lord Jesus Christ."

*Deaconess Work is worship.* This Rector Cordes regarded as the most powerful of all. By the spirit in which we work, by our grateful, thankful love to God; by our constant realization of His presence and sustaining power; by that deep abiding joy that "no man taketh," we witness to our appreciation of Christ's atoning Love.

In other words, those who would be true Deaconesses should be filled with a Christ-like compassion and burning love, should be working for the expansion of Christ's kingdom on earth and should have grown in grace and in the knowledge and love of God. All training should tend to this end. It sounds so simple and easy. Perhaps because we have regarded it as such it has become a stumbling block to progress.

It is evident that the three historic periods of great Deaconess activity within the church resulted from a felt need and the Diaconate as an institution took that form and organization best adapted to the most pressing needs of the times. This resulted in a type of work far in advance of the secular standards for the day and age. How did it come about that when transplanted to the young growing continent it failed to make itself felt as fulfilling a vital need of the Church? We believe the answer lies in that principle underlying the acceptance of candidates and the training given for types of service required.

Have we kept abreast of the rapidly changing American scene? Have we studied its methods of work and thought? Have we appropriated to ourselves the best and supplied the necessary Christian zeal and love, remembering that the first and foremost result of our labors must be the spread of the kingdom? Have we, strong in our Lutheran heritage of the Word and Faith, become all things to all men, that we might by all means save some?

The dynamic character of the world about us demands a recognition of these implications in our training for the Diaconate. The answering dynamic of constraining love must be fortified by qualifications and standards equal to if not higher than professions in the secular field. It is the possession of such training plus the vital something else that alone can make the Deaconess an efficient servant of the Church in our day. Fifty years ago, it was said by Dr. Spaeth, the President of the Conference, that the first and principal object in the training of the Deaconess must be the development of a strong healthy Christian character—"not scholars, not even workers, but characters, Christian personalities are the first aim of our training." Today we realize more than ever how essential this strong Christian character is; but time has taught us that

unless this Christian character has been moulded in infancy and early life; has become a growing living thing in the life of the individual it often pales and withers under the stress and strain of intensive work and unexpected burdens that are part and parcel of the Deaconess calling. True the "twice born" as Harold Begbie calls them, are able to accomplish mighty things for the Lord and we welcome such, but they are the unusual.

Today we seek for evidence of a living faith in those who would share our work. To increase and quicken this faith, to bring it to a flame that it may kindle others, we must supply the rich fuel inherent in earnest devout study of The Word, and with loving care feed it the revivifying oil of Christian fellowship within a religious community.

Again we go back 50 years. "But the true Deaconess must also possess a fair degree of general culture, her mental powers must be trained and developed so as to be able to think, to read, to write and express herself correctly, and her manners must be sufficiently refined, that she may with ease and self-possession move in different circles of society." This was before the day of a High School education for all youth of our land. Even today such an education is not an "open sesame" to all fields of endeavor nor is it a guarantee that one is "able to think, to read, to write and express herself correctly." It depends on the individual. Social ease and poise may be acquired it is true, but the modern American girl has a rich heritage—the democratic way of life; and she rebels at the idea of class and caste. It is the person and what he as a Christian is and does that matters—not wealth, position, social affiliations, race or creed. On the whole the Deaconess candidate possesses a self-assurance and ease of manner that are the natural outgrowth of life in these United States. Yet she too craves an opportunity for the largest personal development in her calling as a Deaconess, but in a somewhat different sense. She brings her life, her talents great or small to be put to use for her Lord and Saviour. The Motherhouse is the trustee for Christ and must render an account to Him.

As we think back we find that quite often the individual became the "servant" not of the Lord, but of the institution. For the sake of some particular phase of the work, gifted individuals were never able to put their talents to their best use, square pegs were fitted into round openings, quite often losing with the offending edges the zeal and enthusiasm so vital for the success of the work. We may lay the burden of blame on scarcity of workers, but we must also acknowledge that we share it, because of our overexpansion and lack of insight and vision. It would be wise to heed that old admonition said to have come from St. Vincent de Paul:

"If the good you do does not do as much good to you as the one for whom it is done, then there is something radically wrong with the good work you are engaged in."

The spirit-flame of serving love still flickers feebly; it can become a glowing beacon. To give one's best for Christ, to spread His Kingdom—what a challenge to Christian young women! How can they find their best? Only under a system of training which helps the individual into that sphere of church work best suited to his native talent.

Fifty years ago it was said that:

"In the principal fields of practical labor of the Deaconess, particularly the nursing of the sick and the instruction and education of the young, the demands of our time are of such a character that only persons with the very best technical and methodical training can become successful workers in these particular fields."

Today we are of the same mind—"only persons with the very best technical and methodical training can become successful workers." It has been the general policy to give specialized training to selected individuals where the need of the institution they served was such that they only in this way could meet the demands of the state and remain in good standing. But all the workers in and for the Church need such training that they at the least measure up to the best secular standards. The Church needs successful workers of this caliber if she is to become a mighty force for "the healing of the nations." In the parish, in the institution, whether it be a children's home, a hospital, a home for the aged, a school, in its settlements, its social agencies and welfare departments, qualifications and standards as to the theory of work and clinical experience must be of the highest. The field has broadened; but our training has not kept pace all along the line. Keeping in mind Fredericke Fliedner's motto—"Never sacrifice the soul of the work for the technique," we feel it an obligation to bring the true Deaconess spirit to give life to professional skill. We have stressed "the soul of the work," perhaps to the disadvantage of the Diaconate and the Church, and have been overly confident that for the true Deaconess with her spirit of consecration and self-giving all things are possible, regardless of technical training and clinical experience.

Given a living Christian conviction, an irreproachable character, and the honest intention to learn every work and practice necessary to her calling, good health, and a happy disposition, and the success of the Deaconess in her calling would be assured. But what is considered successful work in one period of our changing world may not be sufficient to satisfy the demands of the history making epoch in which we live. And too many of our successful Deaconesses, even as we rate them today suffer acute mental distress as they compare their adequacy for the job at hand with like workers in the secular field. They do their best and with the Lord's help accomplish much but the strain is there and the knowledge that they have not had sufficient preparation for that particular type of work takes away much of the joy of service.

This afternoon as we discuss admission requirements, we try to formulate the essentials for Education, professional and personal preparation, as we emphasize above all the spiritual development, fully aware that "the letter killeth, but the spirit giveth life," it is wise for us to be more fully aware of the changes that have come about along these lines in the past 50 years. In a few paragraphs from the Proceedings and papers of the Second Deaconess Conference held in Milwaukee October 20-22, 1897, we read:

". . . The educational work of the Motherhouse, as a training school for Deaconesses, is concentrated upon a certain course of theoretical instruction, extending either over a whole year, with only a few hours per week, or limited to a period of about six months, during which time the participants, being as much as possible relieved from the demands of practical work, devote themselves to their studies.



"The course of instruction properly speaking ought to cover the following branches:

A review of the elementary branches, reading, writing and arithmetic, (Catechism, Bible History) for those only who are in need of such a review.

For those who are sufficiently prepared, Universal History, Geography, Singing, Bible knowledge (including popular Isagogics), Biblical Geography, Church History, Hymnology, Liturgics, Popular Symbolics; the Female Diaconate, its principles, history, fields and branches, the Rules and Regulations of the Motherhouse; an outline of Anatomy, the principles of nursing the sick, bandaging, etc.; the proper methods of instruction in infant schools, Bookkeeping and Paramentics.

After the completion of the regular course there should be at least one hour per week set apart for all the Deaconesses for the continuous study of the Scriptures, and the Catechism, and the office of the Deaconess."

This theory was followed by practical work in the field or in institutions which served for clinical experience. There was an excellent chance for worthwhile training. But too often the exigencies of the situation guided the placement and field. One served where needed, regardless of past training or possible future work.

With the growth of the Nurses' Training Schools, the Normal Schools, and finally the specialization in definite fields of work by the colleges, standards were set up by secular agencies. In the fields of Nursing, Kindergarten Work, Elementary and Secondary Education our Deaconess-staffed institutions have been forced to comply or else lose vital work. Very specifically we are facing the secular challenge today in the field of Social Work and Religious Education. We dare not hold back. Our field—institutional work other than hospitals—is open for pioneer work in qualifications and standards. Will we again wait until the State steps in or are we ready to go ahead?

The Church needs the Deaconess. As Wichern said: "The flame of love must burn brightly in the church if the world is to believe that Christ dwells among his people." This Deaconess in the world of today must be well trained in theory and clinical practice, able to hold her own with secular co-workers in the same field. Years of experience have proved that the Motherhouse Training School is the place best suited for her to get this theory and practice together with the churchly training so necessary for the wider unfolding and development of personal religious life and character. It is good that today two of our Training Schools stand ready to meet this latest challenge. We are not unaware of the difficulties they face as they bravely attempt to fill that great need of the Church in the modern world—the thoroughly consecrated trained worker "whose technical and special preparation will enable her to do many kinds of work in the most effective way, and to be a teacher and guide for others."

The Diaconate accepts the challenge. Not only that as the Reverend Wenner prophesied in 1894, "the Deaconess office will increase the effective ministry of the church in ways that have hitherto scarcely been dreamed of," but that the Deaconess herself may find in that office, not only a work of Christ-like love, a work of the Church, but a life of joyous self-giving, rich, full, abundant in itself—a living hymn of adoration, of thankfulness to Christ, the great Shepherd and Bishop of our souls.

## *Making Deaconess Education Dynamic*

### STANDARDS FOR DEACONESS EDUCATION

SISTER DOROTHY GOFF

A half century has passed since representatives to the first Deaconess Conference in America met to discuss problems and to determine policies related to the growth and welfare of the Diaconate in the United States. Each successive conference has been confronted with a variety of problems which were peculiar to the needs and demands of the times. Many of these problems required the rethinking of former practices and policies. Today we are facing one of those problems which is causing a minor revolution in our thinking concerning the Diaconate—namely, Standards for Deaconess Education.

This matter is by no means new. Throughout the years men and women responsible for the training of Deaconesses have endeavored to keep the training standards high, and in fact, actually met the precedent of demanding adequate preparation of women for the services they were called to render, not only in the church but in secular vocations as well. What makes this problem an issue today is the fact that we have to think in terms of **raising** the standards for Deaconess education. This means, not merely making minor adjustments in our training program, but in setting up new standards and offering a new program for deaconess education.

Because of the opportuneness and importance of this problem of educational standards, it is most fitting that this should be a topic of discussion at the Deaconess Conference of 1946.

"Making Deaconess Education Dynamic" implies that the program for deaconess training should include those elements which are challenging to one's mental and spiritual capacities and which help to release potential energies into vital living forces. It suggests also that we are thinking of identifying the program of training with scholastic education.

What we, therefore, want to offer as a basis of our thinking is an educational program which will best prepare deaconesses today for the social-religious activities of the Church, in which they are supposed to be specialists.

The information and ideas included in this paper are based upon facts and recommendations gleaned from survey studies and reports, mimeographed and printed articles on this particular subject, and personal and group conference discussions. Many of the suggestions made are based upon experiments already undertaken and educational programs now in progress.

In presenting the matter of requiring fuller academic training of deaconesses, it is well to emphasize at the beginning two important facts:

1. We are aware that professional or academic training alone is not adequate for services in the Church. In addition to achieving scholastic standards, deaconesses must also qualify physically, morally, emotionally and spiritually. However, this particular phase of deaconess preparation is being treated in another paper, so need only be mentioned here.

2. We recognize the fact that most of the deaconesses in service today, through years of valuable experience, have earned the equivalent of, or far surpass, the preliminary formal education that we are now advocating. But learning by experience usually means a slow and often painful progress.

Academic training for deaconesses now preparing for service will hasten and make more satisfactory this educational process.

Our first step in determining how much education the deaconess of today needs is to find out just what tasks are waiting to be done by any woman who would choose a church vocation for her career. Women today are needed to serve in many capacities in the major fields of Christian service. The following list of vocational opportunities will give a comprehensive picture of the needs of the Church and the way in which women can fill these needs.

A Christian worker can be used:

1. In the hospital or medical institution as
  - a. nurse
  - b. hospital administrator and departmental supervisor
  - c. teacher in nursing education
  - d. dietitian
  - e. hospital technician
  - f. occupational therapist and physiotherapist
  - g. medical missionary
2. In a local parish as
  - a. director of the religious educational program of the local congregation, including supervising of Sunday schools, week-day church schools, vacation Bible schools, leadership training schools
  - b. teacher
  - c. youth worker and counsellor
  - d. pastor's assistant in visitation, counselling and organizational work
  - e. director of music, or organist or choir director
  - f. church secretary
3. In a home for the handicapped, orphaned or aged, as
  - a. matron or house mother
  - b. registered or practical nurse
  - c. group worker or case worker
  - d. administrator
4. In the settlement house, child care agency or social mission society as
  - a. social worker
  - b. group worker, or individual and family case worker
  - c. court worker
  - d. youth counsellor
  - e. prison and institutional evangelist
5. In the school room as
  - a. instructor in church related or Deaconess school
  - b. supervisor of a kindergarten or day nursery
  - c. supervisor and teacher in a private girls' school (elementary and high)
6. In the community, conference or synod, as
  - a. director of religious education in an urban or rural area
  - b. released-time instructor in grade or high school
  - c. summer camp worker
  - d. secretary in a synodical office

As this list is examined carefully, it becomes quite evident that most of these opportunities are open not only to deaconesses, but to the entire corps of

women workers in the Church; that many of these positions can be filled by secular workers; and that a number of these vocations have taken on the nature of professions. Therefore, it is well to find out how society and the church-at-large are meeting the problem of educational preparation for these positions, before attempting to solve our own problems.

Techniques, aims and procedures are being changed in all types of vocations to meet the conditions of today. These changes require additional educational preparation and specialized training. This situation in turn makes necessary the placing of emphasis upon scholastic qualifications for all who would be teachers and leaders in the professional fields.

To qualify for this specialized or professional training, individuals are being asked to submit evidence that they have satisfactorily completed at least two years of academic training in certain basic subjects above the high school level. In order that more people may be able to meet these academic qualifications, there is a movement afoot to establish public junior colleges. Many large universities are making a special study of such a plan and have already begun to experiment in this field by sponsoring the establishment of junior colleges in connection with their respective schools. In these junior colleges the basic liberal arts courses only are offered, with the senior colleges beginning the real professional training extending into the present post-graduate field.

All of these educational opportunities are opened to women as well as to men. Professions are making use of the world's woman power. At the same time, they are demanding the same scholastic qualifications that they are asking of men. Higher education for women is now an accepted fact.

The Church is discovering that in order to maintain her leadership in the world today, she must take cognizance of these trends and make adequate provision for her workers, both men and women, to be as well trained as secular workers in the same field. Especially is it realizing there is opening to women a profession of general religious work which requires for its performance the services of women who are qualified religiously, personally and educationally.

One by one the major denominations are recommending or specifying that the current qualifications for all women who aspire to enter full-time Christian service be a baccalaureate degree from an accredited college, with one or two years of graduate work, combining the study of religious content with the specialized study in their chosen field, and providing for practical experience or clinical training under careful supervision. These requirements can be met today, for colleges and universities are offering both under-graduate and post-graduate courses in religious education, social service, nursing education and other allied fields.

The ideal standards which have been recommended for various church vocations have, to a large extent, been determined by the standard set up by the professions which they represent. This accounts for most of the educational requirements for church positions as listed below:

1. Parish Worker who directs Religious Education—a college degree and post-graduate study in religious education leading to an M. A. degree and including supervised field work.



2. Parish Secretary—two years of college or the equivalent, six months to a year of business training, and some introductory study in the teachings and practices of the Church.
3. Institutional Worker (such as house mothers, matrons, practical nurses, administrator, etc.)—there has not yet been developed any standardized type of training in this field, but developments in the general field of social service are bringing changes in the requirements and duties of institutional staff workers. Courses for the training of these workers are now available in many schools of social work and many universities.
4. Social Workers in Agencies—the completion of a full graduate curriculum in an accredited school of social work, including some work sequence for those who are preparing for administrative positions.
5. Group Workers—B. A. degree, or two years of college with two years of successful paid experience in one special phase of group work.
6. Missionaries—a complete college education with post-graduate study for those who are preparing for work in special fields.
7. Nurses—the minimum of a three-year training period to qualify as a registered nurse, with college work required for those who desire administrative, teaching or supervisory positions.
8. Professional Teachers—a college degree plus one to three years of graduate study determined by the teaching position desired.

Is the deaconess needed for these services or is the non-garbed worker to take her place? The answer to this question will be found in the attitude of the Diaconate toward the higher education and work for the women of the Church. If it wants to equip its deaconesses educationally to take advantage of these vocational or professional opportunities, it must see to it that the level of preparation of the deaconess automatically rises as the level of the preparation of other allied professions rises.

The purpose, however, for raising the educational standards for the Diaconate is not only to meet the demands of the church and society for professional workers. It is also to meet the special needs of individual deaconesses. In order to deal with human beings and their problems, whether in social work or in education, the deaconess needs skill of a high order, and while the spiritual attitude of the worker is of first importance, only training can develop many of the skills required. The importance of training in addition to the "kind heart," "good intentions," and a "sense of vocation" is being increasingly recognized both in the Church and in the secular life. Then, too, we ought to avoid that situation which calls for the remark, "It has been a terrifying experience to be in the midst of a group of people who are conscious that they have a broader general education than the deaconess who is serving them." A deaconess must have self-respect, self-confidence and a sense of security to do the most effective work. Such a feeling of adequacy can be gained largely through additional academic training.

Surely there is now no question but that the Diaconate should seriously consider the developing of its total program along the lines that will place the deaconess education and work on par with other professional groups, especially those who have a part in extending the Kingdom of God.

The educating of the deaconess should really be the concern of the Church as a whole rather than a few individuals representing the Diaconate. The

Church has a definite plan for training its ministers. It should likewise provide for a unified and systematic training of women who are willing to make deaconess service their life's vocation. There has been a certain progress along this line in several of our Lutheran Church bodies, but the going is slow. Therefore, if the Diaconate wants to keep abreast of the times and desires to meet the conditions imposed upon it by internal and external circumstances, the immediate course of action seems to be that the Deaconess Schools take on this responsibility. They should, individually or collectively, begin at once to set up standards for deaconess education and to provide for the functioning of a training program according to a consistent policy of education.

We are well aware of the fact that there are many problems that must be faced in taking such a step. But most of the major problems have been under consideration for a number of years and experiments have been undertaken. The following conclusions have been reached as a result of such experiments.

A job analysis of positions held by deaconesses should be made and then a standard course of training be set up to prepare for these positions. Such a course would be offered at the Deaconess School, governed by the following underlying principles.

The curriculum must be geared to the same objectives that have characterized good deaconess service of every age. It should include such courses of study which would thoroughly acquaint the student with the faith, history and program of the Church. Around these prescribed courses in religion as the curricular core must be grouped such other courses as are suggested by the best American schools preparing religious leaders. School catalogs and bulletins would be the source of this information.

The class and study schedule and instruction technique should correspond to that of the regular college. In fact, the entire organization and administration of the curriculum should meet collegiate standards.

A systematic schedule of supervised field experience should be provided for the clinical training. This can be carried out both during the school term and in the summer on a larger scale. The aim of this practical work would be to vitalize the instruction received and to give students opportunities for acquiring necessary skills for the various activities related to the Church.

The faculty should be composed of accredited college instructors who have been chosen on the basis of Christian character, technical training and practical experience. It is not a question of merely securing teachers with scholastic training, but also securing teachers with positive Christian convictions and with the ability to understand, guide and counsel students. There should be one or two professionally trained deaconesses on the faculty. At least one-third of the faculty should consist of men, either as full or part-time instructors. Professors from near-by colleges or seminaries might be secured on a part-time basis. Pastors with special training in the field of education would also be desirable instructors. The Director of Education, Dean of the School or Superintendent of Instruction, as she may be called, should be a Deaconess trained for this position.

The library facilities should meet the standards of college libraries, and be especially rich in books and current magazines that deal with subjects related to the religious emphasis of the school.

The students must also have the social, the recreational and the cultural advantages which are offered students attending colleges and universities.

Such an extensive educational program would be very impractical in many ways with the present small number of deaconess candidates enrolling in our schools. But with the doors of the Deaconess School open to those non-garbed workers who are seeking special training for entering church vocations, a very satisfactory program can be developed.

However, this set-up does not solve the entire educational problem we are facing. The educational requirements and standards for professional work today call for certain courses which only the specially equipped college, university or professional school can adequately handle. Therefore, it would be most practical to have the period of deaconess training preceded by or combined with a general college education.

Three different plans are already in operation, whereby Deaconess Schools are taking advantage of the courses that colleges have to offer.

One school is considered an extension department of a certain college. Under this plan deaconess candidates live at the Deaconess Home. They take some of the courses at the college in the regular classes. Other courses are taught at the Training School by instructors from the college, and by other qualified teachers supplied by the Training School. At the end of four academic years the deaconess probationer has earned a baccalaureate degree. There follows one year of clinical experience under the auspices of the Deaconess Home upon completion of which she is ready for consecration.

In another situation, deaconess candidates live in what is designated as a Chapter House on a college campus. They attend the regular classes for a period of time, depending upon the amount of college education they need to earn a degree. During this period, teachers supplied by the Deaconess organization meet with these candidates to study and discuss the various subjects of special interest to those who are entering the work of the Church. Supervised field work is carried on in the summer time.

The third Deaconess School has entered into a different type of cooperative relationship with a college. The deaconess candidate spends her freshman and sophomore years at this college or some other accredited institution of learning. She then attends the Deaconess School for a period of two years to fulfill the requirements for a major in the field of religious education and to qualify for a diploma from the school. During this time she takes practical courses in addition to the regular course of study and receives her clinical training. As probationer deaconess she returns to the college with which the affiliation has been effected to complete the last 30 hours of college work and graduates with a bachelor's degree. Under this arrangement, there is no organic relationship between the two schools. However, the Deaconess School must maintain adequate standards for the teaching staff, methods of instruction and library facilities in keeping with the requirements of the College Accrediting Association in that area.

Since the Deaconess School, under this latter plan, has had to develop a complete two-year curriculum with a full staff of instructors, the course of study also meets the needs of those candidates for the Diaconate who have already completed their college education. It would be well for all Deaconess Schools



to make a similar provision in order that their doors may be open to the college graduate as well as to the under-graduate.

The financing of this college education is being handled in several ways. Some synods are giving financial assistance to young women who are planning to enter the Diaconate, the same as they are doing for ministerial students. Colleges, agencies and individuals are providing scholarships. However, there should be larger support of the Diaconate by the Church through the regular channels of benevolence, and individuals ought to be educated to the fact that gifts and legacies are also needed to furnish financial strength for the maintenance and operation of our Deaconess Schools on the scale that is being planned.

The whole system of the training of deaconesses which has been advocated, means that the admission of our candidates must be rethought. The academic qualifications would depend upon the cooperative college plan that is being adopted. Candidates who are being sent to colleges by the Deaconess Homes would need those qualifications which are required by the college to be attended. Two years of college would be required of those who want to enter the other Deaconess Schools. This latter training can be taken independently or under the auspices of the School.

Not only should we be recruiting candidates whose education must be sponsored by the Diaconate, but we must also be looking for candidates from among those young women who have already received their education and perhaps have already had some vocational experience.

Besides meeting the proper academic requirements, a candidate must qualify in other ways. These qualifications can be determined by a formal application, including information concerning the family, social, educational and religious background; recommendations from a number of individuals knowing the candidate personally; personal interviews and standard intelligence, aptitude and personality tests.

The matter of specialized training of deaconesses already in service cannot be ignored in a paper dealing with standards for deaconess education. More provisions should be made for the constant self-improvement of the serving deaconess. This can be met to a large extent through the use of institutes, summer refresher courses, and furloughs or sabbatical years for further study, and where a deaconess serves in a university town, through regular college courses. This training will help the deaconess to keep pace with the development of the work with which she is occupied, or may open new avenues in which she may serve efficiently.

As has been noted previously, modern demands and conditions of service are making necessary graduate study for church workers who are entering certain fields of work. Earnest and capable deaconesses should therefore be encouraged to become candidates for the doctorate. As another has so aptly stated, the Diaconate will need their added skills and knowledge in our Deaconess Homes and Schools, and in the institutions, parishes and agencies of the Church where they are serving.

This is by no means an exhaustive study of the educational problem confronting the Diaconate; it is merely an opening of the doors to see what lies beyond or what is being encountered in our endeavor to prepare the deaconesses for the highest type of service possible.



## PERSONAL AND SPIRITUAL PREPARATION

REVEREND MARTIN NORSTAD

The papers already presented have set forth in a most interesting and profitable manner, the Philosophy of Deaconess Training, with Standards for Deaconess Education, and minimum requirements for admission to the Training School. The purpose of this paper is to briefly present the Personal and Spiritual preparation necessary to fit a deaconess student for her high and holy calling. In the Diaconate, as in all Christian service, a personal and spiritual preparedness is essential. We may have the best scientific and religious education obtainable, and yet our ministry may be weak and ineffective. There must be a living, conscious faith relationship with the Lord Jesus Christ, who is the inexhaustible source of life and power.

Without certain essential and vital personal qualifications, without deep spiritual convictions based upon personal experience with Christ, no young woman, no matter what fine training she may have, will become a good deaconess.

**The first essential** in spiritual preparation must be a conscious, wholehearted surrender of will and heart and life to the Lord Jesus. Even for those who by the grace of God have been kept in their baptismal covenant, I believe there must be a definite experience, similar to that of Isaiah, when he stood face to face with the awful purity and holiness of the Lord of Hosts in the temple. Isaiah was, no doubt, already a member of the covenant of Israel, a devout and deeply religious man. But he seems to have had no knowledge of personal sinfulness, nor any experience of grace or forgiveness until he met God that day. Nor did he know that God had a very definite plan and purpose for his life. I wonder if there are not many of our precious young people who are just like Isaiah on this score.

It was after deep conviction of sinfulness, and after the experience of cleansing with fire from God's altar, that Isaiah realized that God was calling him. Then he could answer, "Here am I, send me." From that moment we have the great prophet Isaiah. He had the personal gifts, and latent qualifications, but not until touched by fire from the holy altar was he ready and willing to go for God. Saul of Tarsus offers another example on this point. He, too, had the finest background, the best of religious training; but he was a persecutor of the Lord Jesus Christ until he met the Master face to face. He was stricken blind and had to have some one lead him. Through this experience he came to realize that he was also blind and helpless spiritually. Now his future course depends upon the answer to two very important questions: "Who art Thou Lord?" and "What wouldst Thou have me to do?" Jesus answered both questions. The light that had overwhelmed him was from God, and the voice which called him by name was Jesus. Following this revelation Saul accepts Jesus Christ as Saviour and Master of his life. Now, with his strong and charming personality surrendered to Christ, his talents and training consecrated to the Master's service, Saul became the greatest exponent of the gospel of salvation that the world has ever known.

So the first step in spiritual preparation is a full surrender to the Lord Jesus, and assurance of acceptance with Him.

The next important step must be a definite assurance of our calling. Just recently one of our young deaconesses, standing before her Sunday school class, had this question popped at her by a little girl in the class: "How did you find out that Jesus wanted you to be a deaconess?" Perhaps the little girl was wondering if she too could be a deaconess some day. Would to God that many a young girl might have the chance to ask some deaconess this same question. Fortunately the deaconess was spiritually prepared to answer the little girl's question. Perhaps, under God, this little girl, or some other girl in the class, who heard the testimony of this deaconess that Sunday morning, will some day become a deaconess. How important for every Christian worker to be ready always to give an answer for the faith that is in him.

With a personal experience of salvation in Christ and assurance of one's calling, there follows an opportunity and need for further training. Now, indeed, there is something to train. This training must be centered about and based upon the Word of God. This training should consist of a strong course in Bible Introduction. Every Christian worker should know the Book—its history, the arrangement of its component parts, and above all, a summary of its divine teachings. Ability to name the books of the Bible in order, and to give each a title indicating its purpose and main contents, is of great help to any Christian worker. Memorizing passages of special interest and importance is of inestimable value and should be given special emphasis. A summary of the main doctrines of the Bible should also be an important part of training. But it is not the purpose of this paper to present a training course for deaconess students; only to emphasize the Word of God as the basis for spiritual preparation. The Bible is not only the source of spiritual life, it must also be the sustaining and guiding power in spiritual growth. The Word is a lamp for the feet and a light upon the way. In order to be rooted and grounded in the faith we must first be rooted and grounded in the Word of God. While we seek to give our deaconesses the best scientific and practical training and education, we must not forget that without a deep and living knowledge of the Word of Life, no amount of education will make a good deaconess.

Thus far we have briefly set forth three essentials in spiritual preparation: 1. Assurance of one's own salvation. 2. Assurance of one's calling. 3. A deep and living knowledge of the Word of God as the true and only source of spiritual life and growth. This is all basic and essential; but this alone does not make a good deaconess. A deaconess is to serve the Lord in His kingdom, which is the Church. She is to serve in congregations, at institutions, and in various mission fields. In order to serve effectively and with God's blessing she must know something about the Church, its history, its mission in the world, and its growth from the time of Christ and Apostles down to the present time. She should be especially well versed in the history and doctrinal position of the Lutheran Church and her own Synod. This too, is an important part of the spiritual preparation of a deaconess.

Then, to implement and exemplify the above mentioned qualifications there must be the inspiring personality, the winsome spirit and a wholesome mental attitude. One may be a good Christian, deeply religious and pious, well versed in the Scriptures, and still not be a good deaconess. A cleansed and consecrated

heart is essential, but it is not all. There must be the mind of Christ, full of meekness and compassion. But at the same time, a positive and courageous spirit. "For God hath not given us a spirit of fear, but of power, and of love, and of a sound mind." The intellect and will must be submitted to the control and guidance of the Holy Spirit. Let those among whom we labor take notice that we have been with Jesus. I think that the spirit of the true deaconess is beautifully stated in the Deaconess Motto: "I serve neither for thanks nor reward; my reward is that I may thus serve." Let us thank God that so many of our deaconesses are of a cheerful disposition, with a winning personality and sanctified optimism.

Finally, let those who are charged with the responsibility of training our deaconesses take care that there shall be nothing in our training or discipline that shall cause a deaconess to forget that God made her a woman. That He endowed her with certain feminine gifts and charms that must not be frustrated or killed; but sanctified, sublimated and consecrated to the service of God and fellowmen. A deaconess is not a meek, weak individual of neuter gender in a black dress. She is every inch, and nerve, and fiber a woman as God intended her to be. Let us help our deaconess candidates to consecrate and develop all their feminine gifts and talents, that they may grow in wisdom and stature and in favor with God and man.

## RETHINKING THE DIACONATE, ITS PLACE IN THE CHURCH

DR. S. M. MILLER

Why must we rethink? Because of what has happened in the world. This is most certainly a new day. World War II, climaxing in the atomic bomb, changed the aspect of almost everything in this world. Have we come to the end of the gospel age? Or is it the beginning of a new gospel advance? The movement of history has most certainly been speeded up. All the nations of the world have been brought into immediate communication with each other. We pass from crisis to crisis without any solution. Conditions only become worse for mankind. Doubtless the present armistice will be even shorter than the last one was. Already, it is quite plain that communism and capitalism will have to fight it out for world supremacy. At last and perhaps not too far away will come God's own solution. A return of Jesus Christ to execute judgment and to establish the reign of God, through His Son as set forth in all the word of prophecy.

But even if Christ is coming soon, we must be found doing when He comes. It is still the gospel day. There are souls that need salvation. We must strive to bring them in to the Kingdom of God so that the purposes of God in Christ may be fulfilled. We must use every means and every acceptable technique so that we come behind in nothing. Therefore, it is necessary to rethink our methods, our organizations and our ways of doing the Lord's work in order that we may be sure that we shall accomplish in the day that is given to us the purposes of Christ for us and through us.

Another reason why we must rethink the diaconate and its place in the church, is because of what is happening within the diaconate.

It seems to me that the outstanding characteristic of the diaconate today is a spirit of self-searching. Where there is so much stir, there must be life. It must be that the spirit of God is searching our hearts and causing us to search ourselves.

It seems that in all the deaconess organizations of the world there is much self examination going on with regard to the training, the economy, the garb and the lack of candidates for the diaconate.

In Europe, many changes are taking place. In Sweden, for example, there has been a thorough reorganization of the training of deaconesses. There has also been a change in the economics. The deaconesses in Sweden are now on a salary basis. It has also been left optional whether they shall wear a garb or not.

We must also rethink because of what is happening in the church. There are many fields of service in which the deaconess has pioneered and has served effectively which have now been preempted by other women. Without being consecrated as deaconesses, Christian women now are nurses, social service workers, foreign mission workers, home mission workers, parish workers, visitation workers, youth workers, workers in education, parish, secondary and higher education, institutional managers and personnel managers.

Deaconesses have pioneered in all these fields, but now women have entered these fields without becoming deaconesses. It may be true that some of them are not consecrated Christians, but many of them are truly consecrated women, whose consecration we dare not question. They want to serve Christ and they do serve Christ in their chosen field.

Why have not these many women, who want to serve Christ, become deaconesses? One reason would seem to be that they have found it possible to enter these various fields of service without becoming deaconesses. The church has not demanded that they become deaconesses, but has been willing to use them on the basis of their individual fitness and ability, without the deaconess training and consecration.

These women do not all feel that they have the gift to be single. Therefore, they are not called by Christ to a form of the diaconate which demands celibacy for its continuance. There can be no doubt that Christ calls to service many women who hope to be married and many who are married and who are therefore hindered from becoming deaconesses according to the present form.

It was pointed out in one of the addresses at this conference that Mary was called by God to become the mother of Jesus while she was betrothed to Joseph. She did not have to break her engagement in order to enter upon this holy service. In fact, it became necessary that she be married to Joseph so that he might care for her and her divine-human Babe. Mary is indeed an example of a consecrated woman, surrendering herself to the service of God "Behold the handmaid of the Lord, be it unto me according to thy Word."

This reference to Mary suggests that in rethinking the diaconate it is well that we go back to the New Testament to see its picture of women serving in the Christian church.

In Luke 8:1-3 we read, "And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women who had



been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance."

In the Greek, the word "ministered" is the word from which we get the English word "diaconate." We might transliterate the sentence thus, "who diaconated unto them of their substance."

In Mark 15, we see the women who were faithful unto Jesus, even to the end. Verse 40, "And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him." Again, we have "and diaconated unto him."

In I Timothy, Chapter 3 Paul gives directions for the appointing of deacons. After having characterized the kind of men who could and should be deacons, he also says, verse 11, "Women in like manner must be grave, not slanderers, temperate, faithful in all things." This word "women" could of course refer to the wives of the deacons. Very likely, however, it does refer to women who served as deaconesses in the church.

In I Timothy 5, reference is made to some kind of organization of widows who were enrolled both for prayer and for some form of service.

In Titus 2, aged women are exhorted, "to be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed."

In Romans 16 we have the classic reference to Phoebe, "I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self." The word for "servant" is actually the word for "deacon" even in the masculine form.

In this chapter, we also have the mention of "Tryphaena and Tryphosa, who labor in the Lord." And Prisca, the wife of Aquila is called a fellow-worker in Christ Jesus. Doubtless, Prisca or Priscilla did do the work of a deaconess.

We note from all these references that married women and mothers, as well as single women, served Christ in this New Testament service. The emphasis on celibacy came later in the development of the diaconate.

In a lecture by Pastor Fogelstrom on the history of the diaconate, I find the following amongst other reasons given for the dying out of the diaconate in the early Christian Church.

"The one-sided over-regard for celibacy or the unmarried state caused the deaconess work to be swallowed up by the orders of nuns. When the evangelical christianity in general was swallowed up by the papal church, then it is evident that the evangelical deaconess became the Roman nun—an immeasurable loss for the Kingdom of Christ on earth as well as for suffering humanity."

How shall we apply the New Testament references to women serving Christ and serving in the church, to the situation and condition in our church today? Here, let me dream a little. Please do not take me too seriously now. I have been asked to rethink, and in order to rethink I must dream and let my imagination work.

Suppose God gave us a spiritual quickening in the church. This would have to come by a revival of Bible study and Bible reading. For the Word of God is the means which God uses to bring about quickening in the hearts and lives of His people. Suppose that in such an experience many young women were called in their hearts to consecrate themselves unto the service of Christ. Then, a quickened, living church would recognize whether or not the call were a call by Christ.

As these young women came and said that they felt called to consecrate their lives to the service of Christ, the church would ask them to submit to the discipline of training offered and carried out in our Deaconess Training Schools. After they were trained, positions of service would be found for them in various fields in the work of the church. Thus having an inner call in their hearts and an outward call to some place of service in the church and having been tested and trained, the church would consecrate them as deaconesses.

We recognize the parallel to the call and ordination of a pastor. Like a pastor, once a deaconess, they should always remain a deaconess, as long as they do the work of a deaconess and live a life that befits the calling. This, whether they be salaried or unsalaried, garbed or non-garbed, married or unmarried. Some would enter deaconess homes, choosing the single life and the communal life of these homes, while others would work individually, but all under the guidance and the direction of the church.

Could it not be considered an evangelical viewpoint that a woman serving in her home as Christian wife and mother is fulfilling the duties of the diaconate, even though she be not officially employed and directed by the church? She may nevertheless, privately, like Priscilla of old, be of great help to many people because she has the training and the consecration to give spiritual guidance and direction. Of how great value in the church could not such women be, who after their children are grown, have more time and could give of their lives in the service of Christ rather than to spend their spare time at card tables or in the movies.

But I am dreaming, there has been no such spiritual revival as I have mentioned. We do not receive large numbers of young women who offer themselves to the special service of Christ. And we are not prepared for such a radical change of viewpoint as I have suggested. We must, therefore, come awake again and look at the present development in the diaconate.

Our training schools are now offering courses to other church workers than deaconesses. This would indicate that we recognize that a Christian woman can do the work of a deaconess without being consecrated as such.

We are putting a great emphasis upon raising the level of the deaconess training. And some of our deaconess schools are now college related, the training leading to a Bachelor Degree.

It is desirable that the church have placing agencies so that the graduates of our schools be not left to their own devices to find the place to serve, but receive guidance and direction through the church. These workers should also be organized for conferences and arrangements made for pensions and old age security.

Some will still feel that they are called by Christ to the special office of deaconess which office they can retain only as long as they remain unmarried.

Their consecration should be carried out by the church officials in the same way that pastors are all ordained, in order that the church might recognize the office of deaconess and young women might experience the call to that office. However, it might be possible in addition to the communal life and work of the motherhouses, with allowance and garb, to also have non-uniformed deaconesses who would work on a salary, a percentage of which would be paid into a pension fund to care for them in time of sickness and old age, as is now being done, for example, in Sweden.

The greatest need of all is that we, who are in the work of the diaconate, should be filled with the Spirit of God. Only if we are channels for the overflow of His Spirit will we accomplish for our age what Christ has intended that we should. Jesus says, "If any man thirst, let him come unto me and drink." In this age of atomic power, we ought to realize our desperate need of divine power in our life and in our service. We will have the full supply in the measure that we come to Jesus and drink of the grace that He gives. Then shall rivers of living water flow through us according to His promise.

## REMARKS ON THE FIFTY YEARS OF THE CONFERENCE OF LUTHERAN DEACONESS MOTHERHOUSES OF AMERICA

DR. H. L. FRITSCHER

The Conference of Lutheran Deaconess Motherhouses of America was founded fifty years ago. This is its golden anniversary. It has reached its golden milestone. May we pause for a moment at this mountain-top to look backwards and forwards. Like St. Paul, when he reached Rome after his long missionary journeys, we thank God and take courage. (Acts 28:15)

We think of the founding of this Conference fifty years ago. The Philadelphia Motherhouse, under the leadership of Dr. Adolph Spaeth, had issued an invitation to the six Lutheran deaconess motherhouses then in existence to meet for the purpose of organizing a Lutheran Conference. On September 16 to 18 the following met at Philadelphia for this purpose:

The Philadelphia Motherhouse, represented by Rev. Carl Goedel, Rector; Sister Superior Wanda Von Oerzen, and Dr. A. Spaeth, President of the Board. Immanuel Deaconess Motherhouse at Omaha, Nebraska, represented by Rev. E. A. Fogelstrom, Pastor; and Bothilda Swenson, Sister Superior.

Lutheran Deaconess Motherhouse at Milwaukee, Wisconsin, represented by Rev. J. F. Ohl, Rector; Martha Genseke, Directing Sister and Rev. W. A. Passavant, Jr.

The Deaconess Home and Training School at Baltimore, Md., represented by Rev. W. H. Dunbar, D.D.; Head Sister Augusta Schaeffer and Rev. F. P. Manhardt.

Dr. A. Spaeth was elected President and Rev. J. F. Ohl and C. Goedel, English, and German Secretaries, respectively.

### *A Unique Association*

This Conference was the first organization in the Lutheran Church of America created by representatives of nearly all Lutheran Church bodies, for a common purpose. There were represented the General Synod, the General

Council, the Swedish Augustana Synod, the Norwegian Lutheran Church, the Norwegian Free Church and the Danish Lutheran Synod. All these representing bodies in which the English, the German, the Swedish, the Norwegian and Danish languages predominated. A new thing in the Lutheran Church of America.

### *Leading Persons*

The most prominent leader, whose influence was predominant was the Rev. Dr. Adolph Spaeth, one-time President of the General Council, Professor at Mt. Airy Theological Seminary, and one of the most gifted preachers, whose enthusiasm for the deaconess cause and his clear conception of the office of the diaconate, made a lasting impression on the Conference, whose president he was until his death in 1906.

At the beginning and in the early years these names stand out, for Philadelphia: Dr. Spaeth, Rev. C. Goedel and Rev. E. F. Bachmann, D.D. and the Sisters Superior Wanda Von Oertzen, Magdalene Steinmann and Julia Mergner. For Milwaukee: Rev. J. F. Ohl, Rev. W. Passavant, Jr. and Rev. Herm. L. Fritschel and the Sister Superior Martha Genseke. For Baltimore: Revs. W. H. Dunbar, D.D., E. P. Manhardt, D.D., Chas. E. Hay, D.D., and Sister Jennie Christ, succeeded by Sister Sophie Jepsen. For Omaha, Nebraska: Rev. E. A. Fogelstrom, P. M. Lindberg and Emil G. Chinlund, and the Sister Superior Bothilda Swenson, the only survivor of persons present at the organization of the Conference. For Brooklyn, N. Y.: Rev. E. C. Tolleffsen and Dr. C. O. Pedersen, Sister Alma Nilsen and her successor. For Minneapolis: Prof. Sversdrup and Rev. Tolleffsen and Directing Sister Lena Nelson. For Chicago: Rev. H. B. Kildahl and Sister Ingeburg Sponland. These took part in the formation and maintenance of the Conference in the earlier years.

*Officers:* Dr. Adolph Spaeth, was President of the Conference for ten years and was succeeded by Rev. E. F. Bachmann, D.D., who for the long period of 34 years so ably led the Conference until 1942. The first secretaries were Rev. J. F. Ohl and Rev. C. Goedel, who were succeeded for a term of 25 years by Rev. Herm. L. Fritschell, D.D. In 1946 for the first time a deaconess was elected President of the Conference in the person of Sister Anna Ebert, Directing Sister of the Motherhouse at Philadelphia.

The purpose of the Conference as stated in the invitation to the first meeting, was to be that "the unity should find public and formal recognition by a closer bond of union, which would result in much good for the different houses themselves, and for the common cause they represent." "That all the different Lutheran Deaconess Houses in the United States unite on certain clearly defined principles concerning the work of the female diaconate, leaving the different institutions at liberty as to minor detail." "To exchange opinions and experiences and to encourage and instruct each other for the advancement of the common cause."

The Conference met biennially at the different Motherhouses during these fifty years. The bond of union has brought many blessings and benefits to the several institutions and their individual members. Cordial relationships developed, both between the Motherhouses and their individual leaders.

Though the numerical increase in the ranks of the deaconesses was limited, nevertheless the service rendered was extensive, widespread and varied, as the



statistical reports show. Fields in which the Lutheran Deaconesses ministered in Christ's name were, i.e., hospitals, parishes, homes for aged and children, incurables and epileptics, welfare associations, hospices, juvenile courts, city missions, settlement house, inner mission societies, schools for religious instruction, nurseries, foreign missions in China, Madagascar, Africa, etc.

Fifty years of deaconess service as represented in this conference during these decades is a cause for gratitude to God for having sustained this work in the Lutheran Church of America. Eternity only has a record of the blessings wrought by His grace through this service. So today having reached the Fiftieth Anniversary looking at the past, "We thank God," and looking to the future, "and take courage." (Acts 28: 15)

## NOTES ON SPEECH BY DR. KRUMBHOLZ, EXECUTIVE SECRETARY OF THE WELFARE DIVISION OF THE NATIONAL LUTHERAN COUNCIL

Thus far, the preparation of the worker has been the subject of the discussions. Now let us talk about the work itself. We are face to face with one of the most glorious opportunities of our generation. The utmost of our resources and spiritual power are being tested on local, national and international levels. We call on the utmost in spiritual power, and development of skills of mind and spirit, in order to be fit for the work to which we are called.

We are committed by the National Lutheran Council to the further development of Lutheran Welfare and the co-ordination of the many services. We have been able to enlarge our work because we have added two staff members this past year.

Demands are increasing, which indicates new comprehension of the part of agencies and workers for re-evaluation of programs and needs of today. Evaluate existing programs, create new agencies as needed, draw together various types of service rendered in any one area.

New Lutheran Welfare Councils are coming into being with no sacrifice of existing agencies. Co-ordination is the aim.

Survey studies made in numerous areas—notably in Pennsylvania, Nebraska, South Dakota, Ohio, and New York. Their purpose is to establish a relationship between organizations and the official church.

On the basis of these studies, Lutheran Welfare Councils are being set up in Nebraska and Ohio. (The Missouri Synod group is included as a member of these Councils.) The Wisconsin Council is already one year old. West Coast agencies are proceeding to establish themselves and are winning approval by the church.

Standards are being formulated by the Councils for agencies and institutions. Included in the divisions of work are Old Peoples' Work, Childrens' Work, Settlement House Groups, and Institutional Chaplains service. By mutual consultation and Lutheran Social planning, these Councils will effectively present a unified social program.

The agencies themselves have requested that such standards be set up. The standards are first approved by the Boards of Social Welfare, and then submitted to the local agency. During the coming summer, a new booklet will be published on the Care of the Aged and Old Folks' Homes Standards. Model constitutions for Homes for the Aged and Children are being made. Standards for Child Placing and Child Care agencies are also under way.

Meetings of the Boards of several bodies, to determine specific areas of service, between the Boards and the Welfare Councils, and to prevent overlapping of service and duplication of efforts have been held.

Veteran's Hospital Work was committed to the Welfare Division by the National Lutheran Council. One hundred twenty Veterans Hospitals are organized for Lutheran chaplain service to the Lutherans in these hospitals. More will be added later. The work is done in cooperation with the Veterans Administration Chief of Chaplains office.

Administration of Lutheran World Relief clothing drive has been a task of such dimensions that other work has been neglected. More than two and one-half million pounds of clothing, food, etc., has already been sent. This is a small amount compared to the need. Twenty to thirty tons is to be sent each month to Japan. Relief is going monthly to Europe, but as yet, nothing has reached Japan. The call is endless. The Food Program is purely supplementary. Although it would be the wiser program to purchase foodstuffs from certain available stocks in Europe, so many people have contributed the food itself, that it is being sent from the U. S. A. directly.

The program for the re-settlement for displaced persons who can immigrate to this country requires assistance from agencies and institutions. The persons come from the UNRAA camps. As of June 21, three boatloads have come; another is due in a few days. Latvians, Estonians, and other Baltics make up the majority of these loads. Approximately 2000 a month are landing; about 500 of these are adult Protestants. Thus far, twenty-five adult Lutherans and fifteen children are at hand. Case records for these children, all boys, are available. Child care agencies will take over the placement of these children. They are now at Wartburg until placed. There are twenty-five different resources available to care for these people. Only a superior type of person is permitted in these groups.

Recruiting and Placement work is the most difficult phase of Welfare Work. Thirty-two college students are placed this year for summer service.

(Due to limited time, Dr. Krumbholz was unable to complete his paper.)

## POST-WAR CONDITIONS OF DEACONESS WORK IN EUROPE

DR. E. F. BACHMANN

With genuine sympathy we would stretch forth our helping hand to every one of the many millions of all nationalities, races and creeds of the world in this postwar crisis of distress and despair. We feel, however, a special obligation to those of our household of faith, and among these, naturally to the thousands of fellow deaconesses who have been sharing with their fellow

citizens every danger and suffering, and in addition have in Jesus' name helped others bear their burdens.

It was natural, therefore, that some members of our Conference should present a brief survey of the situation of the deaconesses in Europe today. When I recently consented to undertake this, I did not realize how little specific information is available, and this little is usually limited to brief references in reports from abroad. Even Dr. Long of "Lutheran World Action" replied to my inquiry: "We have to the best of my knowledge, no report on Deaconess Motherhouses whatever, except in one or two cases, I believe, where Motherhouses have been discontinued, as for instance on the Karelian Peninsula which was ceded to Russia by Finland. Then it is possible, that several of these institutions in the areas from which Germans are being evacuated in Pommerania, Silesia and East Prussia, will be discontinued."

Dr. Long indicates in these words the fatal blows dealt not only to the deaconess work, but also to the Lutheran Church in every country under Russian domination. We pay high tribute to the steadfastness in the martyrdom involved. American eyewitnesses assure us that words cannot picture the actual distress of the hundreds of thousands of refugees. In last month's issue of the "Diakonissenbote" of Riehen, Switzerland, a Danish deaconess is quoted, saying that except for some Scandinavian sources no information of any kind about Deaconess Motherhouses has reached them since 1941-45 and now only through this Swiss paper. This statement explains largely the lack of information also in America. Much more, however, may be known within the next few months as postal service is restored.

From scattered references in various private and press reports we may compile this brief summary:

Deaconess Motherhouses in Norway, Denmark and Alsace have not suffered serious interferences with their usual work but have had to meet far greater demands in nursing and in Social problems than ever before.

German Motherhouses in rural districts have fared better than those located in the cities. With their hospitals and other institutions they shared the fate of the cities and are partly or entirely in ruins. By the grace of God they suffered comparatively little loss of life and have succeeded even in their ruins and in larger bomb-shelters to take care of sick and destitute. They are swamped by many fellow citizens bombed out of their homes and even more so by the emaciated masses of refugees, though authorities seek to provide for these in special camps. Soul harrowing situations confront these deaconesses daily and it is only by the marvellous grace of God that the Sisters themselves have been able to stand up under the constant physical and spiritual strain.

We all have heard such scenes described by returned army nurses and by soldiers, and have read and heard the reports by representatives of our Church who have visited these countries. It is, therefore, not necessary for me to do more than to refer to them. Of far greater importance is the question:

#### *What Can Our Conference Do About It?*

1. Actively support the "Lutheran World Action," authorized by our government for service abroad and doing most effective work under its energetic and wise leadership and its excellent personnel in this country and abroad.

So far they have contacted several of the larger Motherhouses and have spent more than \$20,000.00 for dress goods for Sisters.

2. Write and send parcel post packages to individual Sisters whom you may know in Scandinavia, Finland and in the American and British zones in Germany. Include needles and thread as well as food and clothing. Personal letters assuring the fellowship of Christian faith and love in these times of hatred and despair, are as important as are material gifts. Help heal their crushed spirits.

3. Include the deaconesses and those in their care in your intercessory prayers regularly, in private and in your Motherhouse services. Let us foster the communion of saints in this world wide crisis.

4. Have our Deaconess Conference express officially to the Kaiserswerth General Konferenz our genuine sympathy with the member Motherhouses and their Sisters in these days of bitterness and despair, and give them our assurance of intercessory prayer; also to the extent of our limited ability assure them of our material support, especially through Lutheran World Action.

In conclusion permit me to ask: Would a circular letter, making the rounds of our Deaconess Homes and read to the Sisters with news on the European situation of the deaconess work be practical? Would not such a letter also strengthen the bonds of our own fellowship, especially if each Deaconess Home would add local items of general interest?

May Christ Jesus, the Head of our Church, help us to follow the example of the earliest Christians in standing by brethren in distress (Acts 11: 27-30). Let us thereby prove our genuine love and strengthen the bonds of faith.







THE LUTHERAN DEACONESS CONFERENCE 1948

*The Twenty-eighth*

LUTHERAN  
DEACONESS CONFERENCE  
IN AMERICA

*June 16-17, 1948*



OMAHA, NEBRASKA





## PROGRAM

---

WEDNESDAY, JUNE 16

*Forenoon*

9:00-10:00

Opening Service—Dr. Samuel Miller

Words of Welcome—Sister Olive Cullenberg

Response of Conference—Sister Anna Ebert, President

10:00-12:00

Business Session

Reports—Constitution—"Diakonia"

Election of Officers

New Business

*Afternoon*

2:00-2:15

Devotions—Dr. Samuel Miller

2:15-4:15

"Recruitment for the Diaconate"—Sister Mildred Winter

"Clarifying the Objectives of the Diaconate"—Dr. Paul Lindberg

Discussion

*Evening*

7:30

"The Deaconess Work in Post-War Europe"—Dr. E. T. Bachmann

"The Diaconate in Finland"—Rev. Kusti Korhonen

"The Diaconate in Scandinavia"—Sister Anna Ebert

## THURSDAY, JUNE 17

### *Forenoon*

9:00-9:30

Devotions—Dr. Samuel Miller

9:30-12:00

Discussion

“Trends in the education of deaconesses”

Moderator—Sister Martha Hansen

Collaborators

Pastor Richard C. Klick

“New Courses and Changes in Deaconess School  
Curricula”

Pastor Gerald K. Johnson

“Preparing deaconesses for our faculties”

Sister Nanca Schoen

“Planning clinical experiences—clinical facilities available in our motherhouses”

Sister Marie Rorem

“Awareness of and preparedness for new fields of service—advisability of a central school of training”

### *Afternoon*

2:00-2:15

Devotions—Dr. Samuel Miller

2:15-4:00

“Enriching the lives of our Sisters—active and retired”—Pastor  
Verner T. Matson

Discussion led by Pastor Martin B. Lingwall

4:00

Business session and close of conference

Officers of Conference:

President—Sister Anna Ebert, Philadelphia

Secretary-Treasurer—Sister Emma Ring, Omaha

## PROCEEDINGS

The opening of the 28th Lutheran Deaconess Conference in America was preceded by an informal reception to delegates and visitors in the Deaconess Home, the evening of June 15, 1948. A group of the younger sisters entertained with music and song, and the Director, Dr. Samuel M. Miller, welcomed the guests and led in devotions. A prayer session was held invoking God's guidance and blessing on the Conference. A social hour and fellowship followed.

### FIRST DAY SESSION

9 a. m. June 16

The Conference opened June 16, 1948, at 9 o'clock with delegates and visitors assembled in the church located in the center of the building complex. Dr. Samuel M. Miller conducted the devotional hours of the Conference. "Praying in Jesus' Name" was the theme for the devotionals. The text for the first session was John 14: 12-14.

Sister Olive Cullenberg, Directing Sister, welcomed the Conference to Immanuel Deaconess Institute. She stated that the Conference had met here in 1899, 1910, 1922, 1936, and now in 1948.

Sister Olive introduced Sister Bothilda Swenson, Senior Deaconess of Immanuel. Sister Bothilda was present at the Organization Conference in 1896, when they met in Philadelphia. She remembers with gratitude to God those who began the work and it is her daily prayer that God might keep all of us growing in grace and the knowledge of Him.

Sister Anna Ebert, President of Lutheran Deaconess Conference in America, responded. She reminded the Conference that these are days of "looking ahead"—progress will be attained only as we with open hearts and minds let the Holy Spirit guide us, and cause great things to be accomplished.

At 10 a. m. the president called the Conference to order for the first business session.

Each member institution was asked to respond to roll call by submitting to the secretary the corporate name and address of their institution, the names of the director or pastor, and the directing sister, and also the names of the delegates to this Conference.

The president brought to the attention of the Conference that each member institution is allowed four voting delegates; allowing all visitors the privilege of the floor.

## OFFICIAL LIST OF MEMBER INSTITUTIONS

1. The Bethphage Inner Mission Association, Axtell, Nebraska  
Director—Rev. A. A. Christenson  
Directing Sister—Julianne Holt  
Delegates. Rev. A. A. Christenson  
Sister Emma Hanson  
Sister Clara Johnson  
Mrs. Carl O. Lof, Board Member
2. Lutheran Deaconess Motherhouse and Training School, 2500 West North Avenue, Baltimore 16, Maryland  
Directing Sister—Martha Hansen  
Delegates: Sister Martha Hansen  
Sister Havana Amos  
Sister Mildred Winter  
Dr. John Fedders, Board of Deaconess Work of U.L.C.A.
3. The Norwegian Lutheran Deaconess Home and Hospital, 4520 Fourth Avenue, Brooklyn, New York  
Director—Dr. C. O. Pedersen  
Delegate: Sister Tomana Helle
4. Ebenezer Mercy Institute, Brush, Colorado  
Director—Rev. I. M. Anderson  
Directing Sister—Katherine Mohrsen  
Delegates: Sister Sigrid Nelson  
Sister Bertha Roose  
Dr. C. B. Larson, Board Member
5. Lutheran Deaconess Home and Training School, 2236 Haddon Avenue, Chicago 22, Illinois  
Directing Sister—Marie Rorem  
Delegates: Sister Marie Rorem  
Sister Mildred Christensen  
Sister Mary Sminesvik
6. Lutheran Deaconess Motherhouse, 2224 W. Kilbourn Avenue, Milwaukee, Wisconsin  
Pastor and Chaplain—Rev. George Vollmer  
Directing Sister—Nanca Schoen  
Delegates: Sister Nanca Schoen  
Sister Lydia Becker  
Sister Gladys Robinson  
Dr. Wm. Sodt, President of Board
7. The Lutheran Deaconess Home and Hospital, 1412 E. 24th St., Minneapolis, Minnesota  
Directing Sister—Anna Bergeland  
Delegates: Sister Gena Ensberg  
Sister Anna Fronsdal  
Pastor Martin J. Olson—Board Member
8. Immanuel Deaconess Institute, 34th and Fowler Avenue, Omaha 11, Nebraska  
Director—Dr. Samuel M. Miller



Directing Sister—Olive Cullenberg

Delegates: Dr. Samuel M. Miller

Sister Olive Cullenberg

Sister Helen Erickson

Mrs. Bernard E. Johnston, Board Member

9. The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses,  
2100 So. College Avenue, Philadelphia, Pa.

Pastor—Rev. Richard C. Klick, S.T.M.

Directing Sister—Anna Ebert

Delegates: Sister Anna Brandt

Rev. Richard C. Klick

Rev. W. F. Herrmann, D.D.

The Conference voted to accept the printed minutes of the 27th Conference of Lutheran Deaconess Homes in America.

The Statistical report as of January 1, 1948, was read by Secretary and accepted by Conference.

#### STATISTICS OF LUTHERAN DEACONESS HOMES IN AMERICA JANUARY 1948

Deaconesses and Students	Active	Leave of Absence and		Total
		Retired	Students	
Brooklyn .....	4	3	0	7
Chicago .....	27	8	2	37
Brush .....	6			6
Minneapolis .....	10	3	2	15
Baltimore .....	56	7	3	66
Milwaukee .....	46	6	3	55
Omaha .....	43	28	12	83
Philadelphia .....	80	18	24	122
Axtell .....	12	3		15
Total Number .....	284	76	46	406
Valparaiso* .....	33	7	24	64
Total .....	317	83	70	470

\*Not a member of Conference but sends reports.

#### SUMMARY OF DEACONESS' SERVICE (Under Fields of Service)

	Total
1. Institutions .....	59
a. Children's Homes, Day Nurseries.....	17
b. Homes for Aged .....	29*
c. Hospices .....	5
d. Settlements .....	5

e. Administrative .....	1	
f. Maintenance and Dietary .....	2*	
2. Health Institutions .....		91
a. Hospitals .....	66*	
b. Health centers .....	4	
c. Invalid Homes .....	6	
d. Convalescent Homes .....	1	
e. Occupational Therapy .....	4*	
f. Others (epileptic, handicapped, etc.) .....	10	
3. Parish Activities .....		50
a. Parish workers .....	50*	
b. Parish secretaries .....	—	
c. Directors of music .....	—	
d. Directors of Religious Education .....	—	
4. Welfare Agencies .....		20
a. Family and child welfare .....	11	
b. Institutional visitation .....	3	
c. Other .....	6	
5. Missions .....		30
a. Home Missions .....	4	
b. Foreign Missions .....	25*	
c. Other .....	2	
6. Educational Work .....		30
a. Colleges .....	2	
b. Elementary and Secondary Schools .....	15*	
c. Field secretaries .....	1	
d. Bible Institutes and Schools for Christian Workers .....	1	
e. Schools of Nursing .....	9*	
f. Other .....	2	
7. Deaconess Home Activities .....		57
a. Administration .....	6*	
b. Office .....	6*	
c. Dietary .....	6*	
d. Maintenance .....	5*	
e. Paramentics, communion wafers, etc. ....	5*	
f. Others .....	20	
g. Faculty of Deaconess Schools .....	9*	
8. Summary of Deaconesses .....		470
a. In Active Service (See Fields) .....	317	
b. Retired and Leave of Absence .....	73	
c. Students and Candidates .....	70	
d. Retired but active .....	10	
9. Deaconesses and student deaconesses studying .....		78
a. In Deaconess Schools .....	27	
b. In Nursing Schools .....	10	
c. In College .....	39	
d. Other Schools .....	2	

\* Indicates 25 duplications.

The Treasurer's Report August 1946–January 1, 1948, was read and accepted.

#### TREASURER'S REPORT

Balance on hand August 1946.....	\$ 14.98
Traveling Expense Adjustments for 1946 Conference:	
Baltimore .....	\$ 125.53
Brooklyn .....	100.77
Philadelphia .....	121.62
	<hr/>
Total .....	347.92
Conference Proceedings 1946 .....	268.85
	<hr/>
Grand Total .....	\$ 631.75

#### DISBURSEMENTS

Postage .....	\$ 4.48
Adjustment checks on travel to 1946 Conference .....	347.92
Copper halftone for Proceedings.....	8.52
Augustana Book Concern (1,000 Conference Proceedings) .....	268.59
	<hr/>
Total Disbursements .....	\$ 629.51
	<hr/>
Balance on hand January 1, 1948.....	\$ 2.24

NOTE: All Conference reports will hereafter be as of January 1 of the Conference year.

The Conference voted \$2.00 per member institution as a fund for incidental expenses for the biennium.

Greetings to the Conference were received from Sisters Edna Hill and Margaret Fry, Kodaikanal, India; Dr. Herman L. Fritschel, Milwaukee, Wisconsin. A greeting from Dr. C. E. Krumbholz, Division of Welfare, was received too late to be read while the Conference was in session.

The Conference voted to send greetings to Sister Sophie Jepsen, Baltimore, Md., and Sister Ingeborg Sponland, Chicago, Ill., retired Directing Sisters, and to Dr. E. G. Chinlund, Omaha; Dr. E. F. Bachmann, Philadelphia; Dr. Herman L. Fritschel, Milwaukee, former Directors of the respective Deaconess Institutions.

The Conference decided that each member institution shall share equally in traveling expenses, as in previous years. The pro rata expense for this Conference is \$113.48.

The proposed Constitution presented to the Lutheran Deaconess Conference in America at its meeting in 1946 was presented for final reading and adoption. It was adopted as follows:

# CONSTITUTION OF THE LUTHERAN DEACONESS CONFERENCE IN AMERICA

## ARTICLE I. NAME

The name of this association shall be The Lutheran Deaconess Conference in America.

## ARTICLE II. OBJECT

The object and purpose shall be to form a Conference of Lutheran Deaconess Institutions for the furtherance of the diaconate in the Church in general and in the individual institutions, on the recognized fundamental principles of the diaconate as a service to Christ and His Church, leaving to each institution the liberty to arrange details according to their individual problems and plans. The Conference exercises no legislative functions.

## ARTICLE III. MEMBERSHIP

Any Lutheran deaconess institution may become a member of the Conference upon making application for membership and receiving an affirmative vote of the majority of the voting members present.

## ARTICLE IV. OFFICERS

The officers of the Conference shall be a President, a Vice-President, and a Secretary-Treasurer, who shall be elected at each regular convention and shall have duties such as are usually exercised by these respective offices.

The term of officers shall be limited to three successive terms.

## ARTICLE V. OFFICIAL REPRESENTATIVES

Each member institution shall be officially represented at the Conference by its Pastor, its Directing Sister, a member of its Board of Directors or Trustees, or their alternates, and two delegates from its Sisterhood. All business of the Conference shall be transacted by these official representatives.

## ARTICLE VI. COMMITTEES

The Conference shall have:

1. An Executive Committee, which shall consist of the three elected officers, plus two additional members elected by the Conference.
2. A Program Committee, consisting of the President and two members appointed by her to prepare the program in ample time for each convention.
3. A Committee on Public Relations composed of a representative of member institutions and appointed by the President.

## ARTICLE VII. MEETINGS

The Conference shall meet biennially at such places as the Conference may decide, but as far as possible at different deaconess institutions. Special meetings may be called by the Executive Committee, stating the purpose of such special meeting, upon approval of three member institutions of the Conference.

## ARTICLE VIII. AMENDMENTS

Amendments to this constitution must be submitted in writing to every member institution of the Conference at least one month before the convention and must be approved by at least a two-thirds vote of the convention.



Reports of the Eastern and Mid-Western Regional Deaconess Conferences held in 1947 were received and are as follows:

#### REPORT OF THE EASTERN REGIONAL DEACONESS CONFERENCE

The regional deaconess conference was held on May 30 and 31, 1947, at the Lutheran Deaconess Motherhouse, Baltimore, Maryland. The theme was "The Comprehensive Program for the Lutheran Diaconate in America." Dr. Russell C. Snyder of the Lutheran Theological Seminary at Philadelphia spoke on the theme, "Developing the Spiritual Life." Dr. Esther Richards from John Hopkins hospital spoke on the "Development of a Well-Integrated Personality." Sister Anna Ebert and Sister Mildred Winter presented the topic Leadership and Development within the Diaconate.

Forty deaconesses from the Baltimore, Brooklyn and Philadelphia Deaconess Homes attended and Sister Martha Pretzlaff of the Milwaukee Deaconess Home was invited since she was working in the eastern area.

The following officers were elected:

Sister Charlotte Weissgerber—Chairman

Sister Tomana Helle—Vice Chairman

Sister Louise Schultz—Secretary-Treasurer

The deaconesses attending were enthusiastic in their evaluation of the conference. They felt that their horizons were broadened and their understanding of themselves and others deepened.

(Signed) SISTER CHARLOTTE WEISSGERBER, Secretary.

#### REPORT OF THE SECOND MID-WESTERN REGIONAL CONFERENCE

(Chicago-Minneapolis-Milwaukee)

(Condensed)

The regional deaconess conference was held at the Deaconess Home and Hospital, Milwaukee, Wisconsin, August 20-21, 1947.

Devotionals were led by Pastor George Vollmer, Milwaukee. Theme was "Kingdom Service."

Dr. William G. Sodt, President, National Lutheran Council, who has just returned from the Lutheran World Federation Convention held in Lund, Sweden, addressed the Convention on "Kingdom Needs in Europe."

Rev. Helmuth Stolz, Board of Directors of the Milwaukee Deaconess Home, told the Conference that "the world's wounds of today can be healed only by Divine Power."

Such topics as setting up a Central School for deaconess trainings and whether calls should be extended to prepared Christian workers to enter the diaconate were discussed. The Conference appointed a committee, Sisters Magdalene Krebs, Magdalene Klipper, and Anna Bergeland, to study the matter of a central school.

A Memorial Service was held for Rev. Martin Norstad, Pastor of Deaconess Home, Chicago, and Sister Lena Nelson, Directing Sister of the Deaconess Home, Minneapolis.

(Signed) SISTER GERTRUDE APER, Secretary.

The following Committees were appointed by the President:

Nominating: Sister Martha Hansen, Chairman

Dr. William Sodt

Sister Tomana Helle

Resolutions: Sister Nanca Schoen, Chairman

Sister Mildred Winter

Rev. Richard C. Klick, S.T.M.

Sister Marie Rorem

Dr. John F. Fedders

Dr. Wm. Sodt, President National Lutheran Council, brought an encouraging report as to the unanimity of the Council and the willingness of facing together the great problems of today, the problems themselves being perhaps the tool in bringing Lutheran bodies together.

One of the major issues facing the Council now is how best to serve the many displaced persons from stricken European countries.

Dr. Wm. Herrmann spoke on behalf of the Centennial Celebration of Inner Mission work in Germany. Deacons, he said, are working alongside of deaconesses in Germany carrying out the great duties that face those who are serving the needy in this war-torn country. Why not a brotherhood of deacons in our country also? The Lutheran Deaconess Conference voted to send a congratulatory message to The Inner Mission Society of Germany for its Centennial Celebration.

## AFTERNOON SESSION

2 P. M. June 16

The theme for devotionals by Dr. Samuel Miller was "If ye shall ask anything in My Name."

Sister Mildred Winter, Baltimore, Deaconess Secretary, Board of Deaconess Work, United Lutheran Church in America, presented her paper on "Recruitment for the Diaconate."

Dr. Paul M. Lindberg, Augustana Theological Seminary, Rock Island, Illinois, son of a former Director of Immanuel Deaconess Institute, presented the subject "Clarifying the Objectives of the Diaconate."

(All papers presented at the conference are published elsewhere in the Proceedings.)

The Secretary asked that all papers presented at the Conferences be typed and handed in for publication; also, that a list be submitted

of all church organs or publications in which the Lutheran Deaconess Conference might secure publicity.

Sister Mildred Winter suggested the possibilities of having a technicolor sound film of the diaconate in America as a publicity feature for the diaconate, and as a part of the program connected with the celebration of the 100th Anniversary of the diaconate in America next year. The Religious Film Service, 5121 West Devon Ave., Chicago, Ill., has given a rough estimate of \$5,000 for a 30-minute reel. Possibly this project could be carried out through the National Lutheran Council as a promotional feature to be used by all deaconess institutions. A motion carried "that the delegates to this Conference go home and present to their Boards for approval the filming of the diaconate for the 100th Anniversary Celebration next year at a cost not to exceed \$1,000 per member institution."

---

#### ELECTION OF OFFICERS

The following officers were elected:

President—Sister Anna Ebert, Philadelphia

Vice President—Pastor George Vollmer, Milwaukee

Secretary-Treasurer—Sister Emma Ring, Omaha

Executive Committee Members:

Pastor Gerald K. Johnson, Omaha

Sister Marie Rorem, Chicago

---

#### EVENING SESSION

7:30 p. m. June 16

Dr. John F. Fedders led the evening meeting. Psalm 67 was read and prayer offered.

Delegates and visitors assembled in the church heard Pastor Kusti Korhonen of the Church of Finland speak on "The Diaconate in Finland."

Sister Ilma Aho from Helsinki, Finland, and for nine years a missionary in China, gave a greeting from her sisters in Finland. Sister Ilma is spending her furlough years in America and this summer she is at Immanuel Deaconess Institute, Omaha.

Dr. E. Theodore Bachmann, Chicago Lutheran Seminary, Maywood, Illinois, son of the former rector of Philadelphia Deaconess Institution, addressed the Conference on "The Deaconess Work in Post-war Europe."

The president announced that since there were no delegates

available to send to the International Federation of Deaconess Societies meeting in Copenhagen, Denmark, October 9-14, 1947, Sisters Edna Hill and Margaret Fry, who were on their way to India, were asked to represent the Deaconess Institutions in America at the Convention, which they did.

---

## SECOND DAY SESSION

9:00 a. m. June 17

The theme for devotions led by Dr. Samuel Miller was "The Vine and the Branches."

A round table discussion on "Trends in the Education of Deaconesses" occupied the greater part of the morning session. Sister Martha Hansen, Moderator.

Rev. Richard Klick discussed "New Courses and Changes in Deaconess School Curricula."

Pastor Gerald K. Johnson—"Preparing Deaconesses for our Faculty."

Sister Nanca Schoen—"Planning Clinical Experience—Clinical Facilities Available in Our Motherhouses."

Sister Marie Rorem—"Awareness of and Preparedness for New Fields of Service. Advisability of a Central School of Training."

During the course of discussion Pastor Martin Lingwall, Axtell, Nebraska, suggested that a Committee on Admissions and Minimum Standards of Deaconess Training be appointed. The Committee is as follows:

Rev. Richard C. Klick, Philadelphia, Chairman

Sisters Martha Hansen, Baltimore

Nanca Schoen, Milwaukee

Marie Rorem, Chicago

Agnes Fronsdal, Minneapolis

Bertha Roose, Brush

Emma Hanson, Axtell

Tomana Helle, Brooklyn

Pastor Gerald K. Johnson, Omaha

The President of the Conference read a letter received from Dr. C. Riemers, Amsterdam, Holland, in which he answers some questions relative to the Lutheran Deaconess Conference in America applying for membership in the International Federation of Deaconess Societies.

The Conference went on record to "table the application for



membership in the International Deaconess Federation until the next meeting of the Lutheran Deaconess Conference in America."

A decision was made "that we petition the Lutheran World Federation to create a Commission of International Lutheran Deaconess Associations." The secretary was asked to send a copy of the foregoing motion to the president of the Board of each member institution and one copy to the Director of each institution.

---

## AFTERNOON SESSION

2:00 p. m. June 17

Again Dr. Samuel Miller led us in devotions. The theme, "If ye ask anything of the Father, He will give it to you in My Name."

Dr. Miller conducted memorial service for those of the Diaconate who had passed away since we last met. Hymn "There's a Land That Is Fairer Than Day" was sung by those assembled.

The following have departed this life since 1946—to be with the Lord:

Pastor Martin Norstad, Rector, Chicago

Sisters Christine Severtsen, Chicago

Anna Johnson, Axtell

Sophie Torkildsen, Directing Sister, Brooklyn

Birgithe Nelson, China Missionary, Brooklyn

Catherine Dentzer, Directing Sister, Milwaukee

Louise Fry, Philadelphia

Christine Rothenbach, Philadelphia

Barbara Schmidt, Philadelphia

Katie Mauntz, Philadelphia

Augusta Anderson, Omaha

Sophie Hillberg, Omaha

Mrs. J. J. Madsen, Brush, Colorado

Hymn "From All the Saints in Warfare" was sung and Dr. Miller closed the service with the Benediction.

Pastor Verner T. Matson, Omaha, presented a paper, "Enriching the Lives of Our Sisters—Active and Retired."

Pastor Martin Lingwall, Chaplain, Bethphage Mission, Axtell, Nebraska, led the discussion which followed Pastor Matson's paper. A real interest in the topic was discerned in the discussion which followed.

At 4:00 p. m. June 17th the final business session was called to order by the President, Sister Anna Ebert.

It was decided "in view of the fact that next year marks the 100th Anniversary of the Diaconate in America, the Conference convene to observe this centennial, the time and place to be determined by officers and host institution."

It was in July 1849 that Fliedner came with four deaconesses from Kaiserswerth to Pittsburgh, Pa., to begin the training of deaconesses in this country.

A special Centennial Committee is to be appointed by the Chair to make plans for proper celebration in the Centennial Year.

A request was made that the local program committee list institutions and Who's Who of the Speakers in the printed program for the Conference meetings.

Dr. Wm. Herrmann suggested that the Deaconess Conference issue a booklet for the Centennial Convention of its deaconess institutions, locations, and the courses offered, with its college affiliations.

At the close of this session an offering was taken for Pastor Kusti Korhonen of Finland as a gift from the Conference. Pastor Korhonen was to return to Finland shortly.

## RESOLUTIONS

The report of the Resolutions Committee was read and accepted:

*Whereas*—by the mercy of God we have been permitted to convene the twenty-eighth Lutheran Deaconess Conference in America, we give prayerful thanks to God for this blessing, and

*Whereas*—1949 marks the Centennial year of the diaconate in America, be it

*Resolved*—that we urge all Lutheran church bodies to pray for guidance and special blessings on the work of the diaconate and that a copy of this resolution be sent to the Executive officer of each church body.

In thankfulness to God the audience arose and was led in prayer by Dr. Samuel M. Miller.

*Whereas*—through the messages of eye-witnesses, we have felt anew the distress and suffering of the diaconate in Europe; be it

*Resolved*—that we lend every effort to strengthen our sisters abroad in the faith, through material aid and intercessory prayer. Adopted.

*Whereas*—there is evident a variety of admission requirements and educational procedures within the Deaconess Program, be it

*Resolved*—that before the conclusion of this Conference a committee be constituted and hold its initial meeting with a view to collecting pertinent data from all the Deaconess Schools and ultimately proposing a uniform standard of deaconess admission and education. Adopted.

*Whereas*—through conference papers and discussions there is apparent need for constant evaluation of deaconess life pattern and terminology, be it

*Resolved*—that each Sisterhood be encouraged to establish a permanent committee other than the administrative staff, to periodically consider pro-

gressive changes for the above purpose, to report to its Sisterhood and thence to the Lutheran Deaconess Conference. Adopted.

*Whereas*—this Conference has enjoyed the hospitality of Immanuel Deaconess Institute these three days of the Conference, and inspiring presentations of the Conference, be it

*Resolved*—that we express our sincere thanks to the Immanuel Deaconess Institute for the many courtesies and to all who have contributed to the enrichment of the Conference. Adopted.

Respectfully submitted,

SISTER NANCA SCHOEN, Chairman

DR. JOHN FEDDERS, Secretary

SISTER MILDRED WINTER

REV. RICHARD KLICK,

SISTER MARIE ROREM

Resolutions Committee

All business having been finished it was moved that we adjourn at 4:10 p. m.

With the singing of hymn "When Jesus Comes in Glory," and prayer and benediction by Dr. Samuel Miller, the 28th Lutheran Deaconess Conference in America was brought to a close.

Delegates and visitors returned to their fields of service with renewed enthusiasm and determination of service, praying that God may keep us humble co-workers in the diaconate into which He has called us, and with a broader vision for the future of the diaconate as an office in the Lutheran Church of America.

## OBITUARIES

### SISTER CATHARINE DENTZER

The work of mercy has suffered a distinct loss in the death of Sister Catharine Dentzer. She was one of the pioneers in the work we love. To thousands of those to whom she ministered, Sister Catharine was a help and inspiration.

Early in life she manifested a desire to serve the Lord in His Church. In June 1896 she entered the deaconess motherhouse at Milwaukee as a candidate. On December 31, 1899 she was consecrated as a deaconess and served the diaconate faithfully for more than fifty years. Her service as training sister in the motherhouse began in 1899 and continued until she was chosen as Directing Sister in 1911, which position she held until her death on January 18, 1947.

Sister Catharine will always be remembered for a rare quality of achievement marked by complete devotion to her Lord and by a persistent concentration and intensity of purpose characteristic of the early deaconess leaders.

### PASTOR MARTIN NORSTAD

Pastor Martin Norstad, the beloved rector of the Lutheran Deaconess Home and Hospital, Chicago, went home to God Sunday, December 15, 1946. Pastor Norstad was the personification of kindness and he had won the love and respect of all with whom he associated. He was deeply interested in furthering the cause of the diaconate in our church.

Pastor Norstad was born near Eagle Grove, Iowa, March 16, 1879. He was ordained to the holy ministry in 1903 and served as pastor in four parishes until 1937, when he accepted the call to become Rector of the Lutheran Deaconess Home and Hospital, Chicago. His ministry covered a period of more than 41 years. It was said of him by a brother pastor, "I have met no pastor who more fully exemplified the spirit, walk and conversation that should characterize a Christian minister. He was truly a man of God."

## NEWS ITEMS

July 28, 1946. Pastor Baetke preached his final sermon at the Milwaukee deaconess institution having accepted a call to Wartburg College, Waverly, Iowa, to head the Sociology department.

September 8, 1946. Pastor George H. Vollmer was installed as pastor of the Motherhouse Congregation.

April 27, 1947. Sister Nanca Schoen was inducted into the office of Directing Sister.

April 13, 1947. Sister Wilhelmina Johannsen received her final summons. She was consecrated May 23, 1915 and served as housekeeper of Milwaukee Hospital for eighteen years.

June-July 1947. Dr. Wm. G. Sodt, chairman of the Motherhouse Board of Directors, attended Lutheran World Federation convention at Lund, Sweden, as delegate. Dr. Sodt was elected president of the National Lutheran Council in January 1948.

June 8, 1948. Honorary Degree, "Doctor of Humanities" was conferred on Sister Emma Lerch by the Capital University, Columbus, Ohio.

---

### Baltimore:

Sister Edna Hill is in India making a survey, together with Sister Margaret Fry of the Philadelphia Motherhouse, with a view to establishing a native diaconate.

One Sister celebrated her 40th Anniversary in the diaconate, five celebrated their 35th and four their 25th anniversary.

---

### Brooklyn:

Directing Sister Sophie Torkildsen, and Sister Birgithe Nilsen, missionary to China, passed away.

---

### Omaha:

June 12, 1947. Seven deaconesses were consecrated at Augustana Synod meeting in Kansas City. This is the first Deaconess Consecration to take place at Synod meeting.

September 15, 1947. Rev. Gerald K. Johnson began work as Dean of Education.

October 8, 1947. The Sixtieth Anniversary service of the organization of Immanuel Deaconess Institute was celebrated.

In 1947 one Sister celebrated her 50th Anniversary as a deaconess, and one



her 25th. Sister Bothilda Swenson, our senior deaconess, celebrated her 60th anniversary.

January 20, 1928. Sister Augusta Anderson was called Home after 53 years in the Diaconate.

March 17, 1948. Sister Sofia Hillberg answered the summons after 43 years of service.

Three deaconess candidates entered after January 1, 1948—two are Registered Nurses.

Chicago:

May 18-25, 1947 the fiftieth anniversary of the Lutheran Deaconess Home and Hospital was observed. At this time, Deaconess Ingeborg Sponland's and Deaconess Caroline Williams' 50th anniversary was commemorated; also the 25th anniversary of seven deaconesses.

June 26, 1947. Deaconess Christine Severtson was called Home. She had given thirty-one years in the diaconate, caring for underprivileged children.

## RECRUITMENT FOR THE DIACONATE

### SISTER MILDRED WINTER

It is hoped that this session will become one of psychiatric treatment for some of our ills; that we will not only look at the problem before us, but will suggest a pattern of united action which if consistently followed will keep slowly restoring the diaconate to a healthy state.

I am not qualified to offer a solution for the problem of recruiting. I do not know the answer for this gravest of problems confronting the diaconate today. My work has been one of interpreting the diaconate to the Church, and bringing the reactions of the Church to the diaconate. A natural result should be an awakened interest on the part of the Church, and changes within our fellowship which will make us a more effective hand of mercy, both of which are paramount factors in the response of young women to the diaconate.

This paper is an effort to share with you ideas and reactions which I have found prevalent in the Church.

The subject assigned for this hour is twofold: RECRUITING and THE ATTITUDE OF DEACONESSSES TOWARD THE DIACONATE. Without question the two are closely related. As one of our prominent church leaders recently said, "The diaconate will stand or fall with the work, the attitudes, the enthusiasm and the lives of the Sisters." From a class of seminarians comes this question: "Why aren't more deaconesses contagiously happy and enthusiastic? Why aren't they proud to sell their product?"

My answer is: "I do not know." I do not understand why we have not shouted from the housetops that here is a fellowship which offers a free, glorious abandonment of life for others; nor do I know how it is possible for us to lead the deaconesses en masse to feel the urgency of this hour, not only for the growth of the diaconate we love, but for the sake of the ministry our church will never offer except through a diaconate which becomes strong in the quality and quantity of its service.

Unquestionably, this inertia is partly due to a period from which we are just emerging, when much of the thinking concerning the diaconate and its

policies was done for us, even though most deaconesses were serving in positions of leadership which demanded clear thinking and decisive action about other things. Through years of such paternalism deaconesses have formed the habit of not being concerned about the diaconate.

Perhaps this quiescence is also the result of our deaconess training and philosophy of quietly rendering service—with the attitude of “let those who see be drawn to our way.” This we dare not minimize. It is of the utmost importance. We must be a quality of life that others will want, but it is not enough.

We are living in a high-pressure age of advertising and propaganda. If we believe there is a deep need in the life of the church for the kind of service we can render, we must say so. Deaconesses must say so, for others will find it contagious only as we deaconesses declare and exemplify it. As a young seminarian wrote: “A presentation by a deaconess is worth a barrel of sermons about the diaconate by a pastor. I do not mean to imply that the local pastors should cease to present the deaconess calling,” said he; “rather they should present it ceaselessly—but so must you who are the deaconesses.”

I present for discussion as problem 1. *How to Lead Our Sisterhoods into an Enthusiastic Program of Promotion.*

It is evident that every deaconess must

1. become enthusiastic.
2. become a key promotional person in her area of contact.
3. share ideas; offer her talents in the fields of speaking, writing, and art; and give time to follow closely interested young women.
4. develop a sense of responsibility for making the diaconate workable and valuable for 20th Century America.
5. envision the diaconate of tomorrow.

#### SUGGESTIONS

1. Cull from our sisterhoods the deaconesses who have special talents which can be used in our promotional program, such as writing, art, and photography; definitely plan to prepare some for full-time promotional work, and enlist all others in a volunteer capacity.

2. Conduct an occasional period in propaganda for the young deaconess students, arousing in them an enthusiasm to disseminate the great fact of the diaconate.

3. Urge deaconesses to attend regional and general Deaconesses' conferences.

4. Appoint a committee in each sisterhood to work constantly on a *Program of Progress* for the diaconate.

We deaconesses must repeatedly evaluate the diaconate and bring about changes. Others cannot have a full picture of that which has not been their life, regardless of how close they may be to us. Changes superimposed will be weak. It is imperative that in this state of modernization we deaconesses weigh carefully those things which are proposed, making certain that which is good is retained, and that which weakens us as a serving hand is discarded. It is important that such democratic procedure be adopted by each sisterhood. This is Problem 2. *How to Keep a Progressive Program of Change within the Diaconate.*

Closely related to this is our third problem—*How to Have a Progressive Changing Interpretation of the Diaconate*. Progressive changes will have little effect unless they are interpreted to the church leaders, pastors, and laymen.

We are suffering not only from too little promotion, but from the wrong kind of promotion, and from archaic phraseology. This is a new age! Even CHRISTIAN young people and their parents speak a different language than was spoken a hundred years ago when the diaconate first came to America. The popularity of the modern translations of the Bible is an illustration.

I have not forgotten one of my first experiences on a college campus. I talked for twenty minutes to a mixed, informal group of students. I presented what I thought was a challenge in the diaconate. When I finished and invited questions, an alert young woman asked, "But what is the diaconate?" I realized then, that throughout my talk I had used a key word which meant nothing to them. It was not in their vocabulary. I answered, "It is a type of sorority—an organized fellowship of Christian women who have dedicated their talents and prepared to serve humanity through choosing a career in the church. It is as old as the Christian Church and so it carries an old Greek name." From that day, in talking with young people, I have substituted the term "deaconess fellowship."

The diaconate has taken on a new look—then let us tell it to them in language they can understand. We may not like this new language ourselves; it may be much less ecclesiastical in sound, but if it is the only way we can reach their understanding, then let us use it.

MOTHERHOUSE is a word over which they stumble. To many it is even offensive. I have found this to be true with young people, pastors, and other adults. "Our girls don't want to go to a motherhouse," said a young pastor. Even the term "deaconess home" sounds to the average young person too much like an institution for the aged, and parents object mentally to their young daughters having any home but theirs. "It is a type of fellowship center" is one explanation which they understand. True, it is more than that to us, but others must grow into the idea, as surely as we must grow into the idea of using their language. Perhaps Deaconess Fellowship House is more expressive to them.

Pastors speak of the motherhouse as though it were a group of persons wielding a stick of authority over us. If we are speaking of it in this figurative sense—then actually, WE are the motherhouse—we who are the deaconesses, and not the individuals appointed by a board to staff our institutions. It is important that we say this, for young women today want to feel they are a part of a democratic organization.

"ALLOWANCE" is another term which grates upon the ears of any young adult who likes to think of herself as self-sustaining. As one leader of the church recently pointed out, the synonyms for "allowance" are "ration, dole, pittance." Is it not really a division of that which we have earned? Then why not call it a "dividend" as any business firm calls the sharing of its profits? Our whole economic principle is a co-operative one; then let us call it a "co-operative."

Even the word "GARB" often brings reaction. I understand some of you now speak of wearing "uniforms," but in our Eastern sisterhoods the disposition is toward the traditional term. If we are analytic, we see it was originally

adopted not because it had an ecclesiastical sound, but because it was in common usage. It is a reflection of the day when anyone might have spoken of garbing herself in her Sunday bonnet. The clergy has long since discontinued its use.

We consider the terms of "CANDIDATE" and "PROBATIONER." "In this day of juvenile delinquency the word 'probationer' has a stigma attached to it," said a social worker. Perhaps we should learn from the changed technical expressions of other groups, such as the nursing profession. There was a time when all hospitals spoke of their probation nurses, but they have changed their terminology to "student nurses."

There are doubtlessly other "foreign terms" in common practice among us. Most of us who are in the diaconate are conditioned. We need a sounding board. An important part of good public relations is finding and using that sounding board. I believe at present, no promotion is better than antedated promotion, for it is more fruitful, at less cost, to plant in virgin soil than where erosion has been wearing away. We are now paying the price for erosion.

Solving these three problems of *How to Lead Our Sisterhoods into an Enthusiastic Program of Promotion*, *How to Keep a Progressive Program of Change within the Diaconate*, and *How to Have a Progressive Changing Interpretation of the Diaconate*—is basic in the solution of Problem 4, namely: *How to Win Recruits*.

First, let us admit that it is growing a little late. We have lost a generation. Damage irreparable has been done with the older young people. They have grown up with no knowledge or a warped picture of the diaconate, and what they have seen clearly has not fitted into their American picture frame—not only they, but their parents and their pastors. It is only here and there that we find a young adult challenged by something in the diaconate which is greater than her own idealism.

For instance, the Board of Education of the United Lutheran Church recently reported that of 238 young people in summer camps and colleges who indicated consideration of a church vocation, only 9 expressed interest in the diaconate. Of more than 50 non-garbed students in one deaconess school only 2 became deaconesses. Although I have corresponded or had personal interviews with more than 1,000 young women in these last 4½ years, we have only 37 deaconess students. Approximately 50% of those who applied did not qualify. Having so many applicants who were not the caliber we desire is also cause for reflection.

We have a herculean task of promotion before us. Having lost a generation, we must begin with the little children and concentrate upon the fourteen- to eighteen-year-olds, so that they will never know anything but an attractive, challenging diaconate. We must continue to persistently press upon the thinking of the adults—laymen and clergy—until they have an understanding of the progressive changes, and find in our fellowship the practical, far-reaching answer for the service of women in the church.

It is imperative that we act *NOW*, and in as far as possible, we act *UNITEDLY*. We have come a long way toward common dress. Our educational programs are slowly developing in parallel lines. Surely some of our promotion can be co-ordinated. I would like to suggest an interchange and free use of promotional leaflets, pictures, and other materials.



We have unique opportunity in this next year which will be the One Hundredth Anniversary of the coming of the first Lutheran deaconesses to America. Uniting our promotional efforts in celebration of this event we could strike the Lutheran churches in America with a great impact. The planning of a flyer for bulletin board use in colleges and local churches, the printing of a pictorial and informative book similar to PREPARATION FOR WHAT of the Student Commission, or production of a new moving picture of the DEACONESS FELLOWSHIP of 1949, may all be possibilities. None of our groups could afford to do any one of these alone, but co-operatively it might be the greatest promotional force the diaconate of America has seen. (I offer these as suggestions for discussion in our business session.)

I believe a great day is before us! These are troublous times. Need for the diaconate is here. The Christian young women are here. We need to pray God that our greatness will match the demands and win the potential consecrated talent upon our doorstep.

## CLARIFYING THE OBJECTIVES OF THE DIACONATE

DR. PAUL M. LINDBERG

The place whereon we stand this afternoon is holy ground.

This statement has deep meaning for me personally. This is ground upon which I romped as a child; it brings back memories. And memories that linger from happy childhood days are holy. But it is more than sentimental remembrance that hallows this ground for me. It was here that I was first imbued with a philosophy of Christian action. It was here as a child that I saw garbed deaconesses going to and fro on their errands of Christian love. These women were Christians witnessing in action; and the small boy at his play couldn't help but catch their message.

It was here, too, that the lad learned the lessons his father had to teach. They were lessons of both word and deed. When he spoke, his words were always of someone other than himself. He preached Christ Jesus as Saviour and Lord, the all-sufficient one, to whom alone the words of the believer must bear effective witness. My father's lessons in action were those of a constantly busy round of activity in guiding the work of the deaconess institute, so that the hands of Christian love through the diaconate might ever become more efficient.

It is also to the whole Church that this holy ground is of deep significance. Here the heart of the Church has been beating for sixty years in pulsations of consecration that are so easily understood. The heart always has a way of making itself understood. Over there on the banks of the Mississippi, in the institution where I do my chief labors for the Church, we have sometimes been called the "head" of the Church; for there we train the Church's youth in the matters of intellectual learning; there we are educating the future ministry of the Church. And up the river several hundred miles, there is a city which might be called the "feet" of our Church; for there are the executive offices where center the busy feet of executives scurrying hither and yon across wide stretches of the nation in zealous effort to keep the organization on the move in a busy world. But this ground on which we meet today—it is the manifest

heart of mercy pouring itself out in tokens of love and devotion. And things of the heart always have a way of being more deeply significant than the things of either the head or the feet.

It is out of such a background and in such a setting that I come to you today to discuss the objectives of the diaconate. It is plain that I speak as a layman in a highly specialized field; yet, I trust, as a layman who has caught something of that spirit which is the very life of the deaconess.

The clarifying of objectives is an unending process; it is no more peculiar to our age than to any other age. Every age has its own problems, when something old meets something new, and the old must be rethought in terms of the new. That is where many a life's important tensions exist, where changeless values find themselves in the flux and flow of changing styles. When that happens, the old, though it may be eternal in its truth, must be clarified so as to be better understood in the shifting scene.

And so we shall never get rid of the problem of thinking through the objectives of the diaconate. This is an ancient institution that we discuss today! its roots lie deep in the Christian actions of the first century of the Christian Church; it carries the traditions of its spirit of love across an unbroken span of centuries. As we have it today, it is still something of an European institution; and in its most evident forms it carries something of a color that is foreign to modern America. Our thinking must focus at the point where the ancient meets the modern, and where the tinges of a foreign institution meets with the temper and habits of a contemporary America.

History lists plainly the duties of the deaconess of the early Church. She was assigned as a doorkeeper at the women's entrance to the church. It was her responsibility to show the women to their proper places in the church, especially those women who were among the poor and who were strangers and visitors in the church. She had the duty of instructing the female catechumens in preparations for church membership. She went out into the community as a Christian visitor to the imprisoned and the oppressed. She was often used as a mediator on the occasion of family strife and discord. Such were the forms of her work. The New Testament gives little clue to the exact duties of the deaconess; and perhaps it is well so. Forms must be free to change with the existing needs. Yet in the process of a changing form the inner motivation remains the same.

And so it has been through the centuries; the female worker knew first what it was that prompted her life of consecration, and as love always prompts the hands, it was only a secondary problem that she should find her specific place in the program of the Church. At Kaiserswerth, where in the nineteenth century came the revival of the diaconate into the pattern by which it is largely known today, there was a fourfold listing of the duties; the deaconess was to give her life in service; this service was to be to the Lord Jesus Christ; she was to express it manifestly and helpfully toward the poor and the sick; and in the sisterhood she was to live in mutual service to her sisters.

In the light of this brief review of history it is in place to take a look at the new scene and make a current focus.

Basically there isn't much new that calls for the service of the deaconess. We still have with us those who were objects of her loving ministry in the first century: the poor, the sick, the crippled, the aged, the frustrated, victims of

the ravages of war, and the oppressed. Crime is just as rampant as ever; children are being orphaned in countless more ways than ever before. Broken homes seem to constitute one of the major social problems of the day. Spiritual illiteracy stands out in bold relief against the educational emphasis of our generation. In all this there is increased urgency for making faith active. And it is the nature of faith to grasp the contemporary opportunity.

But in all this that is so old, there is also something new, something about the changing forms of our age that calls for a re-study of the problem and for a fresh approach. Ours is a day of growing secularism, in which Church and state are drawing farther apart. A new cultural scene seems to harbor little concern for traditional religion. There is a "modern" spirit that makes it difficult for the customs and the habits of the Christian faith. The stress is more and more on the externalities of life. It is not only that the forms are changing, but also that they are too often losing the inner meaning which is the inherited deposit from of old, that we stand confused in a changing world. Activism is the restless spirit of the day. And amidst it all, while the Church is still allowed at least a position of respectability, the lines between the Christian world and the non-Christian world are fading.

We are dangerously close to losing the deepest meaning of Christianity. The present faith problem is to retain the distinct meaning of the Gospel in an age which is not friendly to its message. Our love problem is to learn to minister to the basic needs of mankind in forms that will not be a hindrance, but which rather will permit a free flow of our love and our message to the help of suffering humanity, so that men will recognize the hands of Christ at work through men and women who have come to believe in Him alone as the hope of the world. It is at this point that the diaconate must make its modern focus.

The deaconess is first and foremost given to a life of service. "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20. 26-28.) The Lord Himself is our first example of hands that busy themselves with deeds that men can understand. The deaconess has heard His words and has seen the example of His works. Hers then become the hands of Christ preparing the way for the ministry of the Word. Where the Word is not yet understood, or where the Word can not be spoken, the ministry of loving hands serves a yet larger purpose of transmitting the truth of the Word. A recent visitor from Germany bore eloquent testimony to this truth when he claimed that the diaconate had saved the Church in his country during the recent war, in that, while the actual preaching of the Word from the pulpits of the churches had been stilled, devoted Christian women in deaconess garb continued to move among their fellow citizens, through deeds of mercy witnessing powerfully to the persistency of the Church's message.

Where service is the spirit of the heart there is always an opportunity for doing. It has ever been one of the marks of the deaconess that she is never at a loss for finding things to do; her hands scarcely know the meaning of idleness; where people are, there are needs to be cared for, and for a deaconess to see a human need is to follow it with the activity of helpfulness. I give my

personal witness to this; from childhood I have been watching the deaconess at her work; and never have I had occasion to believe anything different.

The real uniqueness of the service of the deaconess is in the obvious fact that she does it in service to the Lord Jesus. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25. 40.) Christ Himself gave in these words the most central meaning of Christian service. If we are caught in a world today that is losing clarity in the meaning of the word Christian, we are caught just as much in a dilemma concerning the meaning of Christian service. That is the meaning that must be rediscovered. It must be made clear to a generation that wants to minimize the doctrine of the sonship of God in favor of the doctrine of the brotherhood of man. It is a movement that tends to separate Christian action from the inner roots of faith in the atoning Christ. It prefers a pattern made after the example of Jesus instead of a service rendered to Him and also to men in His name.

The diaconate can not escape the historical fact that it is a calling; and so must it continue to be. Outside of a sense of a divine summons there is little validity in being a deaconess. In the specific program of the Church there are two callings, that of preaching the Word and that of serving tables. Neither are to be thought of in the customary categories of careers or professions. The Christian worker does not choose his place in life; he is chosen. Just here lies a certain fine distinction between the Christian worker and the professional worker. Only recently a young man turned his preparation from the secular, social welfare field to that of the Christian ministry for the simple reason that he detected a bit of the spirit of ambition and selfishness among some of the workers in the former group.

It is to the point to speak of a certain "deaconess spirit." It is an all-transforming, divine power that has led her to give herself to the sick, the poor and the helpless. Her actions are rooted deeper than a simple human sympathy which is aroused at the sight of human need. She has been touched within by the spirit which kindles "the zeal of Christian women to devotion to the sick and sorrowing and finding fields of service for their priceless ministration."

The uniqueness of the spirit of the sisterhood testifies to a merging of human personalities in a special bond in the fellowship of Christian service. Christianity is at once a most individual and a most corporate thing. The nature of the Church is to be found in its being the body of Christ; and the nature of Christianity is found profoundly in the experience of the fellowship of the communion of saints. The deaconess experiences this in a special way in her relationship to the sisterhood. She needs the mutual ministrations of the communion; and she renders her share to the fellowship. In this her life has found a new center, one that prolongs her usefulness to humankind and one that establishes a sense of security and strength through the span of her human life. In this fellowship she learns deeply what it is to yield up her life, to lose her life completely with and for those who have entered into the same consecration. It provides a stable starting point for her activities and a focal point for her services.

At this point a few definitive statements may help to clarify our thinking.

The diaconate is a *calling*. It is God who calls; it is a divine power that lays it upon the heart of a woman to give her life, not in a chosen profession, not for gain or glory, but only to that for which she has been called.



The diaconate is a *holy* calling. Special emphasis must be given to its divine nature. Religious training is at the center in preparing the deaconess for her work. Her whole activity is integrated into the program of the Church.

The diaconate must be understood in *evangelical meaning*. It brooks no thought of work-righteousness. There is no merit understood in the conventional sense. It is not an escape from disappointment, regrets and frustrations, which may have driven many in the past to give their lives penitently or regretfully; its merit is found within itself rather than by contrast with other fields of work. The diaconate becomes a positive expression of a new spirit that grips the heart in a new-found freedom in Christ. It is an inner experience of the individual who has found his place and her life in God. The crux of the problem of objectives is to be found in this evangelical meaning.

The diaconate should never be defined specifically in terms of duties to be performed. History has done well in recording the duties which have been found by the deaconess, in the first century of the Church, in the centuries of its development, and in the rebirth of the diaconate in the nineteenth century. And it is easy to define the duties which deaconesses are performing today in their many places of labor. Yet in every instance they are duties which have been discovered by loving hearts rather than duties assigned by human superiors. The heart of love continues to move out to find its own opportunities. *Where love works the hands need little human prompting.*

And a few summary thoughts will point our thinking.

The command of the Lord has not been withdrawn in our century. As in the days of His flesh He set the example, and as in His teachings He ordered for the first days of the Church, so today His followers are sent out to alleviate the pains of a wounded world. His commands will remain as long as there is need for the ministering hands of the Christian worker.

The motive of love is still the only vital motive. Works of human impulse are never adequate to bring full relief to men in need. The love alone that starts from highest heaven is able to reach to the lowest depths of misery to work its curing power.

The need of the woman's hand in Christian service is still essential. There is something that women can do far more effectively than men; and God has proven through the centuries of the life of the Church that He has a peculiar place for women in special service.

The working hand of the Church in Christian love must have a recognizable and ordered direction. "Let all things be done decently and in order," the apostle has put it. While the Christian may work whenever the opportunity opens, and while real love works without reference to human organization, the Church has found it well for the sake of effective working to use the mother-house for guiding and controlling the work of those women called to this full-time ministry. As the deaconess then finds her place in the local parish or in the more formal institutional program, she goes about her duties fully recognized as a servant in the ordered processes of the Church.

The Church can not let its social ministry be taken over by a secular state. As the state moves forward in expressions of human welfare, the Church must remain out in front. Whatever the state may do in caring for the physical needs of its suffering citizens, it in no sense eliminates the Church from the

field of mercy. The deaconess stands at the lead in spearheading the work of mercy for Church and state.

Into such a calling God is summoning women of the Church. He picks them out here and there, laying His hand upon their shoulders, touching their hearts with a new love, giving them a new vision for the complete and total consecration of life. It is true as someone has said, "Whatever life God gives to any woman is the highest life for that woman." When a woman has found her highest life as a deaconess in a full-time ministry of love in the Church and under the Church, that woman has had clarified in her own soul the meaning of the female diaconate.

## THE DEACONESS WORK IN POSTWAR EUROPE

E. THEODORE BACHMANN, PH.D.

In an age of ecumenical movements and international welfare work, those in America who cherish the women's diaconate will want to keep in touch with corresponding developments in Europe. Ever since William Alfred Passavant and Theodore Fliedner merged their respective pioneering interests in Pittsburgh in 1849, friends of the deaconess work in our country have kept an eye on Europe.

This bi-focal view of the diaconate is typical of the way we Americans look at many things. Here is the American scene, there is the European background. Here is our work, there is the cultural homeland. Here are the children of thirty million immigrants, there are the divided nations from which they came. Here is a land still bright with promise, there is a darkened continent on which the sun of hope must rise again. But everywhere there is a church, uniting brethren in many nations and teaching them to learn from one another as they serve their Lord Christ.

Can this fact be more strikingly set forth than by that event which engrafted the deaconess work into the life of the Lutheran Church in America? Consider the circumstances. Passavant, recently returned from a tour of Europe, has completed preparations for the opening of a hospital in Pittsburgh. Actually, this is the first Protestant hospital in America. But the venture awaits completion. Presently Fliedner arrives on the premises with four deaconess-nurses from the new motherhouse at Kaiserswerth on the Rhine. This is more than co-operation between the Old World and the New. It is the fructifying give-and-take of Christians led by the Spirit of God.

July 17, 1949, marks the centennial of the diaconate in America. As we stand on the threshold of that event, our eyes turn toward Europe. We look across the Atlantic with more than usual interest. A century has given new meaning both to Europe and to America. There is the ominous tension between "east" and "west."

Today we sense that ecumenical movements and international welfare work are desperate efforts to hold mankind together. Such welfare work often contains strong elements of humanitarian concern, while the ecumenical undertakings of the churches seek to express the compassionate spirit of Christ. As every pastor and deaconess knows, humanitarianism and divine love are often interwoven in the fabric of our times. A Christian must be careful to discern

between service which is born of human desire and service which is imposed as a divine obligation. As Pastor Rudolf Hardt, the new director of the famous Bethel Institutions near Bielefeld, expressed it: "The difference between humanitarian and genuine Christian service is like a difference in temperature. The merely humanitarian may shine but it does not warm."

Perhaps we can be warmed by the experience of our sisters and brethren in Europe during the past decade. The climate in which they have rendered their Christian service has grown steadily colder. Under the violent blasts of man's inhumanity to man, many humanitarian forms of service have disintegrated. For millions life has deteriorated into a naked struggle for survival. Secularism, that ultimately demonic spirit of the times, has challenged every good impulse and obstructed every benevolent undertaking. Only those whose faith is firmly rooted in Christ are able to withstand the catastrophic upheavals of these recent years; and withstanding, are able to serve their fellow men in the Name of a victorious Lord who is the only hope of the world.

In the company of such stalwart Christians are many deaconesses. I have seen them at work. Sometimes I have accompanied them on their rounds. Often I have seen their service kindle light in bleak faces. Sometimes their hands were filled with good things from far away; sometimes they were empty. But even then the presence of a deaconess symbolized the nearness of Him who said: "Lo, I am with you always, even unto the end of the world."

As one who has been privileged to gain an intimate knowledge of the diaconate both in America and in Europe, I am grateful for the opportunity to share some of it with the members of the conference. As a member of the staff of the World Council of Churches in Geneva, from 1946-47, my task involved special liaison duties among the churches in Germany. On several occasions, however, I was on duty in other countries. One particular duty, which I learned to appreciate very much, was to serve as the chairman of the first Committee on Deaconess Work of the World Council of Churches. Out of this experience, and others, I shall try to sum up recent developments of the deaconess work in Europe.

### *I. In the Wake of World War II*

When the shooting war ended in Europe on V-E Day, May 8, 1945, leaders of the deaconess work began to count the cost. In western Europe only Switzerland and Sweden were fairly normal. The work of the deaconesses in both countries had been affected by the war. Yet they knew themselves to belong to "giving countries" through whose help much misery had been relieved even while the war was in progress.

Elsewhere in western Europe, self-help was sufficient to sustain the deaconess work in the former nazi-occupied countries of Norway and Denmark. By strenuous effort the deaconess houses of France pulled themselves together. They faced the task of rehabilitation with meager resources but unflinching courage. In Strasbourg, as Pastor Charles Frey described the situation, "The sisters took possession of their damaged motherhouse and hospital after V-E Day, their memories amazing them with the realization that in turn they had cared for wounded Germans, and then for wounded Americans and French."

Much worse was the plight of the Dutch motherhouses. Severe damage

was inflicted on several of them, while that in Arnhem was completely destroyed by the retreating nazis. Dr. Carl Reimers, pastor of the Lutheran Deaconess Home in Amsterdam, told me: "The willful destruction of our sister institution at Arnhem in the closing days of the war did more than anything else to prolong the bitterness against our barbarous invaders."

Things were worse in eastern Europe. The reports which I have read and heard first-hand on the deaconess work in Finland reveal an uncommon degree of heroism amid profound tragedy. By the terms of the treaty concluding the war with Russia, the Finns were deprived of the Karelian isthmus and the ancient city of Viipuri. With this territory went two flourishing motherhouses, efficient with modern equipment and animated with a high devotion to duty. Other houses, at Helsinki and Tampere, stepped in the breach and became the bases of new and enlarged deaconess work throughout impoverished Finland. Everything that was done cost infinite effort, especially where resources were extremely low and reparations a nearly unbearable burden. Leaders in the deaconess work, like Pastor Edwin Wiren of Helsinki, continue to face weighty problems. But the work is flourishing, recruits are coming in fairly large numbers, and church law now requires that each of Finland's six hundred-odd parishes have at least one deaconess.

Far to the south, in the Danubian valley, the deaconess work has been sharply curtailed. War damage, inflicted in turn by occupation and liberation, has been complicated by inflation, short supplies, and lingering hostility among social factions and political parties. Radical, though much needed, land reform has in many places affected church income. Support of the deaconess work has been reduced. In Austria, the work at Gallneukirchen is being maintained only at great sacrifice and amid many hardships. In Czechoslovakia, the work at the Lutheran motherhouse in Bratislava is faring somewhat better. In Hungary, despite great obstacles, a revival seems to be taking place in the deaconess work. The impetus for this is coming in part from the reformed laity and in part from the Lutheran bishops, and is aiding the diaconate of both denominations. In Rumania the small home in Cluj (Klausenburg) has suffered the same fate as the rest of the Transylvanian Germans who refused to flee back to Germany and to leave ancestral lands which had been theirs for eight centuries.

In a way, the deaconesses at Cluj symbolize the diaconate as well as the Lutheran Church in the broad basin of the Danube. They and their hospital and other agencies constitute a little oasis of mercy, stripped of much former support, yet looking hopefully to the future that God might bless their work. In these eastern European lands Lutherans live in islands amid a sea which is either Roman Catholic or Orthodox. They knew the grim reality of the struggle for existence; they need friends.

Finally, in eastern Europe there is a wide swath of country from which the deaconess work has virtually been obliterated. From Latvia, East Prussia, Poland, Posen, Silesia, West Prussia, Danzig and Stettin, no less than 16 deaconess houses have disappeared. As most of the deaconesses were either Germans or of German descent, they either fled before the Russian advance or were expelled later when the Poles occupied lands that once made up one-fourth of eastern Germany.



In present Germany war's end brought the following and painfully recorded news: 435 deaconesses (almost as many as we Lutherans now have in the U. S.) killed by war action; 26 motherhouses—including the gargantuan Sarepta at Bethel near Bielefeld—destroyed; 16—like Kaiserswerth itself—badly damaged, and only 21 remaining intact. This tremendous property loss involved buildings, equipment, clothing, and other supplies. But even where an entire motherhouse, like Sarepta, had been gutted, the sisters found substitute lodgings near by. They even made room for fugitive deaconesses from the evacuated houses in eastern Europe. Anyone who has seen the resourcefulness of these deaconesses, and experienced the deep devotion which pervades the sharing of their poverty, can not go away without sensing how near Christ is in their work. One sister remarked to me: "We never knew such joy could fill our simplest service. But many of us think of Jesus' words, 'Inasmuch as ye have done it unto one of the least of these my brethren.' And for many of us, who have seen the grim realities of death, He stood at our side and strengthened us."

Today Germany's deaconess houses are scattered across the prostrate country: 24 houses in the British Zone, 15 in the American, four in the French, 25 in the Russian, and five in Berlin. The total number of deaconesses attached to these houses is close to 40,000.

## II. *First Aid and Emergency Service*

As the war machines ground to a halt, deaconesses in the liberated countries and finally in Germany itself participated in whatever self-help and first-aid measures could be initiated. Many of the sisters had worn themselves down during the long war years. "We endured over 1,000 air-raid alarms," said the Directing Sister at Munster, in much-bombed Westphalia. "Each time it meant hauling the patients to the comparative safety of the hospital basement." Stories without number were told me of heroic exploits by sisters among the wounded and the dying, and of the less dramatic but faithful service rendered the stricken families of evacuees. "When you know these facts," explained Pastor Meyer of Sarepta, "you will understand why so many of our younger sisters are already going to pieces. Heart trouble from over-exertion and tuberculosis from under-nourishment continue to be our two greatest enemies."

If the bombing was difficult to endure, the coming of the invaders into Germany brought new horrors. The sisters of old Bethanien in Berlin, and of the famous Paul Gerhardt Stift, have memories burdened with gruesome experiences. What many of them endured under the fury of Berlin's blazing and thundering death defies description and shocks the self-respect of any right-thinking human being.

Self-help was the rule of the day. Deaconesses, perhaps better than others, knew the need of self-reliance. For aid from the outside was either non-existent, or it would be slow in coming. In keeping with the spirit of the long established Inner Mission and of the newly organized Hilfswerk of the Protestant Churches in Germany, local resources were exploited to the hilt. Deaconesses were most effective beggars, for they could be trusted to make the most of whatever they were given. The gift might be an egg, or a pair of shoes, or a castle. In any case, it went to work for the Lord. Many a one-time castle or mansion is now housing a team of deaconesses, and sheltering the sick and

indigent among the expellees. "Do you blame us," remarked one sister, "for singing 'A Mighty Fortress' in this *Schloss*? God has ended our frightful flight here and pressed us into service among our fellow fugitives."

Soon material aid from abroad began flowing into the stricken motherhouses of Germany, Austria, Finland, the Netherlands, and elsewhere. Sweden and Switzerland were the first "giving countries." Then came help from America. Thirty-two crates of new clothing materials, bought by LWA funds with the counsel of sisters in Philadelphia, arrived like a miracle and were distributed just before Christmas, 1946, in Germany's three western zones. In September 1947 more crates came for the motherhouses in Berlin and in the Russian zone. How could I forget the enthusiasm of Sister Augusta Mohrmann as she dictated the list of houses among which these priceless gifts—goods, buttons, thread, needles, tape, starch, everything!—were to be distributed. And the gratitude in the faces and expressions of the sisters from the houses in that Eastern zone as they came to Berlin to haul home their precious parcels.

Why all this? Not rank favoritism to deaconesses as a segment of the suffering population, but sound sense in order to outfit the WACS and WAVES, as it were, of the church militant; to give them the much-needed uniforms for their endless work and their self-giving service. Besides such gifts of fine quality goods, I have seen many bales of cotton and tons of raw wool come into Germany. Such raw material, multiplying the ultimate investment of Swiss and American donors almost tenfold, provided more goods, so that today in Germany more than one deaconess in three has a decent outfit for doing her work. Nowhere else in the church is there so large nor so ready a task force so willing to help their suffering fellow men. Yet it is all because, as Dr. S. C. Michelfelder, Executive Secretary of the Lutheran World Federation, put it, "The Gospel of inasmuch (Matt. 25) has made us find Christ identifying Himself with the forgotten and homeless millions. Where else should we be than at their side in His service?"

### III. *Organizational Trends in the Diaconate*

In many European areas the deaconess work is proving itself valuable and effective. Postwar conditions have drawn together deaconess leaders and churchmen in many countries. New friendships are being formed. New organizations are growing out of those friendships. The pioneer international deaconess organization, the Kaiserswerth General Conference (1861) continues to exist. But it must exist passively until peace comes to central Europe.

Meanwhile, a chronological listing of organizational trends in the women's diaconate during the postwar era may be instructive:

1. August 31 to September 6, 1946, at Utrecht and Amsterdam, the League of Netherlands Deaconess Houses was host to representatives of the diaconate in Switzerland, France, Norway, Sweden, Denmark, Finland, and Scotland. It was an undisguised effort to get out from under the hitherto dominating influence of the deaconess work in Germany. Those present discussed common problems relating to such questions as the garb, the type of training, salary, conditions of employment, the motherhouse type of organization. Many expressed a desire for a broader concept of the women's diaconate. The conference proposed to organize an international federation. It was to be open to all motherhouses and deaconess associations which "base their work upon the

Gospel of our Lord Jesus Christ in the sense of the Apostles' creed and of the confessions of the churches of the Reformation."

As Dr. Charles Frey, pastor of the Lutheran Motherhouse in Strasbourg, explained to me: "We felt that the time had come for us non-Germans in the deaconess work to become better acquainted." As Sister Augusta Oehler, of Bern, added: "We missed the Germans, and were all somewhat unsteady in handling tremendous postwar problems all on our own."

The new federation was to provide a regular meeting place for leaders in the deaconess work who would represent the national (and interdenominational) deaconess federations of their respective countries. Where such national federations were not as yet in existence, their formation was to be encouraged.

2. January 13, 1947, the Federation of French Deaconess Houses was formed. At that time the seven houses joining the federation included 333 deaconesses. Five of the houses are Lutheran, and have 190 sisters; one is Reformed (101 sisters) and the seventh is Methodist (42 sisters). The work centers in the Paris area and in Alsace. Pastor Frey, of Strasbourg, is president, Sister Marie Bouniol, also of Strasbourg, is secretary-treasurer.

3. May 18-20, 1947, representatives of the new international federation, led by Dr. Carl Reimers, pastor of the Lutheran Deaconess in Amsterdam, met with the officers of the Kaiserswerth General Conference. The meeting took place in the quiet motherhouse at Riehen, near Basel. It was a momentous occasion. Tensions were understandably high between the Dutch and the Germans; somewhat less so between the French and the Germans, while the Swiss could act as mediators. The Swiss were seconded by three representatives from the World Council of Churches, including the author of this paper. Pastor Friedrich von Luettichau, of Kaiserswerth, as head of the General Conference, was there. So was Directing Sister Else Krieg of Speyer, a member of the Conference's executive committee.

"Having heard how the Dutch suffered during the war," said the directing sister of the motherhouse in Zurich, "and knowing how the Germans are still in desperate circumstances, I as a Swiss neutral am convinced that both sides can come to a Christian understanding and can have mutual confidence in each other."

Upon Pastor von Luettichau fell the burden of answering two basic questions posed by the non-Germans: What was the attitude of the deaconess work in Germany toward National Socialism during the twelve Hitler years? And: What are the grounds upon which confidence and co-operation between German and non-German deaconess leaders may be restored? In answering the first question Luettichau admitted that in many places the deaconesses and their pastors had been swept off their feet by an initial enthusiasm for National Socialism and by the blandishments with which the Nazis tried to win them. But in most cases this soon gave way to a rejection of the Nazi ideology and program, so that the deaconess work could be carried forward only under the greatest psychological handicaps. It was an unpopular work, and young women were ridiculed for desiring to join. The hardships of war have produced radical changes in the work. But, as Luettichau insisted, this experience, although outwardly catastrophic, has been inwardly deepening. "A new sense of nearness to God has been born of this tragedy. A clearer self-criticism has been



achieved. A deeper gratitude for being spared to this hour to serve Christ's needy brothers has become ours."

With this testimony, the question as to the basis of international confidence and co-operation was answered. Pastor Hoch summed up the sense of the meeting: "We have learned to trust each other again. Many questions have been raised which we can not answer here. But we have met as Christians, have acknowledged our shortcomings and confessed our concerns. . . . Christ is the door through whom we have found our way to each other."

Finally, Pastor Luettichau assured the others: "We have complete understanding for the founding of the new International Federation. . . . There can be no real conflict between that organization and our own. Our Kaiserswerth motherhouse form of the diaconate does not in the slightest prevent the formation of a broader federation in which a variety of diaconic forms are represented. When Fliedner organized the diaconate on a motherhouse basis he realized that this could not be the only form. But the motherhouse has proved itself, especially during the upheaval of the war and the postwar period. We shall count on working together."

4. June 1947 the Scandinavian Conference of Deaconess Houses met in Oslo. Among the 270 pastors and deaconesses present were the leaders of the fourteen Northern houses. The chairman, Dr. Halvor Riddervold, of the Oslo motherhouse, had to guide the discussion of many difficult questions. The hardest was: What shall be done with the Germans? How shall we of the diaconate in the northern countries relate ourselves to our co-workers in Germany?

These questions were particularly pertinent in view of the new international federation which would be meeting in Copenhagen. It was finally agreed that two German representatives could be invited.

Other questions included a discussion as to whether the motherhouse is optional or essential to the deaconess work. Leaders of the work were generally perturbed by the lack of progress and the low number of recruits everywhere but in Finland.

5. October 9-14, 1947, in Copenhagen the International Federation of Deaconess Associations was formally organized. Known generally as Diakonia, it was the consummation of efforts first expressed at the Amsterdam meeting in September 1946.

The 30 delegates represented the deaconess work in Denmark, Norway, Sweden, Finland, France, Switzerland, Czechoslovakia, Hungary, Scotland, and the United States. Sister Margaret Fry of the Philadelphia motherhouse, and Sister Edna Hill of the Baltimore motherhouse, were the Americans.

A constitution for the federation was discussed and formally adopted on October 13—the anniversary day of Kaiserswerth, the cradle of the modern diaconate. The aims of the new organization include: "The promotion of the ecumenical unit of the deaconess work in the several countries, the mutual strengthening of fellowship, the deepening of the understanding and of the responsibilities of the women's diaconate, the rendering of mutual help and the undertaking of common tasks." (Riehen, p. 348.)

For this purpose conferences would be held biennially. Special committees would study various aspects of the deaconess work. Literature, annual reports, and other materials would be exchanged. An international magazine on dea-



coness work would be published. A central office for the federation would be set up at Utrecht, the Netherlands. So far as possible, deaconess houses would aid their needy sister institutions.

Membership in the federation is on the basis of nation-wide interdenominational deaconess associations. This is the general rule. Exceptions are permissible. Denominational deaconess associations within a single country, or covering several countries, are eligible for membership. Charter members of the Federation are the associations of Denmark, Finland, France, the Netherlands, Norway, Sweden, and Switzerland.

The influence of the World Council of Churches was felt in credal and practical matters. The federation adopted the World Council's minimum credal statement as its own, receiving all deaconess organizations which "accept our Lord Jesus Christ as God and Saviour." In practical matters, the federation would co-operate closely with the various departments of the World Council. In the course of the conference two Bible passages, 1 Corinthians 13 and Romans 12.1-8, were accepted as the "Magna Charta" of the federation.

Again it was impossible for Austrian and German representatives to be present. For the latter it was the old story of travel permits being granted by military government a couple of days after the expiration of the conference. But it is also true that invitations to such international conferences do not reach the Germans soon enough. Six weeks to three months are required for Germans to unravel the restrictions of travel.

6. October 20-22, 1947, the first meeting since 1938 of the Kaiserswerth Union of German Deaconess Motherhouses was held. Compared to the small gathering of Diakonia in Copenhagen, this one brought together representatives of 52 motherhouses from the four zones of Germany. Only one foreign visitor, Pastor Fritz Hoch, of the motherhouse in Reihen, Switzerland, was present. His first-hand report of the recent meeting of Diakonia was received with genuine good will and interest. But the question of possible German membership in the new international federation was not discussed. Apparently the time for such discussion was not ripe.

Besides the tremendous losses of the German deaconess work which this meeting recapitulated, it also revealed that during the bombing of Berlin the entire archives of Kaiserswerth Union were destroyed. (I photographed these bombed-out headquarters in Berlin.)

It was difficult to find a new executive committee for the Union. Pastor Luettichau and the other members of the committee had resigned in order to give an opportunity to newer and younger leadership. No one apparently could be induced to head the work. Pastor Luettichau was therefore asked to resume his post as the faithful and trusted leader.

The meeting, according to reports I have received from friends, was a moving occasion. Thanksgiving for the blessings of God amid vast tribulation was mingled with profound concern for new problems. The Nazi menace is past, but new anti-Christian forces are still present. Some of these are obvious in the moral decline in western Germany. Others disclose themselves in problems peculiar to the eastern zone. The deaconess work shares the hard lot of the German people as a whole, and waits longingly for peace. The tone of this gathering was caught by Pastor Meyer of Sarepta when he spoke impressively

on the Psalmist's words: "I waited patiently for the Lord, and he inclined unto me, and heard my cry. . . ." (Psalm 40. 4-5.)

This record of deaconess work in Europe during the first three postwar years is filled with epoch-making events. A summary can only indicate the richness and spiritual vitality of the work which our sisters and brethren in the faith have conducted.

One date remains to be considered. In 1949 the new International Federation will hold its first biennial meeting, probably in Switzerland. Undoubtedly this Conference will wish to anticipate the event by discussing certain questions with regard to its own further participation in Diakonia. Having been represented at Copenhagen in 1947, this Conference has already established a friendly relationship which may be of great consequence for the future. Not having been present at Copenhagen, I can not give a first-hand estimate of its climate of opinion. But my personal acquaintance with many of the persons who gathered there, leaves me with certain impressions which I should respectfully like to leave for your consideration.

First, what initiative may the Lutheran Deaconess Conference desire to take with respect to membership as a denominational or confessional organization in Diakonia? A useful analogy may be the participation of the Lutherans of America in the World Council of Churches on a confessional basis. Thus the Deaconess Conference would have the example of the general bodies to which most of its houses belong. In a similar situation the Lutheran Student Association of America in 1939 joined the World Student Christian Federation. It has found this relationship stimulating and helpful ever since.

In the second place, the question will certainly arise as to the relation between the Lutheran Deaconess Conference and the Kaiserswerth General Conference. It must be borne in mind that the latter organization, unlike the Kaiserswerth Union mentioned earlier, is an international association. Membership in it is exclusively on a motherhouse basis, and is reserved for a specific form of the women's diaconate. Four of our Lutheran deaconess houses—Philadelphia, Baltimore, Milwaukee, Omaha—belong to the Kaiserswerth General Conference. Such membership, whether dormant as at present, or active at some future time, would not be affected by any participation of this American Conference as a whole in Diakonia. Such assurances were given me personally by Pastor Luettichau last year.

Finally, would the Lutheran Deaconess Conference be favorably disposed toward the possible setting up of an association in which representatives of various American denominations having deaconess work might meet, exchange views, and learn from one another? At the very first meeting of our American Conference in 1896, Dr. Jeremiah F. Ohl read an instructive paper on the deaconess work among the Methodists, the Episcopalians and others. (*Proceedings*, 1896, pp. 11-24.) Its underlying theme was that we Christians who are engaged in work springing largely from a common source, can profitably become better acquainted.

How far have we Lutherans actually come in this respect during the past half century? How appropriate to the catholicity of genuine Lutheranism would it not be if this Lutheran Deaconess Conference invited representatives of the deaconess work in other denominations to join in free conferences on the

women's diaconate? From time to time that has already been done. But today a further step might be taken toward a new advance in the women's diaconate. Indeed a general deaconess association might come into being, through which our collective efforts and insight in the American diaconate could be shared with our fellow workers in Europe and beyond.

If we act now, would this not be an appropriate centennial for the joint undertakings of Fliedner and Passavant in 1849? Two years thereafter William Augustus Muhlenberg introduced the women's diaconate in the Episcopal Church. Later, when the Methodists began to train deaconesses, they followed the Lutheran pattern set up by Wilhelm Loehe at Neuendettelsau. Anniversaries should challenge us to move forward. Dare we do less in a critical period of mankind's history when God demands the highest service from *all* His followers?

Concluding statement on the deaconess work and the Lutheran World Federation: aims to bring out the need of an international *Lutheran* deaconess organization, co-operative with other elements in the LWF set-up, and enabling us as Lutherans to cope more effectively with modern problems.

Finally, a matter of utmost urgency challenges the Lutheran Deaconess Conference in America. World events and developments within the ecumenical movement make it imperative for us as Lutherans to recover our heritage and to interpret it to our fellow men. Before the world, this means bearing witness to the truth of the saving Gospel of Jesus Christ as we Lutherans derive it from the Word of God through our historic confessions. Within the ecumenical movement this means confessional representation within the organizational framework of the World Council of Churches. Experience in ecumenical affairs has shown that Lutherans make their most valuable contribution to the church at large when they know their own heritage and unitedly share it with their fellow men.

The constitution of the Lutheran World Federation, and resolutions passed by the Assembly last July at Lund, provide for the formation of various national and international work projects. These include such matters as missions, evangelism, reconstruction and welfare work. Leaders of world Lutheranism, who have given the matter serious consideration, apparently would welcome the creation of an International Lutheran Deaconess Association. Whatever its title or mode of organization, the need for such a Lutheran deaconess association is clear. The plight of orphaned missions, the problems of personnel, the desirability of an international exchange of deaconesses, are all phases of one vast and complex problem which involves the women's diaconate.

An International Lutheran Deaconess Association would necessarily confine its initial membership to churches belonging to the Lutheran World Federation. Eventually the officials of this Association would represent Lutheran deaconess work as a whole in the new Diakonia. Until that day, however, present deaconess organizations, like the Lutheran Deaconess Conference of America, or one of the incorporated Lutheran deaconess boards, would suffice.

In conclusion, let us see these propositions as a threefold advance beckoning the Lutheran deaconess work in America. This involved: (1) joining the new Diakonia (the International Federation of Deaconess Societies), (2) initiating conversations leading toward the possible formation of an interdenominational deaconess society in America, and (3) culminating all these efforts

with an earnest attempt to form an International Lutheran Deaconess Association within the Lutheran World Federation.

This threefold advance will not make us forget that other fellowship which some of our American motherhouses will continue to enjoy in the old Kaiserswerth General Conference. Indeed, it is with wholesome respect for the spirit of the pioneers and their achievements, that God may fructify our efforts in the present and give us that increase which makes the future bright. May He grant that out of the travail of the past decade a new day of Christ-centered service will arise.

## GREETING FROM THE SISTERS IN FINLAND

### SISTER ILMA AHO

In June 1926 two young girls were talking to each other in a little coastal town in faraway Finland. They were sisters. The older one had just been admitted as a student to the University of Helsinki. She was going to be a doctor. In the pride and joy of her heart she said to the younger one, and there was plenty of glee in her words: "I am going to be a doctor. What are you going to do with your life?"

That question changed my life. In less than thirty seconds I understood that my life was something very precious. What was I going to do with it? In a flash I knew I wanted the best, the highest aim for my life. And I heard myself answering: "I want to serve God."

The next question in my heart was: "How and where?" There was no deaconess in the little town. In some way or other I had learned of a diaconate. The only idea I had about the sisters was that they were serving God. That was just what I wanted.

Propaganda and publicity are necessary for the diaconate. There are right now young girls in this country, too, to whom the question comes: "What are you going to do with your life?"

A letter was soon sent to the Deaconess Institute of Helsinki. It stated simply that I was not a Christian in a special way—in fact by that time of my life I was not even saved—but I wanted to serve God. If they could take me as I was, I was ready to come.

They admitted me on trial, and I came to the Deaconess House. They never sent me back. After 22 years I'm still on trial.

It took a longer time than usual before this sister was consecrated. I was too wild and too stubborn, difficult material. My training must have given many a headache to the leaders.

There are about 500 sisters in my motherhouse. Most of the sisters do parish work. Maybe this is one of the secrets of the success of the diaconate in Finland. Long before their training is finished, the young sisters start talking about "going to Cenchrea." Only a few young people are interested in starting a life's work as an institutional worker. When talking to young sisters in America, I have received the same response: "I can not face life as an institution worker. I want a home." The parish sister is able to have a home of her own, to share it with her mother, a relative, a friend. There is warmth, company, food, coffee, rest when she comes back from work.



After three years of training I went to "Cenchrea" in a congregation in Helsinki, and my sister shared my home over two years. A parish sister is a constant living propaganda. Only as one example I might mention that there is right now in the same congregation a young deaconess working as a parish sister, who used to be my Sunday-school girl.

While in training, we most often worked twelve hours a day. Nobody thought anything about it. Life was not easier in Cenchrea either. It was Sunday school, youth work, children's camps, swim instruction, meetings for mothers, visiting the shut-ins, the old and the poor. It was nursing the sick. It was fixing or at least trying to fix the problems of others, sharing the burdens, listening to the troubles until your young head ached and you thought you'll never have the right to feel happiness anymore, knowing all the misery there is only in this one city. It was being a connecting link between the wealthy ones and those in want. There was hardly a moment I could call my own. In all those many years I never had one day off, except my summer vacation. Nobody had. We did not even think of it. We worked eight nights a week. The peak for me was when I visited 50 homes in one single day. They were rather close together, though, and I did not stay very long in each one. We were busy, but what a happy life it was!

There is one Christmas Eve I especially remember. The whole day long I had distributed Christmas gifts to my poor. I came home around four o'clock and found that there was still time to buy some things, coffee, apples, etc., and bring them to the Old People's Home outside the city. When I came back, it was over six o'clock. The stores were all closed. There was not one candle in the house. There was nothing to eat either. (By that time I was living alone.) I was too tired to clean up and go to the Deaconess House. But there was the Christmas gospel. Outward things do not make a Christmas. (How well I needed that lesson later in China!) And there was a bed. It was all right. Life was rich and full and happy.

Being a deaconess in those days was not a high position. The sisters were considered some kind of religious fanatics. Many believed firmly that only girls jilted in love became deaconesses. People stared at our long, pleated skirts, seven inches from the floor. Our old deaconess father, Pastor Palmroth, knew all this. He used to say to us, "Ye serve the Lord. That is your reward." Pastor Korhonen told me today that this old servant of God died three weeks ago.

Later on God opened the door to a foreign mission field for me. I spent nine years in China. Now I am on furlough in the States. I have not visited Finland. Immanuel opened her doors to me. Having lost all my possessions in wartime China, I accepted the deaconess garb of Immanuel. Immanuel has been good to me.

I listen with round eyes to the strange stories Pastor Korhonen tells me from Finland. Things have changed very much in the deaconess house. The sisters work only eight hours a day. What are they going to do the rest of the time? When Dr. Peng Fu, the President of the Lutheran Church in China, came back from America, he was asked: "How was America?" And he answered: "Too comfortable." I might find it the same way to be a deaconess in Finland now. No worry, though! There'll be plenty to do for them in a war-torn, heavily-debted country.

The Deaconess Institute of Helsinki celebrated her eightieth anniversary

on December 17 last year. How much prayers and tears are not included in those years! The victory and the success did not come easily. The pioneer sisters and the deaconess fathers paved the road on their knees. I remember the face of Sister Lina Snellman, that saintly woman who over forty years was the directing sister of my motherhouse. It was a lined face. She got those lines in the long, lonely, sleepless nights when she fought with God for the weak plant of diaconate in the dry, barren soil of Finland.

Diaconate is international. For many years the sisters back home had not had any candles for Christmas or other festivals. On the 80th anniversary there were eight slender, tapering 100% beeswax candles on the altar of our chapel. They came from an American sister. The white flowers on the altar were brought over from Sweden by an Ersta-sister. After dinner that day the sisters had a rare treat: real coffee was served to all. It came from an American sister.

I know you are sending things to the German Deaconess houses, too. The loving hand of a sister is stretched across the ocean of water and across the ocean of hatred and it brings help and cheer to those handmaids of the Lord who serve Him among the ruins of houses and cities and human lives. How the noble, God-fearing, patriotic heart of a German deaconess must ache at the fate of her fatherland and her people! The mental part of your gift is as necessary and needed as is the material one.

My heart rejoices in the progress of the diaconate in Finland. Simultaneously I am fearing for the future. Diaconate has now an honored position. Can it take it? Worldly gain in the work of God is very often a spiritual loss. Gaining in width may mean losing in depth.

The thoughts go back to that big beautiful country of China. We have a baby church growing there. All the limbs of a human baby grow together. If not, the baby is not normal. The diaconate is as much a part of the body of Christ as is the ministry of the Word. The diaconate is not supposed to be attached to the Church body some 100 or 200 years after its birth. It could grow from the very beginning. Who is there to start it in China? Dear people of the diaconate in America, please do not forget the need of the diaconate on the foreign fields. There is no social work, no love, no mercy for the suffering ones. Put a prayer for foreign missions into your Constitution. Obedience to the Lord's last command is a certain fountain of blessing for the inner mission.

The day before yesterday we had a very distinguished visitor in this chapel. He was Archbishop Eidem of Sweden (according to his own words to me, a special friend of the diaconate). When he ascended that pulpit, we all stood up. Standing there and looking at the old, venerable servant of the Lord, a tremendous respect filled my heart. The thought came, "If the presence of the servant gives me this feeling, how high must not the Lord Himself be?" Something of His presence seemed to linger here in this house. And I felt unworthy of being a deaconess, a missionary. Then came the answer: "Ye did not choose me, but I chose you." He is all, I am nothing. What a high calling it is to be His servant, a deaconess, what an honor and what a mercy. Standing there I prayed: "Lord, make me a real deaconess, who truly serves and worships Thee in the beauty of holiness."

## REPORT OF A VISIT TO SCANDINAVIAN DEACONESS MOTHERHOUSES SISTER ANNA EBERT

In July 1947, I had the high privilege to visit six of the thirteen Scandinavian deaconess motherhouses and to confer with leaders and friends of the deaconess work.

Denmark reports 3 deaconess motherhouses with a total of 820 deaconesses

Sweden reports 4 deaconess motherhouses with a total of 1,200 deaconesses

Finland reports 4 deaconess motherhouses with a total of 1,300 deaconesses

Norway reports 2 deaconess motherhouses with a total of 800 deaconesses

---

13 deaconess motherhouses with a total of 4,120 deaconesses

The diaconate in the Lutheran countries of the North had its origin in the religious revival during the third quarter of the 19th century and directly or indirectly each Motherhouse received its original impetus from the deaconess work in Germany, chiefly from the Kaiserswerth and Dresden Motherhouses. Certain developments of the Diaconate there may, therefore, prove particularly interesting and helpful to us because of our common heritage.

### DENMARK

I made my headquarters while in Copenhagen, in the St. Lukas Stiftelsen, a comparatively new motherhouse with a sisterhood of over 300 Sisters engaged chiefly in nursing but visited also the aristocratic Danske Diakonissestiftelse, the oldest and largest Danish Motherhouse whose sisterhood of 439 Sisters are very familiar figures both in nursing and parish work.

In Denmark, the diaconate has remained very conservative. Few changes have been made in their course of training. In St. Lukas Stiftelsen, candidates still spend the first year or even longer, doing the housework in the motherhouse or affiliated institutions. The candidates usually come from rural areas, their education generally has not been beyond eighth grade and the Sister in charge of these candidates who is a very cultured woman guides and supervises their work and their leisure time. Some of these girls really get a liberal education during this first year. Here as in all of the motherhouses visited, with the exception of one in Sweden, a three-year course in professional nursing is part of the basic five-year course of training usually required of all Sisters.

This modern motherhouse with its modernistic chapel and dining room, its attractive new home for retired Sisters providing a living room and bedroom with running water for every retired Sister, nevertheless, possessed an old world atmosphere of peculiar charm so typical of all European motherhouses.

Both motherhouses enjoy royal patronage. The Queen attends every consecration service in St. Lukas. King Christian X laid the cornerstone of the new wing of the attractive hospital of the Danske Motherhouse.

In the Danish Diaconate there seemed to be absolute satisfaction with the motherhouse plan and no desire to modify the well-known garb.

### SWEDEN

At the Ersta Diakonissanstalt, Stockholm, one is impressed not only by its splendid location on the palisades overlooking the harbor, but especially by

the courageous approach the motherhouse is making in seeking the answer to the dearth of candidates.

Their course of training provides opportunity after the first year for specialization in one of four fields—nursing, children's work, social work, and theology. The Sisters taking the two latter courses attend local universities. One sister is at present studying theology.

Of the 14 members of the Board, 3 are pastors, 4 are laymen and 7 are laywomen.

Here, as in the other motherhouses of Sweden and of Norway and Finland, deaconesses may wear civilian clothes off duty and are on a salary basis if serving outside of the motherhouse.

Where formerly there was fine co-operation between state social agencies and deaconess motherhouses, the latter conducting homes for delinquent girls, the courts now seldom send girls to these homes. The reason given was that the foster home plan is followed. I found very few deaconesses with social service training.

Of great interest are the large number of deaconesses serving in parishes and doing district nursing. One hundred sixty-eight deaconesses of the Ersta Motherhouse are serving in this capacity.

After attending a service in the Upsala Cathedral, it was a delightful experience to find the architecture of the Samariterhemmet in Upsala planned in harmony with the beauty of this exquisite cathedral. The democratic and friendly atmosphere of this motherhouse whose sisterhood of 384 Sisters, is engaged chiefly in parish work and district nursing, is no doubt some reflection of the genial spirit of the president of the Board, Archbishop Eidem.

#### FINLAND

Crossing over to Finland, one became acutely conscious of the wounds inflicted by war and the new sufferings brought to these liberty-loving people by the terms of the peace treaty. But above all, the vigor of the faith and the ardor of the love of these Lutherans has produced a strength and a power that even Russia must recognize.

In the Helsinki Motherhouse, Sister Aino Luhanti, the Directing Sister, introduced me to the interesting language problem requiring the conduct of two classes simultaneously, as well as two congregations—Finnish and Swedish—which she considers no problem at all.

With a modern educational unit, classrooms and dormitories filled to overflowing, with the problem of securing food, fuel and clothing, a source of real concern, this motherhouse is admitting 20 candidates twice a year. When their classes began in August, they had in their five classes 200 candidates and probation deaconesses.

When Russia took over part of Finland, two deaconess motherhouses were forced to move immediately. The motherhouse formerly in Viborg is located in Lahli and the Deaconess Training School belonging to the Inner Mission formerly at Sortavala is at Picksamaki. The sisterhoods have continued to thrive in spite of dire need, but because of housing and living conditions were turning applicants away.

The one thing that stands out in the Finnish diaconate is its fervor of love and its resultant joy in service. It reminded me of first-century Christianity.



The dire physical needs of the motherhouses seem to have made them aware of their vast spiritual resources. State law requires each of Finland's 600 parishes to have not only a pastor, but a deaconess. In some of the larger parishes there may be as many as eight or nine deaconesses. With a parish program mindful of the total needs of a war-fatigued and undernourished people, these deaconesses are the representatives of the church in visiting and counselling rural isolated families as well as urban families crowded into deserted bomb shelters. Not an opportunity to serve with sweet kindness seems to have been overlooked. Parishes have vacation homes at a lake or in the mountains to accommodate as many as 300 of its members at one time. Here the entire family can enjoy a vacation with wholesome recreation and worship life.

#### NORWAY

In the famous Oslo Diakonissehuset with its 600 Sisters, Cathinka Guldberg's dynamic personality still lives. For twenty years, Norway's only professional nurses were deaconesses trained by this great woman. Today most of Norway's deaconesses are engaged in institutional and public health nursing. So important is the motherhouse's hospital on Lovisenburg in Oslo that during the five years of Nazi occupation it was allowed to function with only minor restrictions and it played an active part in the resistance movement. "Bispinne" Kathrine Bergrav, wife of the Bishop of Norway, is a member of the Board of eleven. Two deaconesses are also elected to the Board by the Sisters for a term of three years. Radical changes were made this summer in an effort to attract more young women to the Diaconate, including placing deaconesses on a salary basis, allowing them complete freedom in seeking positions and choice of wearing the garb.

#### SUMMARY

In reviewing the situation of the Diaconate in the Lutheran countries of the North, certain facts stand out.

1. Candidates for the diaconate come chiefly from rural or small-town families and with the equivalent of our junior high school education. Relatively few have been to college. In Finland, most of the candidates have attended the Bible Schools conducted by the Inner Mission where they received the inspiration to live a life of service.

2. Nursing is still the most important field of service for the Scandinavian deaconess. In practically each motherhouse there is, however, a recognition of the need to place more emphasis upon the preparation of the church worker in the parish and social field as the professional nurse is beginning to replace the deaconess nurse.

3. Virtually every Motherhouse is confronted with the problem of financial support. As deaconesses are placed on a salary basis and a retirement plan as early as 55 years of age, they contribute from 10 to 20% of their salary to the motherhouse. The new plan has been in operation for too brief a time to determine how sound an economic program has been developed for the motherhouses and for the deaconesses.

The days of royal or wealthy patronage are numbered and serious efforts are being made to secure the allegiance of many small givers. It is customary for the Church to set aside one Sunday annually for either each motherhouse or

the national Diaconate when the work is presented and a special offering taken. Like all of the Scandinavian Church's benevolent program, the motherhouses are carried on by voluntary societies or boards.

4. In each country the deaconess leaders have learned to plan the educational and public relations programs together. There is also an exchange of deaconesses for training purposes and in fields of service.

The four Swedish motherhouses issue an attractive Christmas annual with well-written reports and significant statistics on the Diaconate and interesting articles by deaconesses and deaconess leaders.

The three Danish motherhouses have a well-illustrated pamphlet providing information on admission requirements and vocations within the Diaconate.

5. The Diaconate of the Scandinavian countries has not yet won the enthusiastic support of the clergy. The radical changes made have come in response to some extent to their criticism of the limitations imposed upon deaconesses by the economic system and the form of organization of the motherhouses. Individual deaconesses work closely with leaders of women's and youth work in the Church. The office of the diaconate is being brought closer to its position in the early Christian Church where it was recognized as an office of the Church and not as an institution merely serving the Church. Deaconesses themselves must, however, be drawn into more active participation in thinking through the problems arising in this transitional period.

6. The Scandinavian Diaconate has done much courageous pioneering. It is thinking of the deaconess as a missionary eager to meet the needs of our day. It is struggling to break loose from traditional bonds that may hamper its freedom in pioneering and yet building upon sound foundations that have been laid. I felt myself in an atmosphere of Christian vigor. Everywhere the diaconate reflects the spiritual earnestness of the people. For that reason the diaconate seems to show more strength and promise in Norway and Finland where the population appears more pietistically Lutheran and where secular agencies have made less inroads.

The Scandinavian diaconate hopes that fellowship and advancement may be nurtured by reciprocal visits of deaconesses and common participation in ecumenical movements.

The American diaconate, as a small sector of the whole deaconess movement, will profit much by becoming part of the fellowship of the International Federation of Associations of Deaconesses, organized in Copenhagen last fall.

## RECENT TRENDS IN DEACONESS EDUCATION

REV. RICHARD C. KLICK, S.T.M.

There have been lifted eyebrows. In many circles of our church there has been frank fear that raised standards of deaconess education might seriously threaten basic Christian humility. These misgivings are rapidly disappearing. For both the diaconate and the Church are appreciating that true humility is marked not so much by "what one does" as "how one does."

For example, it is quite conceivable that a deaconess might have the Christian grace to scrub floors faithfully day unto day—all the while being

inordinately proud of her Christian humility in the task. It is likewise conceivable that another deaconess of extraordinary native gifts might serve in a highly responsible position—all the while being genuinely humble in the magnitude of her responsibility.

True humility, then, is to be gauged not so much by the arbitrary judgment as to whether one serves in high or low places, but rather by that quality of character which manifests in any field of service an inner soul orientation toward God's purposes. True humility, therefore, actually demands that such service be done as skillfully as possible for Christ's Kingdom. It eagerly insists upon, rather than demurs at, the highest type of professional training for the Church's laborers. Humility and education stand thus not as bitter competitors but as staunch partners in a common Christian enterprise.

This is a radical turn in the philosophy of deaconess education. That we are in the process of rounding this turn is indicated by the fact that practically every deaconess institution in our Conference is re-evaluating its educational program.

If one may suggest that the little red schoolhouse represent the collegiate system of our land and that the little blue schoolhouse (blue being Mary's color) represent the deaconess school of our diaconate, one sees readily the following figure. There are four possible positions of these two schoolhouses.

(a) *The blue schoolhouse before the red schoolhouse*

This is really the "pre-collegiate" plan. It is that educational practice where a deaconess student studies in the deaconess school prior to entrance into a collegiate or professional school. As I understand it, this plan is currently followed by our institutions in Brooklyn, Chicago, Milwaukee, Omaha, Axtell, and Brush.

The plan involves a schooling period of one or two years, the purpose of which is primarily to provide the student with "deaconess atmosphere" or "deaconess science." Her indoctrination will consist of both a devotional walk and a deaconess walk. Under the devotional walk is generally included Bible Study and establishment of a worship life. Under the deaconess walk is involved a study of diaconics and an appreciation of the deaconess community life.

The pre-collegiate plan may involve thereafter simply clinical service for approximately a year and then assignment to a field of labor. Or it may involve supplemental education through a professional school such as nursing or through an accredited college toward specialization in a specific area. Her hours in the deaconess school may receive full, partial or no credit in this subsequent professional or collegiate schooling. In any event, the primary purpose of this pattern is to afford orientation for the candidate through the deaconess school before any further extended educational procedures.

(2) *The blue and red schoolhouses side by side, the red coloring the blue*

This is really the "collegiate" plan. It is that educational practice where the American college enters our deaconess school, lifting its educational standards to collegiate level in a co-operative program. It appears that this is followed in large measure by Baltimore and Philadelphia institutions, the general pattern of deaconess education for the U.L.C.A. Minneapolis may move under this category in its newer proposals of co-operation with Augsburg College.

Very simply it means that for the U.L.C.A. the majority of church colleges

are co-operating with both deaconess schools under a five-year program, after which the deaconess student is eligible for the collegiate bachelor's degree. The normal procedure is to request two years of college, then two years of deaconess school, and then a final year on the college campus. Baltimore follows this pattern rather uniformly, co-operating particularly with Susquehanna University. The college major is in religious education at Baltimore, with emphasis particularly upon the parish and educational fields.

Philadelphia enjoys a similar relationship with the U.L.C.A. church colleges. A special relationship with Muhlenberg College allows the deaconess school to operate as an organic extension center of that college, permitting hour for hour and year for year collegiate credit. A special relationship with Wagner College permits the deaconess student to secure her collegiate degree in nursing in five years—with the initial year at the deaconess school, a full three calendar years at Wagner College, a final year at the deaconess school. The normal college major at Philadelphia is in the field of sociology, with particular emphasis upon the institutional and social service fields.

(c) *The blue and red schoolhouses side by side, the blue coloring the red*

This, too, is the "collegiate" plan. But it varies radically from the pattern described immediately above in that it proposes not that the college enter the deaconess school, but that the deaconess program enter the college campus. This is pursued almost exclusively by the Synodical Conference or Missouri Synod at Valparaiso University, Indiana.

A girl who seeks to prepare for full-time Christian service makes application both to the Deaconess Association, an auxiliary of the Church, and to Valparaiso University. The Association passes upon her Christian character and the University passes upon her academic background. The deaconess student then takes a full four-year academic course in the University, with a major in religion especially constructed for deaconess preparation. She spends her summers in clinical placement. She graduates with the degree of the University.

She makes her residence in the Deaconess Chapter House, which currently has a pastor's widow as housemother. Here every positive Christian influence is nurtured and fostered. The Chapter House carries the Greek letters P, D, X—Pistis, Diakonia, Christos—Faith, Service, Christ. The deaconess students wear pins bearing this same Greek monogram. They wear the normal university civilian attire throughout their schooling. They are free to "date." They participate in all extracurricular activities. They are encouraged to become a fully integrated portion of the college life.

Upon graduation from the University, they receive a specific call to a field of service. Upon acceptance of the call they are eligible for consecration. They then wear a modernized garb. They are encouraged to wear it when engaged in specific deaconess service hours, though they are allowed complete personal freedom in the matter. They serve on a personal salary basis. They participate in and retire on the pension plan of the Church.

(d) *The Blue Schoolhouse after the Red Schoolhouse*

This is the "post-collegiate" or post-graduate plan. It is that educational pattern where a full college education and degree becomes a prerequisite to



entrance into the deaconess school. Actually, this is in existence in none of our deaconess institutions. However, it does exist as an announced ideal in the minutes of the U.L.C.A. through its Board of Deaconess Work.

This pattern has been suggested and discussed with such frequency as to deserve to be listed as a concrete plan. The proposal is simply that deaconess education assume the standard which has been accepted for our Lutheran clergy. Just as a prospective clergyman after graduation from college enters an accredited post-graduate seminary program, so the deaconess candidate upon graduation from college would enter a fully accredited post-graduate professional deaconess school. It would require faculty and curriculum of the very highest caliber. The very fact that it represents such a high ideal justifies its very serious consideration.

There is a variety of plans, too, with respect to the financial understanding with a deaconess student:

(a) In the majority of our deaconess institutions, it is customary to have a "gentlemen's agreement" with the deaconess student, whereby it is hoped that the deaconess will repay her schooling through an indefinite number of years of deaconess service—preferably a lifetime.

(b) In the Synodical Conference, three years of service is requested as a minimum repayment for the Deaconess Association's financial investment of \$1,000 in the student's total university tuition; if the deaconess ceases service before that time, she returns the fractional amount due.

(c) At the Immanuel Deaconess Institute, there is the simple understanding that a deaconess renders one year of service for every year of schooling she receives.

(d) The United Lutheran Church plan both at Baltimore and at Philadelphia provides an individual financial ledger for each deaconess student, on which account is listed every investment made in the student's schooling and maintenance, as well as every financial credit through personal funds or work scholarships or synodical aid grants. The majority of synods of the U.L.C.A. are agreed to grant financial aid to deaconess students on a basis comparable to that on which they grant financial aid to ministerial students. At the close of the school program, the exact net debit on the student's account is known. As she thereafter serves in some station of the church, the net proceeds from such service which accrue to the deaconess institution are credited to her schooling account until balanced. The deaconess student signs a financial statement in which she agrees to repay any amount outstanding on her account, if she should leave the diaconate before her account is balanced.

In conclusion, one may make two observations which bespeak the brightest future for the diaconate. The first observation is that at long last we have come to the point where we not only honestly acknowledge the existence of a deaconess educational problem but also actively engage in experimenting with concrete practical solutions to the problem. The second observation is that even under this early experimental stage the Church is indicating an enthusiastic response both through renewed interest in the diaconate and through the growing number of deaconess students.

## PREPARING DEACONESSSES FOR OUR FACULTIES

PASTOR GERALD K. JOHNSON

Since we can properly conceive of the diaconate as an office of the church, all the program of the diaconate must find its proper place in the whole life of the church. The deaconess is at the same time a Christian, a faithful church member, and a Sister. Her entire life and service is under the guidance of the Christian Church. What is profitable to the whole church also prospers the diaconate and conversely that which prospers the diaconate prospers the whole church. Under such circumstances as these it would be unbecoming and improper for the program of deaconess training to duplicate existing educational facilities of the church. The training schools at the motherhouses are justified only insofar as they present a point of orientation or a facility which is unique in the whole area of Christian Higher Education. A deaconess faculty is justified as it specifically orientates students to the diaconate or utilizes the clinical resources of institutional facilities. A minimum of attention can also be given to convenience as a factor.

Which of the two factors, specific orientation toward the diaconate or utilization of clinical facilities, relates to the training of deaconesses for our motherhouse faculties? The specific orientation is the responsibility of the church exercised in the ministry of the Word through the pastor or pastors on the faculty. It has a concomitant learning in the Christian atmosphere permeating the motherhouse patterns. It is not dependent upon the motherhouse but may be aided by it.

This unique point of view, or specific orientation, is the teaching of the Bible to develop a mature Christian personality—suitable for deaconess work. Thus the classroom experience is therapeutic as well as educational. This, I repeat, is the prerogative of the church exercised through the pastors. The church exercises a similar concern in the case of its theological students.

Deaconesses shall constitute motherhouse faculties insofar as the field in which they serve offers appropriate resources for clinical training. It should be characteristic of a motherhouse faculty that each member brings fresh insights from the field directly to the classroom. One of our fundamental concerns in training deaconesses for our faculties is that they be proficient in their daily work and academically qualified to direct clinical training on an undergraduate and graduate level. This ought simply to be the fulfillment of a general training objective, namely, that we develop the potentialities of every deaconess to the fullest extent.

This training is to be done in schools, preferably those of the church, which offer, first of all, the most complete educational opportunities; secondly, the opportunities for integration into normal campus activities; thirdly, an atmosphere which encourages a sympathetic attitude toward the widest variety of problems confronting persons outside of the diaconate.

The products of such training ought to be competent faculty members and personalities who will inspire the candidates and probationers.

## PLANNING CLINICAL EXPERIENCES — CLINICAL FACILITIES AVAILABLE IN OUR MOTHERHOUSES

SISTER NANCA SCHOEN

Sometimes it is necessary to "imagineer" in carrying out the business of the Kingdom.

Will you "imagineer" with me for a few moments as we discuss this phase of planning? In our deaconess homes we contend that everyone has a place. Everyone is needed; everybody is *somebody*. In the educational program of each institution we should, therefore, open up all the ways necessary to permit every member to make a contribution to the life and work of the institution; to discover the interest and talent of everyone and to encourage both.

Young candidates come with enthusiasm and zeal for service to the Master. We must not dull the point of their enthusiasm nor "fan out" their personality, but we must direct it into channels of the most useful service.

The social life of this present day has often become a teacher to our young people and it is our duty to see that it does not become a dictator. There must be a re-examination, a reorientation, and what they already know must be reinterpreted. They have reached the time in life where they must quit receiving and start giving. Our candidates must experience the teaching and worship of our deaconess homes. They must find expression in practical, unselfish service to others, not to self.

It is our duty to provide an adequate program that will challenge to active and sacrificial service. The only life in which human beings can find peace and happiness is that of service and self-sacrifice. It is not an easy program in these days of stress and strain. Someone has said, "We must give before we can receive; we must build before we can inhabit."

I am convinced that there are many unexplored possibilities for clinical work in all of our institutions. Here in Immanuel Institute with your great colony of mercy, no one need lack opportunity. It is not well for our students to have all theoretical training. Some of the theory must be put into practice. Our candidates at Milwaukee teach in vacation Bible schools over the city. An experienced teacher supervises this teaching. Opportunities are varied—assisting in orphanages, homes for the aged—making use of psychology and approach. Sunday-school teaching affords wonderful clinical opportunity. Christian day schools, settlement house service and part-time work in various departments of the hospital under close supervision. Assisting with household and laundry duties are a pleasure to many who are domestically inclined.

Often the question of exchange of students from the deaconess homes has been discussed and it is advisable when a student is inclined toward interest in a phase of work such as paramentics or wafer baking or art that her own school does not provide. This is a much-discussed topic and when there are clinical supervisors enough to carry on the work efficiently, the practice thereof will add much to the deaconess school training.

# AWARENESS OF AND PREPAREDNESS FOR NEW FIELDS OF SERVICE

SISTER MARIE ROREM

We as Christians must be constantly aware of the great need of a close fellowship with Christ in His Word and in prayer. There is danger in the midst of our service, to rely on our own resources. We have been so earnestly reminded at the devotional periods of this conference also, that it is only as we abide in Christ and His Word in us, that we can bear any fruit for Him.

The diaconate has served in well nigh every field where women's service can be utilized. It is true, however, that the largest field has been the hospital. The main reason for this is that many of the deaconess institutions began with a hospital and the hospitals have grown and developed and required the service of too many deaconesses in proportion to the other fields. I do not hereby mean to minimize the opportunity for real Christian service in a hospital, for I believe it is a very effective field for spiritual work and soul winning. But it has prevented the diaconate from entering other fields the way it should.

Other health institutions, closely related to hospitals, have also been a large field.

A failure to train more deaconesses for leadership in this field has resulted in the loss of strategic positions, such as directors of nurses, superintendents, etc.

I believe the second largest field in the American diaconate has been Christian social service, mostly carried on in institutions, such as children's homes, homes for the aged, day nurseries, invalid homes, settlements, hospices and welfare agencies. In this field there is much unoccupied territory. The church has permitted the secular field to take over where the trained Christian social worker and deaconesses, equally well trained, should have occupied.

I believe we have all been aware of the fields but we have been slow in giving our deaconesses the training needed for the service, or else we have not had the deaconesses to train.

Another field has been the parish, but only a comparatively small number of deaconesses have served in this field, except where parish work has been the specialty of the institution. There has been a large demand for parish deaconesses but very few have been available for this field. Especially has this been true in our institution.

The deaconess of today realizes that she must have adequate education, training and fitness for this work, for the demands are far more exacting than they have been in the past.

In the field of foreign missions, only a few of our Homes have had any large number of deaconesses. This is not a new field of service but we need to be much more aware of the great need of workers there. A deaconess called for that service must either have completed a nurse's training or a college course, and in order to be most effective, she should also take a Bible School course.

The field of Home Missions is an almost untouched field as far as the diaconate is concerned. Since now the church is breaking ground in so many areas, and there is a call for workers as never before in the field of American Missions, we should train our deaconesses to step into this field.



In the field of education we have untold opportunities for service and leadership. To a very small degree only, the deaconess has occupied this field. A great opportunity in leadership and training of our youth is open to the deaconess both in institutions of higher learning, as well as in secondary schools and other Christian schools. One reason for the lack of deaconesses in this field is the dearth of workers and the lack of educational qualifications. We know the fields of service will never be lacking, but our biggest problem is to secure recruits to fill the needs.

#### *Advisability of a Central School of Training*

I think there are several reasons why the thought of a central school for deaconesses has come into our thinking. The subject was discussed briefly at the regional conference of the Midwestern group of Deaconess Homes in August 1947. I will mention some of the points which might be advantageous in a central school:

1. The larger number of students in such a school would be more encouraging and more stimulating, both to students and faculty. So often we have had only two or three students in a class, yes, and even one student. It takes very stable students not to become discouraged under such conditions, especially since so many of our training schools work along side a nurse's training with large classes enrolled.

2. A central school could be established on a college level and qualified deaconesses from all the Homes could make up the faculty, as well as other personnel needed. The cost of training would then be much lower than at the regular college.

3. Such a school might attract more students.

4. All deaconesses could be trained there, since many types of courses could be given.

Some disadvantages:

1. It would take the students (deaconess) out of the colleges of the different synods. Sending our students into our church colleges should be a means of recruitment.

2. The relationship of students to their respective Deaconess Homes would not be as close and they would lose some of that feeling of fellowship with their own Sisterhood.

3. The maintenance of a school by all the synods might create a financial difficulty.

4. The problem might also arise that students of one Home would want to transfer to one of the others because of friendships formed, or because of customs, etc., which were different.

### ENRICHING THE LIVES OF OUR SISTERS — ACTIVE AND RETIRED PASTOR VERNER T. MATSON

It is with a degree of hesitation that we present a paper on the subject assigned. The reasons are not far to seek. We have, in the first place, been connected with the deaconess work only a short time, scarcely long enough to

see clearly the needs of the diaconate. Furthermore there has been little time during this brief period of time to make a study of the diaconate.

However, we shall make the attempt regardless, and particularly in view of the fact that the basic needs of deaconesses and ways to meet them will not in too many instances differ greatly from those relating to other workers in the church.

For example, it will appear on the very surface of things that a pastor's work and that of a deaconess and circumstances relating to their work will be in many instances the same. One can therefore proceed a considerable distance on the assumption that what meets the need of one will largely meet the need of the other. This will be true during the period of service. When the time of retirement comes, the needs of both groups will blend easily into the needs of any retired person. It is in view of these things that we venture the suggestions that we shall make in this paper.

There are, however, needs that relate particularly to the diaconate. These we will try to deal with as best we can on the basis of our limited experience with the diaconate.

Our subject divides itself readily into two parts: the active life of a deaconess and the life of the retired deaconess. This obvious departure from the traditional threefold division of a pastor's dissertation may appear a bit unorthodox; but that impression can quite readily be dispelled if we remember that we are dealing with the earthly existence only of a deaconess. The third division will be written by one infinitely better qualified than we are. That will be the story of the richness of the lives of those whose service has been completed and who have entered the glorious realms of God our Father. Our Saviour, whom we shall meet face to face, will write that story. We mention it here simply to call to mind that the enrichment of the lives of deaconesses, active and retired, looks forward to heaven. Only that which will stand before God can be considered true enrichment. The rest must be classified as dross that must be purged away and destroyed.

Also, we are thinking in terms of the Evangelical Lutheran Diaconate, with all that that implies of Christian freedom, fresh expression of a vital Christian life, and a genuine recognition of the fact that all our righteousness is in Christ, who is at once our justification and sanctification. This is important indeed, for no life can be rich until it has found or unless it continues in the evangelical atmosphere of the glorious liberty of the children of God. Departure from it will immediately bring on drabness, dullness, and spiritual poverty, for the riches in Christ Jesus will have been lost. Enrichment therefore means a joyous adherence to the faith once for all delivered to the saints and being constantly built up in it. This enrichment will have reference to both the individual's own faith and the expression of it in service. In other words, there can be a richness of faith and a richness of service. Also, we need to guard against a false spiritualizing of sanctification, what one writer calls an "imaginary state of sanctification," a falling into the medieval folly of a separateness from our fellow men that gives satan his choicest opportunity. To serve our Saviour well we must be in this world and among our fellow men with all their faults and follies, so much like our own. One will strive by God's grace to exhibit James' definition of true religion, to visit the fatherless and widows in their affliction and yet keep oneself unspotted from the world. We are to be the

salt of the earth and the light of the world not apart from it, but in it. This most surely requires sanctification by God's Spirit and enrichment. It requires a clear understanding of evangelical Christianity at its best.

It is obvious to any Lutheran Christian that God's means of grace are exceedingly important in any program that shall enrich the life of a deaconess. Therefore it will be necessary to provide in some way for frequent and varied opportunity for receiving the means of grace. Ordinarily the Lord's Supper is served regularly throughout our church and according to the institution of Christ. Hence we need not dwell on that, except to include it as a most obvious need for enrichment of the life of a deaconess, as well as that of any other believer.

We would, however, desire to enlarge upon the suggestion of frequent and varied opportunity to receive the Word. We all know that we can with great profit read the Scriptures for ourselves. That we certainly urge upon all. In addition to that there needs to be study of the Scriptures together with others for the sake of the enrichment attendant upon fellowship in that glorious Word and Gospel. Included in this would be the preached word and also what is popularly known as Bible study. It might well, for a deaconess as well as pastors, extend farther into a study of theological works of the past and the present. By God's good providence some profound Godly thinkers have enriched almost any generation that can be mentioned. Deaconesses will do well to acquaint themselves with at least the most outstanding works.

This leads us to the practical suggestion of circulating libraries made up of well-chosen books. We place emphasis upon the quality of the books, for much is written that is not worth the paper on which it is written, much less the time of a busy servant of God such as a deaconess. A means could be found to build up such a collection. Perhaps the best would be to have a committee of persons well known for discretion and good judgment which would make the purchases from money donated for the purpose. As implied above there might well be included the best in theological works. A deaconess is not, of course, called upon to be a theologian; if she were she should have theological training. However, a deaconess will constantly meet the increasing array of religious movements of our generation, and she will need to be in a position to evaluate them. Her best equipment will be to be well grounded and versed herself. Then there will need to be books of a devotional and inspirational nature that she will want to read for her own edification.

Circulating libraries are used for pastors, our own Augustana Church having, for one, ventured in upon this plan. Perhaps most pastors prefer to buy their own books wherever possible. But a deaconess is under the handicap of frequent moves, and limited quarters, in addition to the one that most often bothers pastors, namely, limited funds. As a consequence the building up of a personal library, for a deaconess, might not be the best policy.

Retreats and conferences such as we are having these days will serve to enrich the lives of deaconesses. These are needed both by the deaconesses at home and those away from the motherhouse. Those at home are benefited by reports of the work carried on outside the home institution. They are broadened in outlook and strengthened to carry through the more prosaic home activities. Those away from the motherhouse will often be serving hundreds of miles away from the nearest sister. Pastors and missionaries who have

served under such circumstances can readily understand how refreshing it must be to meet again the rest of the sisterhood. At such conferences and retreats it might well be remarked that there is a tendency toward having too many sessions. We recall the apt statement of a pastor one time at a youth conference. He said the conference has so many sessions that it did not give opportunity for the young folks to fall in love with each other. A deaconess conference does not have that matrimonial angle, of course; but there is, nevertheless, the need for the opportunity to "fall in love" in another sense, namely, to rehearse, reminisce, discuss, and plan apart from the urgency of strictly scheduled sessions.

In the above we are thinking of the gathering together of sisters of one motherhouse. The larger gatherings of several sisterhoods will yield much enrichment. They will surely broaden the outlook, give the opportunity for us to evaluate critically our own procedure in the light of the experience of others, and to add much that we can learn from others. The diaconate, if it is to serve the church and humanity, will have to be alive to new needs of the dynamic society in which we live. What one learns can be shared with all the others. Then there is the inspiration of numbers. Say what we will, it is a help to know that many others are working toward the same objectives as we are.

As to subjects of such conferences one can scarcely venture anything specific, and certainly not final. Methods of service, development of the diaconate to meet the needs of the day, world missions and affairs, are but a few of the many profitable approaches that might be used. Occasionally taking stock of our heritage and a harking back to the New Testament origins of the diaconate will prove profitable and even necessary. The diaconate, just as well as the church of which it is a part, can easily drift to that which will require a Reformation to bring it back to its moorings. The very nature of the work has this hazard embedded in it. The works of mercy can easily become "good works" in the prereformation sense of merit before God. Beyond these suggestions, which are merely examples, we do not make specific recommendations. The day and the need will have to determine the subjects for discussion. Refreshing and inspiration will need to be kept in one's thinking, much as we enjoy and will in spite of ourselves "talk shop."

Some system of rotation or furloughs could well be used, with due consideration given to the problems that might be created by too frequent changes. It is possible at the home base to carry on a full program of spiritual enrichment, but not so at a distance. The result becomes that those at home become satiated, whereas those away from home are often hungering for that which is allowed to fall freely from the rich man's table. A balancing of this situation might in part, at least, be accomplished by a home base furlough. It would not need to be a furlough in the sense of cessation from work; merely a change of work.

Vacations should be provided and religiously taken. Few realize how necessary it is to have a break in a strenuous routine, and how much better we can work if we go apart for rest at proper intervals. The work of the Lord will continue on in our absence, with plans well made, and we can enter in upon it again with fresh enthusiasm upon our return.

In this connection a mention should be made of time off while on duty. We see the need so constantly and it presses upon us so unrelentingly that we



yield to the arrangement of a twenty-four-hour day. It is not that we do not sleep a little during the twenty-four, but the pressure is always there. All work and no play makes Jack a dull boy. All work and no play makes irritable pastors and deaconesses; which does not materially add up to the glory of God. Might we be bold enough to suggest that deaconesses must learn to play. We do not mean play at their sacred calling; but to play for relaxation and the breaking of the strain of the work, lest the strain break the deaconess. An evangelical outlook on life, a sincere desire to keep physically and mentally fit for the Master's use will help us to strike the right proportions of work and play. Play is a needed recreative agent in the program of people whose work is often in itself sombre to the point of becoming depressing. We do not in the Lutheran Church hold to the ascetic ideal, but rather to that which Jesus expressed when He spoke of fasting: "Thou when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee." The work of a deaconess can often be likened to fasting; and wholesome and refreshing recreation can serve to anoint the head and wash the face of the furrows of worry, resulting finally in greater uplift for the suffering and distressed. Analyzed, this will be found to mean that we have the faith in God to believe that He will bless our efforts and the faith to cast our anxieties on Him. A proper portion of wholesome recreation is not time lost, but time well invested for the good of the deaconess and those whom she serves. A healthy, buoyant spirit is all to the good. It makes for enrichment.

So far we have been dealing mostly with the needs of the active deaconesses. Much of it bears on the needs of the retired deaconess as well. However, the retired deaconess has her own particular needs. It appears to us that her needs are the most acute and the most forgotten.

Fortunately an aging population has centered attention upon the needs of older people in general. Much study is now belatedly being directed upon this problem. Our first recommendation, therefore, is that we shall keep abreast of the studies that are at present being made. If the diaconate wants to enrich the lives of its retired members it will do well to utilize the facts being uncovered. You will notice that we say "being" uncovered. The fact is that such study has just recently actively begun. Things are becoming known and there is promise of some real help for all, including deaconesses. Until now it has been almost hazardous to reveal interest in the problems of the aging because one ran the risk of being regarded as showing signs of senility if one did. We trust that that day is past and that we will get nearer to what God has commanded in the fourth commandment and give due recognition to our elders. We state again that the needs are acute, frequently pathetic.

What can be done about it at present beyond studying the problem?

For one thing, we believe that every deaconess is bound in duty to herself, to her sisterhood, to her Church, to God, to begin early, very early, to learn the art of growing old graciously. This is one of the chief points brought to light by studies so far made. We expect far too much of human nature if we believe that at sixty-five, or whatever the age of retiring might be, a complete revolution of life can all of a sudden take place. It is naive to the point of being ridiculous to expect it. Preparation for retirement is an absolute necessity.

By way of such preparation we believe a deaconess should begin early to acquire useful and satisfying hobbies. She, too, will need to know how to play in a way that is relaxing and refreshing to her. Beyond that she will want something definitely constructive to do, within the capacities that she still has. Our own conviction is that those capacities in the aging are much underrated, and that society is guilty of a tremendous waste of human resources in the neglect of the capacities of the aging. On the other hand it is just as unwise to ignore the limitations that age places upon a human being. This latter thought points up the need for the acquiring of hobbies that fit properly into the status of the aging person. These hobbies should be definitely useful. To go through motions just for the sake of motion will destroy the personality of an aging person just as well as that of any other. Let us have no W.P.A. projects for aging sisters. There are useful things to do; things that will satisfy the person occupied in doing them, things that will not be an insult to the aging. Sisters themselves must be imbued with the philosophy of the nobility of work, the nobility of service, be it ever so humble. This is in large part the answer. If only that which we once did is considered a service and a contribution, we are in for trouble. If we see the whole picture and sense the importance of all its parts, we will be glad to contribute to any part. In this way the retired deaconess can make her contribution and be happy in it. What are such hobbies? What are such "other services"? We decline to answer the question for the simple reason that only the deaconess herself can discover the one that best suits her personality, the one that is the most satisfying to her. Rather we would place the responsibility of such selection squarely upon the shoulders of the deaconess herself. That, in the final analysis, makes for the best and greatest enrichment and development of personality. It is what is above all needed for learning the art of growing old graciously. That art requires that the person shall be able to make decisions and adjustments in spite of age. Never should we violate a personality by taking away from it the responsibility it can and should bear for its spiritual advancement. Sisters, in your own hands, in your own planning, in your own decisions lie the possibilities of a happy and fruitful retirement. "Grow old along with me, the best is yet to be," if we plan it that way and ask for and expect in faith God's blessing upon our plans. If we plan to His honor and glory we may confidently look for blessed results. God will never forsake His servant that trusts in Him.

A need of the elderly sister not too often met is that of a separate home away from the feverish stress and strain of the active diaconate. There is a difference between the active and retired status. It may be one of degree only, our personal feeling is that that is what it should be, but nevertheless a significant difference. A little more quiet, an absence of the coming and going of all hours of the day and night so necessary in the work of a busy institution, is something that it would seem that a retired deaconess is entitled to. It should not be forgotten either that the active sisters would be benefited in that they would not constantly be under the strain of fearing the disturbing of those who want and need more stillness and quietness. Such an arrangement would enrich the lives of both groups.

We want to touch upon the devotional and prayer life of the retired deaconess also. In some quarters it is advocated that we have sisters that are to be a sort of sisterhood of "prayer specialists," who are to carry on an exclusive

ministry of intercession. Personally we are fearful of such a specialization and find it difficult to fit it into an evangelical and Lutheran conception of the Christian life. It would appear to us to carry with it much too much of the implication of special states of holiness so characteristic of the middle ages. In other words it is too easy for a false and self-righteous spirituality to result. Surely we would not want to throw that temptation in the path of the aged sisters who have served their Master humbly and well in active years. However, having said this we do add, and that with emphasis, that the retired sister can and should carry on a ministry of intercession. A lifetime of experience should be of some help to teach us to pray as we ought and in accordance with what is God's will and plan for His people and Church. Such intercession will in its way be an active participation in the work of the Church, and will be a blessing and an enrichment of both the life of the deaconess and the life of the Church. Coupled with such other participation as the retired state permits, Christ can still be served and glorified. It will be a realization of that ideal which Luther set forth in his famous maxim "Ora et Labora."

With these thoughts submitted respectfully to you we bring this effort at a contribution to this conference to a close. Our prayer is that you may find something that will be a stimulus to further study of the question and that some helpful practical suggestion will also be found. We thank you for the opportunity that has been ours to give it thought and to present this summary of the conclusions of our thinking.

May God grant His constant blessing upon the diaconate in such a way that there can truly be enrichment of the lives of our deaconesses, active and retired, redounding to the glory of His Holy name through Christ Jesus our Saviour and Lord.

### SUBJECTS OF PAPERS READ AT THE CONFERENCES

#### FIRST CONFERENCE—PHILADELPHIA, PA., Sept. 1896.

The Principles of the Female Diaconate.....	Dr. A. Spaeth
The Organization of the Prominent Motherhouses in Germany.....	
.....	Rev. C. Goedel
The Female Diaconate in America Outside of the Lutheran Church.....	
.....	Rev. J. F. Ohl
The Relation of Christian Bodies to the Deaconess Work and the Popular	
Prejudices and Objections Against It.....	Rev. W. A. Passavant, Jr.
Parish Work in America.....	Dr. W. A. Dunbar
Parish Deaconess Work.....	Rev. E. A. Fogelstrom

#### SECOND CONFERENCE—MILWAUKEE, WIS., Oct. 1897.

Theses on the Training of Deaconesses.....	Dr. A. Spaeth
How May Interest in the Deaconess Cause Be Stimulated and Devout Women	
Be Won for the Work?.....	Rev. J. F. Ohl
The Parish Deaconess.....	Dr. U. G. Werner
The Sister in the Kindergarten.....	Rev. C. Goedel
Peculiarities in American Social and Religious Life That Must Be Considered	
in the Training of Deaconesses in America.....	Rev. E. P. Manhart

#### THIRD CONFERENCE—OMAHA, NEBR., Oct. 1899.

The Relation of the Motherhouse to the Church.....	Dr. A. Spaeth
--	---------------

- Service of Consecration.....Rev. E. P. Manhart  
 How Can We Introduce Deaconess Work into the Congregation and Make It  
 Successful?.....Rev. S. R. Tollefson  
 Translation of Technical Terms.  
 The Deaconess and the Trained Nurse.....Rev. W. A. Passavant, Jr.  
 The Spirit of Cheerfulness Among Our Sisters.....Rev. C. Goedel
- FOURTH CONFERENCE—BALTIMORE, MD., Jan. 1903.**  
 The Relation of a Deaconess at Work in an Outstation to Her Motherhouse  
 and Its Rector, and to the Congregation or Institution and the Pastor Where  
 She Works .....Dr. A. Spaeth  
 The Aim and Limits of Deaconess Work in Hospitals....Rev. H. L. Fritschel  
 Christian Liberty in the Motherhouse.....Rev. C. Goedel  
 The Special Training of Parish Sisters.....Dr. F. P. Manhart
- FIFTH CONFERENCE—PHILADELPHIA, PA., April 1904.**  
 The Internal Management of the Deaconess Motherhouse.....  
 .....Rev. H. L. Fritschel  
 Fundamental Principles of the Deaconess Motherhouses Connected with the  
 Kaiserswerth General Conference.  
 What the Female Diaconate Owes to Germany.....Dr. C. E. Hay  
 Motherhouses vs. Free Association.....Dr. A. Spaeth  
 The Foundations of the Motherhouse.....Rev. C. Goedel  
 Lessons for Our Work from the Female Diaconate of the Early Church...  
 .....Dr. F. P. Manhart
- SIXTH CONFERENCE—MILWAUKEE, WIS., Oct. 1905.**  
 "Converted" Sisters .....Rev. C. Goedel  
 The Duty of the Church Towards the Diaconate.....Dr. A. Spaeth  
 How Are More Sisters to Be Gained?.....Dr. Chas. E. Hay  
 The Education of Deaconesses.....Rev. H. L. Fritschel
- SEVENTH CONFERENCE—PHILADELPHIA, PA., April 1908.**  
 Some Peculiar Difficulties Confronting the Development of the Deaconess  
 Cause in America.....Rev. E. F. Bachmann  
 Loehe's Influence Upon the Deaconess Work.....Dr. A. Spaeth  
 Could the Scope of Our Work Be Wisely Enlarged by Establishing a Special  
 Class of Helpers, Others Than Deaconesses, Closely Connected with the  
 Motherhouse? .....Dr. Chas. E. Hay  
 A Brief History of the Lutheran Deaconess Motherhouses in America....  
 .....Rev. Herm. L. Fritschel
- EIGHTH CONFERENCE—OMAHA, NEBR., June 1910.**  
 Contentment and Happiness in the Deaconess Calling....Rev. A. Fonkalsrud  
 What and How Much Should Be Required in the Theoretical Course of Study  
 for Sisters?.....Dr. Chas. E. Hay  
 The Training of Our Sisters After the Completion of the Course for Candi-  
 dates .....Rev. E. F. Bachmann  
 The Consecration of Deaconesses.....Rev. Herm. L. Fritschel  
 Is It Desirable to Train Nurses Along with Deaconesses? If so, How May the  
 True Deaconess Spirit Be Maintained?.....Rev. H. B. Kildahl



**NINTH CONFERENCE—CHICAGO, ILL., May 1912.**

Essentials and Non-Essentials of the Female Diaconate.....	Rev. Herm. L. Fritschel
The Motherhouse and the Kindergarten Work.....	Dr. Chas. E. Hay
Spiritual Ministrations by Sisters.....	Rev. P. M. Lindberg
Sources of Danger to the Spiritual Life in Our Motherhouses.....	Rev. E. F. Bachmann
The True Deaconess Spirit, and How It May Be Cultivated.....	Rev. H. B. Kildahl

**TENTH CONFERENCE—BALTIMORE, MD., April 1913.**

The Deaconess Work in Its Relation to the Church.....	Rev. M. Rufsvold
Is There an Undercurrent Retarding the Deaconess Work?..	Rev. C. Hultkrans
Sources of Blessing and Strength in the Spiritual Life of the Deaconess...	Rev. E. F. Bachmann
The Preparatory Season for Consecration.....	Rev. H. L. Fritschel
What Additional Fields of Labor Are Open for Deaconess Service in America?	Dr. Chas. E. Hay

**ELEVENTH CONFERENCE—MINNEAPOLIS, MINN., May 1914.**

The Church's Debt of Gratitude to Fliedner.....	Rev. E. F. Bachmann, D.D.
The Diaconate and Social Service.....	Rev. Chas. E. Hay, D.D.
Literature on the Inner Missions and the Female Diaconate.	

**TWELFTH CONFERENCE—BROOKLYN, N. Y., May 1916.**

How Shall We Arouse the Church to Deeper Interest in the Deaconess Cause?	Rev. A. Oefstedal
Institutional and Non-Institutional Deaconess Service.....	Rev. Herm. L. Fritschel
What Should Be the Rights and Limitations of the Motherhouse in the Management of Stations Served by Sisters?.....	Rev. Herm. L. Fritschel
Wherein Lies the Sacrifice in the Deaconess Work?.....	Sister Sophie Jepson
Is the Present System of the Female Diaconate the Best Suited for Our Country and Our Times?.....	Rev. Chas. E. Hay, D.D.
The Female Diaconate as a Factor in the Church Life of Our Country.....	Rev. E. F. Bachmann, D.D.

**THIRTEENTH CONFERENCE—ST. PAUL, Minn., May 1918.**

What May the Church Expect of the Female Diaconate and What Are We Doing to Meet These Expectations?.....	Rev. O. Fonkalsrud, Ph.D.
Organized Charity Institutions in Our Country in General, and in Our Lutheran Church in Particular.....	Rev. Herm. L. Fritschel
What Benefits May Result to the Deaconess Cause from the Present Awakening of the Spirit of Sacrifice in Our Country?.....	Rev. Chas. E. Hay, D.D.
What Can a Motherhouse Do to Retain Its Sisters in the Diaconate?.....	Rev. A. Oefstedal
The Way and the How of an Effective Campaign for the Female Diaconate.....	Rev. J. A. Krantz
The Beatitudes as Beacon Lights to Those in Authority in the Motherhouse.....	Rev. E. F. Bachmann, D.D.
Special Training for Special Service.....	Sister Grace Lauer

#### FOURTEENTH CONFERENCE—PHILADELPHIA, PA., Sept. 1920.

The Diaconate and the Spirit of the Age.....	Rev. Herm. L. Fritschel
The Deaconess and the Mission of the Church.....	Rev. Chas. E. Hay, D.D.
The Training of Sisters.....	Rev. J. A. Krantz, D.D.
*The Deaconess and the Care of the Sisters.....	Rev. A. Oefstedal
The Deaconess and Her Spiritual Ministrations.....	Rev. Emil G. Chinlund
The Deaconess and Her Appeal to the Women of the Church.....	
.....	Sister Sophie Jepsen
The Spirit of Self-sacrifice.....	Sister Julia Mergner

#### FIFTEENTH CONFERENCE—OMAHA, NEBR., Nov. 1922.

The Relation of the Motherhouse to the Synod and the Local Church.....	
.....	Rev. August Gruhn
What Place Is There for Personal Preference of a Sister as to the Field of Service?.....	Rev. Chas. E. Hay, D.D.
The Church and the Hospital.....	Rev. Herm. L. Fritschel
Some Common Objections to the Deaconess Calling.....	Sister Sophie Jepsen
How Shall We Meet the Objections to the Diaconate?...	Sister Julia Mergner
The Curriculum of the Deaconess Training School.....	
.....	Rev. Emil G. Chinlund, S.T.D.
Theoretical Course for Candidates for the Diaconate....	Sister Julia Mergner
The Spiritual Life in the Motherhouse, Its Peculiar Needs and Dangers....	
.....	Rev. E. F. Bachmann, D.D.

#### SIXTEENTH CONFERENCE—MILWAUKEE, WIS., May 1924.

The Desirability of a Standardized Minimum Theoretical Course in All Our Motherhouses.....	Rev. Emil G. Chinlund, S.T.D.
Should There Be an Advanced Course of Systematic Institution After the Completion of the Regular Course?.....	Rev. Chas. E. Hay, D.D.
How to Cultivate True Deaconess Spirit.....	Rev. J. A. Krantz
The Diaconate Should Be a Witness Unto Our Lord and Saviour.....	
.....	Sister Julia Mergner
Some of Our Problems of Today in the Light of History.....	
.....	Rev. E. F. Bachmann, D.D.

#### SEVENTEENTH CONFERENCE—BALTIMORE, MD., June 1926.

Relation of the Female Diaconate to Religious Education.....	
.....	Rev. Chas. E. Hay, D.D.
Impressions of Deaconess Motherhouses in Europe.....	
.....	Rev. Emil G. Chinlund, S.T.D.
Factors Affecting the Deaconesses in Their Service and Relation.....	
.....	Sister Sophie Jepsen
The Motherhouse in the Life of the Sister and of the Church.....	
.....	Rev. E. F. Bachmann, D.D.
Can the Forces of the Deaconesses Be Supplemented by Other Christian Workers?.....	Rev. Herm. L. Fritschel, D.D.

#### EIGHTEENTH CONFERENCE—CHICAGO, ILL., May 1928.

Essentials of the Diaconate and the Motherhouse Plan.....	Rev. H. J. Holman
Fostering Spiritual Life Amid the Stress of Service.....	Rev. E. F. Bachmann

**NINETEENTH CONFERENCE—COLUMBUS, OHIO, May 1930.**

- How Can a Deaconess Institution Make Use of Existing Organized Charity,  
Private and Public, in the Training of Its Sisters?... Rev. Emil C. Chinlund
- Literature for a Reading Course for Deaconesses..... Rev. Foster U. Gift
- What Is Meant by the True Deaconess Spirit?..... Rev. E. Berntsen
- What Can We Do to Make the Deaconess Cause a Live Issue in the Lutheran  
Church?..... Rev. O. H. Groth

**TWENTIETH CONFERENCE—BROOKLYN, N. Y., April 1933.**

- The Responsibility of the Church Concerning the Female Diaconate.....  
..... Rector H. E. Riddervold
- What Have Lutheran Deaconesses Contributed to Hospitals and Nursing in  
America?..... Rev. Herm. L. Fritschel, D.D.
- The Diaconate an Open Door for Service..... Rev. Emil G. Chinlund, S.T.D.
- Service in Institutions..... Sister Elfrida Sandberg
- Service in the Hospital Field..... Sister Ingeborg Sponland
- Service in the Parish..... Sister Martha Hansen

**TWENTY-FIRST CONFERENCE—BALTIMORE, MD., June 1935.**

- How Can the Deaconess Help the Church in Problems Resulting from Eco-  
nomic Conditions?..... Rev. Herm. L. Fritschel, D.D.
- The Place of the Diaconate in the New Social Order.....  
..... Rev. C. O. Pedersen, D.D.
- The Training of the Parish Deaconess..... Rev. Foster U. Gift, D.D.
- The Challenge to the Diaconate in Relation to the Social Service Agencies  
..... Sister Ingeborg Sponland
- The Challenge of Social Service to the Diaconate... Rev. G. N. Bechtold, D.D.

**TWENTY-SECOND CONFERENCE—OMAHA, NEBR., Sept. 1936.**

- Centennial Address..... Rev. E. F. Bachmann, D.D.
- What Has the Diaconate to Offer to Solve the Moral and Religious Problems  
Confronting the Church Today?..... Rev. C. O. Pedersen
- Impressions of the Diaconate in the Scandinavian Countries.....  
..... Sister Elfrida Sandberg
- Parish Work—The Crown of the Diaconate..... Dr. Wm. L. Wade
- What Can Be Done to Make Parish Work Really the Crown of the Diaconate?  
..... Sister Mina Pape
- What May the Church Expect of the Deaconess in the Future, and How Can  
She Be Trained for the New Demands?..... Rev. August Baetke
- The Essentials for Adequate Training for Our Sisters in Institutional Work  
..... Sister Anna Ebert

**TWENTY-THIRD CONFERENCE—PHILADELPHIA, PA., June 1938.**

- Some Interesting Opinions About the Deaconess and Her Life and Work.  
What Can Be Done to Correct Wrong Impressions?... Rev. Martin Norstad
- How Others See the Deaconess..... Sister Elfrida Sandberg
- Some Aspects of the Diaconate in Europe..... E. Theodore Bachmann
- Is Social Legislation Affecting the Church's Obligation and Work Sufficiently  
to Require Changes in the Training of Deaconesses... Rev. Ambrose Hering
- Is Social Legislation Affecting the Church's Obligations and Work Sufficiently  
to Require Changes in the Training of Deaconesses?... Rev. August Baetke

**TWENTY-FOURTH CONFERENCE—MILWAUKEE, WIS., June 1940.**

- How Shall Spiritual Values Be Maintained While Pursuing Study for Further Professional Training and for Academic Degrees and Making Application Thereof? ..... Sister Marie Rorem
- Currents of Opinion on the Diaconate..... E. Theodore Bachmann
- The Conference of Lutheran Deaconess Motherhouses in the U. S. .... H. L. Fritschel
- What Is Being Done, and What Could Further Be Done to Bring the Cause of the Diaconate to the Attention of the Young Women of the Church?.... Martin Norstad
- Trends Which Are Making New Demands on Our Sisters... Sister Anna Ebert
- Is Closer Cooperation by Our Motherhouses Practical for Special Training, Publicity or in Practical Work?..... Sister Olive Cullenberg
- How the Social Security Program Affects the Charity Work of the Church. .... C. E. Krumbholz
- How Does the New Deal Social Program of the State Affect the Charity Program of the Church, and How Can the Work of the Motherhouse Adjust Itself to the Same?..... Rev. Emil G. Chinlund

**TWENTY-FIFTH CONFERENCE—CHICAGO, ILL., June 1942.**

- The Constraining Power of the Love of Christ..... Rev. Martin Anderson
- A Living Memorial..... T. O. Burntvedt
- The Ever-present Christ..... Rev. M. A. Olson
- The Church and the Diaconate..... Prof. William Eckert
- Effects of the War on Our Work and How to Meet Them.. Rev. E. G. Chinlund
- How Deaconesses May Aid in Building Spiritual Defense..... Sister Olive Cullenberg
- Education Regarding Social Work..... Rev. A. Baetke
- American Pioneers in the Diaconate..... Rev. H. L. Fritschel, D.D.

**TWENTY-SIXTH CONFERENCE—MINNEAPOLIS, MINN., June 1944.**

- Treasuries of Devotion ..... Bernhard Christensen
- The Concept of Religious Emphasis in Defining the Diaconate..... Rev. August Baetke
- Elements of a Good Interpretative Program for the Diaconate..... C. E. Krumbholz
- Organization and Administration of the Commission on American Missions. .... Rev. H. Conrad Hoyer

**TWENTY-SEVENTH CONFERENCE—BALTIMORE, MD., June 1946.**

- Major Problems Confronting the Diaconate..... Sister Anna Ebert
- Philosophy of Deaconess Training..... Sister Rena Keiper
- Standards for Deaconess Education..... Sister Dorothy Goff
- Personal and Spiritual Preparation..... Rev. Martin Norstad
- Rethinking the Diaconate, Its Place in the Church..... Dr. S. M. Miller
- Remarks on the Fifty Years of the Conference of Lutheran Deaconess Motherhouses of America..... Dr. H. L. Fritschel
- Notes on Speech by Dr. Krumbholz, Executive Secretary of the Welfare Division of the National Lutheran Council..... C. E. Krumbholz
- Post-war Conditions of Deaconess Work in Europe..... Dr. E. F. Bachmann







CUTTING THE 100th ANNIVERSARY CAKE

CENTENNIAL CELEBRATION OF THE AMERICAN DIACONATE

*The Twenty-ninth*

LUTHERAN DEACONESS CONFERENCE  
IN AMERICA

MILWAUKEE, WISCONSIN

*June 19-21, 1949*

1849



1949

*President*—Sister Anna Ebert, Philadelphia  
*Vice President*—Pastor George Vollmer, Milwaukee  
*Secretary-Treasurer*—Sister Emma Ring, Omaha  
*Executive Committee*—Pastor Gerald K. Johnson, Omaha  
Sister Marie Rorem, Chicago

【PRINTED  
IN U.S.A.】



## PROGRAM

### SUNDAY—JUNE 19

10:30 A. M. Holy Communion Service—Chapel, Milwaukee Hospital

Liturgist—Rev. George Vollmer, Pastor, Milwaukee Motherhouse

Preacher—Rev. Paul Roth, D.D., Epiphany Lutheran Church, Milwaukee

8:00 P. M. Concordia College Auditorium

Historical Pageant—Public invited (depicting 100 years of Deaconess Service in America.

Written and directed by Sister Pearle Lyerly, Washington, D. C.)

### MONDAY—JUNE 20

9:00 A. M. Opening Devotions—Rev. E. Helmuth Stolz, D. D., St. Paul's Lutheran Church, Milwaukee

Greetings—Sister Nanca Schoen, Directing Sister, Milwaukee Motherhouse

Response to Greetings—Sister Anna Ebert, Conference President

Introduction of representatives and guests

Business Session:

Reports of officers and special committees

Appointment of committees

Symposium—A Program for the Diaconate of the 20th Century

Presiding—Sister Anna Bergeland, Directing Sister, Lutheran Deaconess Home and Hospital, Minneapolis, Minn.

Sister Elfrida Sandberg—Superintendent Augustana Mission Colony, Minneapolis, Minn.

Rev. William Cooper, D. D., Professor Old Testament, Northwestern Lutheran Theological Seminary, Minneapolis, Minn.

Mrs. Daniel Martin—President Women's Missionary Society, Augustana Evangelical Lutheran Church

Closing Devotions—Rev. M. A. Dahlen

2:30 P. M. Joint meeting with the Lutheran Welfare Conference at Ambassador Hotel.

A presentation of the subject—"An Adequate Personnel for Church Work."

8:00 P.M. Milwaukee Hospital Chapel  
CELEBRATION OF AMERICAN DEACONESS CENTENNIAL  
Devotions—Rev. Alf. A. Wattman—Augustana Lutheran Church  
Choir

Address—Dr. Clarence Stoughton, President Wittenberg College,  
Springfield, Ohio

Choir

Greetings—Rev. H. L. Fritschel, D.D., Director Milwaukee Hos-  
pital 1902-1943

Rev. Emil G. Chinlund, S.T.D., Director Immanuel Deaconess  
Institute, Omaha, 1920-1945

Closing Prayer—Rev. Alf. A. Wattman

## TUESDAY—JUNE 21

9:00 A.M. Devotions—Rev. Myrus Knutsen, Ascension Luther-  
an Church

Business Session

Open Forum—Basic Principles Underlying Deaconess Educa-  
tion. Presiding—Sister Catherine Neuhardt—Dean, Lu-  
theran Deaconess Training School, Baltimore, Md.

a. Distinctive Purpose of Deaconess Education—Rev. Ger-  
ald Johnson, Immanuel Deaconess Institute, Omaha.

b. Basic Curricula of Deaconess Schools—Sister Magdalene  
Klippen, Lutheran Deaconess Home and Training School,  
Chicago, Ill.

c. Levels of Deaconess Schools—Rev. Richard C. Klick,  
Th.D., Philadelphia Motherhouse of Deaconesses

d. Specialized Preparation and Field Work—Sister Char-  
lotte Weissgerber, Supervisor of Field Work, Philadelphia  
Motherhouse of Deaconesses, Philadelphia

Closing Devotions—Rev. Myrus Knutsen

2:00 P.M. Devotions—Rev. John Fedders, D.D.,—Lake Park  
Lutheran Church, Milwaukee

Memorial Services for departed

The Pastor and the Deaconess Have a Team Assignment—Rev.  
Karl Mattson, D.D., President Augustana Theological Semi-  
nary, Rock Island, Ill.

The Diaconate in Finland—Rev. Martti Nortia, Diakonissanstalt,  
Helsinki, Finland

Discussion led by Sister Magdalene Krebs—Director Nursing  
Education, Milwaukee Hospital School of Nursing

Business Session

Closing Devotions—Rev. John Fedders, D.D.



THE LUTHERAN DEACONESS CONFERENCE 1949 CELEBRATING 100 YEARS OF DEACONESS SERVICE IN AMERICA

## OFFICIAL LIST OF MEMBER INSTITUTIONS

1. The Bethphage Inner Mission Association, Axtell, Nebraska  
Director—Rev. A. A. Christenson  
Directing Sister—Julianne Holt  
Delegates: Rev. A. A. Christenson  
Sister Elaine Johnson
2. Lutheran Deaconess Motherhouse and Training School, 2500 W. North Ave., Baltimore 16, Maryland  
Directing Sister—Martha Hansen  
Delegates: Sister Martha Hansen  
Rev. Paul Smith  
Sister Alma Boarts  
Sister Elaine Dunlap
3. The Norwegian Lutheran Deaconess Home and Hospital, 4520 Fourth Ave., Brooklyn 20, New York  
Director—Rev. C. O. Pedersen  
Senior Sister—Ingeborg Ness  
Delegates: Sister Aasta Foreland  
Sister Margit Hansen
4. Ebenezer Mercy Institute, Brush, Colorado  
Director—Rev. I. M. Andersen  
Directing Sister—Bertha Roose  
Delegates: Rev. I. M. Andersen  
Sister Bertha Roose  
Sister Sena Frandsen
5. Lutheran Deaconess Home and Hospital, 2236 Haddon Ave., Chicago 22, Illinois  
Directing Sister—Marie Rorem  
Delegates: Sister Marie Rorem  
Sister Christine Johnson  
Sister Nellie Oleson  
Sister Clara Fremming
6. Lutheran Deaconess Motherhouse, 2224 W. Kilbourn Ave., Milwaukee, Wisconsin  
Pastor—Rev. George Vollmer  
Directing Sister—Nanca Schoen  
Delegates: Rev. George Vollmer  
Sister Nanca Schoen  
Rev. Helmuth Stolz  
Sister Elinor E. Falk  
Sister Martha Pretzlaff



7. The Lutheran Deaconess Home and Hospital, 1412 E. 24th Street, Minneapolis, Minnesota  
Directing Sister—Anna Bergeland  
Delegates: Sister Anna Bergeland  
Pastor Martin J. Olson  
Sister Agnes Fronsdal  
Sister Mildred Johnson
8. Immanuel Deaconess Institute, 34th and Fowler Ave., Omaha, Nebraska  
Director—  
Directing Sister—Olive Cullenberg  
Delegates: Sister Olive Cullenberg  
Dr. Albert Loreen  
Sister Mildred Norgren  
Sister Tillie Olson
9. Philadelphia Motherhouse of Deaconesses, 2100 So. College Ave., Philadelphia 30, Pa.  
Pastor—Rev. Richard C. Klick, Th.D.  
Directing Sister—Anna Ebert  
Delegates: Rev. Richard C. Klick, Th.D.  
Sister Anna Ebert  
Rev. Wm. Hermann, D.D.  
Sister Lydia Fischer  
Sister Amelia Schaefer

## GREETINGS

### TO THE LUTHERAN DEACONESS CONFERENCE IN AMERICA

Greetings!

"Let your light so shine before men, that they may see your good works, and give glory to your Father, who is in Heaven." Matthew 5:16.

This admonition applies to all Christians, and it is eminently applicable to the diaconate. One of its principles is to refrain from advertising, but rather so reflect the Light of Christ in their works of mercy, that seeing their good works, men may glorify our Heavenly Father.

May this ever be true of the Evangelical Diaconate!

Sincerely,

Emil G. Chinlund.

Retired Executive Director,  
Omaha.

Greetings!

The one-hundredth anniversary of the first coming of the diaconate to America, which has now been introduced in all Lutheran Church Bodies, should remind the Church of this service of healing, helping, protecting and rescuing love, by trained and consecrated women in organized affiliation.

May their number increase in this service to the Glory of God and the welfare of His Church.

Sincerely,

Herm. L. Fritschel, D.D.

Director Emeritus, Milwaukee.

Greetings!

Only God knows the value of the contribution to human welfare rendered in His Name through the deaconess service in one-hundred years. To have had a humble part is cause for deep personal gratitude.

He who has blessed us in the past will also guide the future.

With Christian greetings,

Sister Sophia Jepson

Directing Sister Emeritus,

Baltimore.

Greetings!

I thank God for the many opportunities that have been given me to serve Him. I have enjoyed the work in the diaconate. My sincere hope and prayer is that many young women will find the diaconate their life's calling and heed the Lord's voice when He says, "Go ye," serve me in the Ministry of Mercy.

Sincerely,

Sister Bothilda Swenson

Pioneer deaconess in organizing of Lutheran

Deaconess Conference in America.

Greetings to the Centennial Deaconess Conference!

I want to greet you all in the name of our Lord Jesus Christ. He has been with us, guided and blessed us in the century that is past. He is ever faithful, and will continue to guide and bless the diaconate, as we look in faith to Him.

Sincerely,

Sister Ingeborg Sponland

Directing Sister Emeritus

Chicago.

Dear Brothers and Sisters in Christ:

... On your gathering and celebration I pray God's richest blessing. May the Holy Spirit guide all your deliberations to such conclusions and actions that God's Kingdom will be advanced thereby, and the Church be better equipped to fulfill her tasks as the agency of God's redeeming love in the face of the rise of militant atheism and its attending despair...

Faithfully your fellow servant in Christ,

ERNEST F. BACHMANN, D.D.

Pastor Emeritus, Philadelphia

## PROCEEDINGS

The twenty-ninth Lutheran Deaconess Conference in America was opened Sunday morning, June 19, at 10:30 A.M. with Holy Communion services in the Deaconess Chapel of the Milwaukee Hospital. Pastor Paul Roth, D.D. preached the sermon in the absence of Dr. Wm. Sodt who was ill.

At 8 P.M. the Conference gathered together with visitors at the Concordia College Auditorium where the Historical Pageant, depicting one hundred years of deaconess service in America, written and directed by Sister Pearle Lyerly, Baltimore Deaconess Institution, was presented. The participants in the pageant were largely local talent and to them as well as to Sister Pearle the Conference extends a hearty thanks. The transplanting of the diaconate from Germany into America in 1849 was beautifully and reverently depicted.

The Conference met for its first session Monday, June 20, at 9 A.M. in the chapel. Rev. E. Helmuth Stolz, Milwaukee, led the devotions. Psalm 48 and Romans 12:1-13 were read and prayer offered.

At 9:30 A.M. the president, Sister Anna Ebert, declared the twenty-ninth Lutheran Deaconess Conference in America opened. Sister Nanca Schoen, Directing Sister, greeted the Conference most cordially and opened the doors of the Milwaukee Deaconess Institution to the delegates and guests.

The president of the Conference responded with appropriate words stating "that we are conscious that the spirit of the pioneers rests with us. Tremendous responsibilities lie before us. We are past our infancy, now we are as restless adolescents—problems are confronting us. We stand at the point of great opportunities as well as responsibilities. In obedience to the will of God and looking to Him we can go forward unafraid. May God make this Conference a blessing to all of us."

Several visitors of note were introduced:

Dr. C. O. Berntvedt, Pres. Board, Lutheran Deaconess Home & Hospital, Minneapolis; Rev. Frances Shearer, Secretary Board of Social Missions, U.L.C.A.; Pastor & Mrs. Martti Nortia, Ass't. Pastor, Diakonissanstalt, Helsinki, Finland; Sister Ruth Westin, Vårstad Diakonissanstalt, Sweden; Sister Ebba Wigell, Diakonissanstalt, Helsinki, Finland; Pastor Arnold F. Krentz, Supt., Dea-

coness Institution, Synodical Conference, Ft. Wayne, Ind.; Dr. Luther Koepke, Professor, Valparaiso University, Valparaiso, Ind.; Sr. Lillian Spicker, Methodist Deaconess Home, Cincinnati, Ohio; Mrs. Daniel Martin, Pres. Women's Missionary Society, Augustana Lutheran Church; Mrs. Storvick, Pres. Woman's Federation, Evangelical Lutheran Church; Dr. Henninger, Munich, Germany; Dr. C. E. Krumbholz, Executive Secretary, Welfare Division National Lutheran Council; Mrs. Harold Hoge, Chairman, Deaconess Department, Woman's Missionary Society, American Lutheran Church; Mrs. Geo. Vollmer, Deaconess Institution, Milwaukee.

The president appointed the following committees:

Resolutions:

Sister Olive Cullenberg, Chairman  
 Sister Anna Bergeland  
 Rev. A. Christenson  
 Dr. Wm. Herrmann  
 Sister Bertha Roose

Nominating:

Sister Marie Rorem, Chairman  
 Sister Aasta Foreland  
 Sister Myrtle Anderson  
 Sister Lydia Fischer  
 Rev. Martin Olson

It was moved that the 1948 printed minutes be adopted. Carried.

The statistical report and the treasurer's report were read and accepted.

# STATISTICS OF LUTHERAN DEACONESS HOMES IN AMERICA JANUARY 1949

Deaconesses and Students	Active	Leave of Absence and		Students	Total
		Retired			
Axtell .....	13	2			15
Baltimore .....	54	6		9	68
Brooklyn .....	4	2			6
Brush .....	6				6
Chicago .....	23	10		3	36
Milwaukee .....	42	8		2	52
Minneapolis .....	9	3		3	15



Deaconesses and Students	Active	Leave of Absence and		Students	Total
		Retired			
Omaha .....	52	18		12	82
Philadelphia .....	75	22		26	123
Total Number .....	278	71		55	404
Ft. Wayne, Ind.* .....	31	8		25	64
Total .....	309	79		80	468

\*Not a member of Conference but sends reports.

# SUMMARY OF DEACONESS SERVICE (Under Fields of Service) 1949

	Total
1. Institutions .....	48
a. Children's Homes, Day Nurseries.....	15
b. Homes for Aged.....	20
c. Hospitals .....	9
d. Other .....	4
2. Health Institutions .....	96
a. Hospitals.....	76*
b. Health Centers.....	2
c. Invalid Homes .....	8
d. Convalescent Homes.....	0
e. Occupational Therapy .....	2
f. Other (epileptic, handicapped, etc.).....	8
3. Parish Activities.....	37
a. Parish Workers .....	37
b. Parish Secretaries .....	0
c. Directors of Music .....	0
d. Directors of Religious Education .....	0
4. Welfare Agencies .....	14
a. Family and Child Welfare .....	4
b. Institutional visitation .....	4
c. Settlement .....	6
5. Missions .....	19
a. Home Missions .....	0
b. Foreign Missions .....	17
c. Other .....	2
6. Educational Work .....	28
a. Colleges .....	1
b. Elementary & Secondary Schools .....	13*
c. Field Secretaries .....	2
d. Bible Institutes & Schools for Christian Workers ....	0
e. Schools of Nursing .....	12*
7. Deaconess Home Activities .....	52
a. Administration .....	9*

	Total
b. Office .....	7*
c. Dietary .....	5
d. Maintenance .....	8
e. Paramentics, communion wafers, etc.....	6
f. Other .....	8
g. Faculty of Deaconess Schools .....	9*
8. Summary of Deaconesses .....	404
a. In active service (See Fields).....	278
b. Retired and Leave of Absence .....	71
c. Students .....	55
9. Deaconesses & Student Deaconesses studying .....	60
a. In Deaconess Schools .....	34
b. In Nursing Schools .....	7
c. In College .....	17
d. Other Schools .....	2

\*Indicates deaconess serving in more than one position

### TREASURER'S REPORT

Jan. 1, 1948-Jan. 3, 1949

#### Receipts

Balance on hand January 1, 1948.....	\$.....	\$ 2.24
Offering at Conference for Rev. K. Korhonen.....	\$ 75.00	
\$2.00 Assessment per Deaconess Institution for miscellaneous expenses .....	18.00	
Traveling Expense Account prorated .....	999.38	
From Deaconess Institutions for Printed Proceedings (950) .....	399.08	
		<hr/>
		\$1,491.46

Total .....\$1,493.70

#### Disbursements

Traveling Expenses to Conference June 1948.....	999.38
Gift to Rev. K. Korhonen .....	75.00
Postage and Stationery .....	3.40
Augustana Book Concern for Printing of Proceedings .....	381.23
Parcel Post and Express for mailing Proceedings .....	18.95

Total .....\$1,477.96

Balance on hand Jan. 3, 1949 ..... 15.74

Total .....\$1,493.70

The president called for the report of the meeting of the executive Committee held June 19. The following recommendations were presented to the Conference:

1. That we recommend to the Conference that this Centennial meeting be considered a regular meeting of the Lutheran Deaconess Conference in America. Adopted.

2. That the next regular Conference meeting be held in 1951. Adopted.

3. That we recommend to the Conference the tabling of application for membership in the International Deaconess Federation until the next meeting of the Lutheran Deaconess Conference in America. Adopted.

4. That we ask each member institution to bring its 1908 historical data up to date, and send it to the Conference secretary by August 1, to be included in the printed proceedings. Adopted.

It was moved that the report of the Executive Committee as a whole be adopted. Carried.

The report of the Committee on Admissions and Standards was read by Dr. Richard C. Klick, and is as follows:

## REPORT OF THE COMMITTEE ON MINIMUM STANDARDS OF ADMISSION AND DEACONESS EDUCATION

After some correspondence in the course of the year, and after a formal session during the current Convention, the Committee begs to report that it finds considerable difficulty in suggesting a minimum standard of admission and education which might be applicable to the wide variety of our ten deaconess institutions. At least three major items make for the difficulty of the Committee's study.

One of the tremendous variety of service areas honored by the different deaconess institutions which imply varying academic preparation.

The second involves the extensive experimentation which our deaconess institutions have entered within the past five years in the educational program, so that our schooling situation is in an extraordinarily high state of flux.

The third is that of the federated character of our Lutheran Deaconess Conference whereby goals or standards set do not become necessarily applicable to the institutions which hold either a totally independent existence or are organically related to or guided by their respective Synods. The Committee, therefore, has no concrete standards to propose at this time.

The Committee does see an advantage in launching a study in the area of the objectives of deaconess education. In this area there may be considerably more uniformity and common point of view. The Committee respectfully calls this to the attention of the Conference.

The Committee further feels that there would be much value in the preparation of a catalog whereby our deaconess institutions might enjoy with each other a type of reciprocity in specialized training. The individual fields of nursing, religious education, parish work, institutional work, service among the physically handicapped and invalids, ministry among the mental defectives and epileptics, occupational therapy, social work, supervised field work, and the like, all could be catalogued, listing the deaconess institutions which give specific training and field experience in the individual areas. We respectfully recommend to the Conference that such a catalog be prepared.

Respectfully submitted,

Dr. Richard C. Klick, Chairman

Sister Martha Hansen

Sister Catherine Neuhardt

Sister Nanca Schoen

Sister Marie Rorem

Sister Agnes Fronsdaal

~~Sister Tomana Helle~~

~~Pastor Gerald Johnson~~

At eleven A.M. Sister Anna Bergeland presided over a Symposium "A Program for the Diaconate of the Twentieth Century."

Because of illness Dr. Wm Sodt could not participate. Sister Elfrida Sandberg discussed "Major Factors for the Present Shortage of Deaconesses."

Because Pastor Wm. Cooper was unable to be present, Pastor Martin Olson of Minneapolis, read his paper on "Reflections on Some Current Problems of the Lutheran Diaconate in America."

Mrs. Daniel Martin gave greetings from the Women's Missionary Society of the Augustana Lutheran Church. She also presented a paper on "How Can We Promote the Cause of the Deaconess and Her Work in The Church and Interest More Young Women in this Calling?"

Rev. Martti Nortia, Assistant Pastor, Diakonissanstalt, Helsinki, Finland, gave a greeting from that institution.



The Conference adjourned at 12 o'clock.

Rev. M. A. Dahlen closed the session with prayer.

## AFTERNOON SESSION

2 P.M. June 20

At 2 P.M. the Deaconess Conference joined with the Lutheran Welfare Conference at Redeemer Lutheran Church. Panel discussion on "Recruiting and Training of Personnel" was conducted with Mr. Harold Belgum, Minneapolis, Moderator.

Discussants were: Sr. Mildred Winter, Deaconess Work

Miss Elizabeth Olson, Nursing

Miss Doris Reuel, Social Workers

Rev. Ellis Youngdahl, Institutional Chaplains

Rev. LeRoy Weihe, Institutional Administrators and Staff

## EVENING SESSION

8 P.M. June 20

At 8 P.M. the Deaconess Conference convened for the celebration of the Centennial of Protestant Deaconesses in America. Rev. Alf. A. Wattman conducted the devotions. Dr. Clarence Stoughton, newly elected President, Wittenberg College, Springfield, Ohio, addressed the assembly. He challenged us with the question "Why do we celebrate?" He said: "We are celebrating what God did with us and through us these 100 years of the Diaconate. Now we should look forward into the next 100 years."

Greetings were read from Dr. E. F. Bachmann, former Pastor Philadelphia Motherhouse of Deaconesses, Philadelphia, Pa., who because of illness could not be present. He was chairman of the Deaconess Conference for thirty-four years, retiring from that office in 1944. It was with regret that we learned that he could not be with us.

Greetings were also read from Sisters Edna Hill and Margaret Fry in India, who for the past year have been making a survey to ascertain whether an indigenous diaconate should be established in India.

Other greetings received were from

Kaiserswerth Union of German Deaconess Motherhouses, Dusseldorf, Germany

Hermann Walz, Supt. Deaconess Motherhouse, Stuttgart, Germany.

Bavarian Woman's Missionary Society, Nuernberg, Germany;  
Directing Sister, Bethel, Bielefeld;  
Pastor August Baetke, Wartburg College, Waverly, Iowa,  
former chairman of Deaconess Conference;  
Woman's Missionary Federation, American Lutheran Church,  
Mrs. Emil Kroening, Minnesota Dist. Chairman;  
Dr. C. Reimers, president, International Federation of Dea-  
coness Association, Amsterdam;  
Board of Trustees, Philadelphia Deaconess Motherhouse;  
Dr. P. O. Bersell, president, Augustana Lutheran Church;  
Sister Ingeborg Sponland, Directing Sister Emeritus, Lutheran  
Deaconess Home, Chicago.

Greetings in person were received from Dr. H. L. Fritschel,  
Milwaukee and Dr. Emil G. Chinlund, Omaha, who for many years  
were active in the Deaconess Conference. Dr. Fritschel was Di-  
rector of Milwaukee Hospital for 41 years and Dr. Chinlund was  
Director of Immanuel Deaconess Institute, Omaha, from January  
1920 to January 1946.

## SECOND DAY SESSION

9 A.M. June 21

At 9 o'clock the Deaconess Conference again assembled in  
the beautiful chapel. Pastor Myrus Knutsen, Ascension Lutheran  
Church, Milwaukee, led the devotions. Psalm 29 was read.

The business session was conducted by the president. The  
secretary read the greetings which had been received from Dr. P.  
O. Bersell, Dr. C. Reimers, and Board of Trustees, Philadelphia  
Deaconess Motherhouse. Sister Marie Rorem read the greeting  
received from Sister Ingeborg Sponland.

The Conference moved and carried that we send greetings  
to the following:

Sister Bothilda Swenson, Omaha  
Sister Ingeborg Sponland, Chicago  
Sister Sophia Jepsen, Baltimore  
Dr. Emil G. Chinlund, Omaha  
Dr. H. L. Fritschel, Milwaukee  
Dr. E. F. Bachmann, Philadelphia  
Dr. Wm Sodt, Milwaukee  
Dr. Wm. Cooper, Minneapolis

Dr. J. C. K. Preus, Executive Secretary, Board of Education,  
Evangelical Lutheran Church was introduced to the Conference.

Sr. Pearle Lyerly was given a rising vote of thanks for her work in writing and conducting the Historical Pageant of 100 years of Deaconess Service in America.

At this time the Report of the Committee on Minimum Standards of Admission and Deaconess Education was given a second consideration. Dr. Klick in a few words summarized the work of the Committee.

It was moved and seconded that we receive this report and ask the committee to continue their work. Carried.

The chairman asked for instructions as to areas to be studied. The following suggestions were made:

1. Cataloging service areas of each institution.
2. Determining specific objectives.
3. Conferring with church officials for a definition of a deaconess.

The report of Committee on Public Relations was read by Sr. Mildred Winter, chairman.

#### REPORT OF THE PUBLIC RELATIONS COMMITTEE:

The Public Relations Committee met June 19. Representatives of nine deaconess houses were present. Each institution reported on its promotional efforts. The committee urges that all of our deaconess institutions make greater use of Church periodicals for the regular promotion of the diaconate.

It was agreed that the colored slides made of the pageant should be reviewed by the Public Relations Committee, the script adjusted, making the set available for congregational use. Each deaconess institution to purchase from the photographer the number of sets desired.

1. The committee recommends that a central conference file be established for the leaflets and printed articles of all our deaconess institutions. This file to be kept by the chairman of the Public Relations Committee.

2. The Committee recommends that a bulletin board poster with appeal to young women be printed by the conference for distribution to all Lutheran congregations and colleges. Cost to be pro-rated according to quantity used.

3. The committee discussed at some length the assignment made by the last Deaconess Conference, namely: that this anni-

versary year be marked by a united promotional effort, preferably an audio-visual aid.

The three projects proposed as possibilities were:

1. A colored, sound, moving picture; script to be connected story of the diaconate with challenging appeal. Approximate minimum cost \$8,000; probably \$100 for each additional print. Operating time—30 minutes, to be produced by a religious film studio; pre-rated, \$1,000 per institution.

2. A set of 60 kodachrome film slides 2 x 2 with both reading manual and sound recording. Estimated cost, not including travel of photographer, \$1,800 for original print and recording, including printing of 1,000 manuals. Pro-rated this would involve \$200-250 per institution.

3. The printing of an anniversary booklet with pictures and text—estimated cost \$8,000.

It was the opinion of the committee that the cost of the anniversary booklet would exceed promotional value.

There was uncertainty whether a film produced at the cost of \$8,000 would compare favorably with the Cathedral films being produced by our general church bodies today at the cost of \$75,000, and therefore might be poor promotion. Furthermore, only four of the nine deaconess institutions are in a position to contribute the full \$1,000. This would greatly increase the financial demands for the other institutions.

The colored slides, while not as effective as a good movie, would be a possible beginning for our united promotional efforts. Possibly boards through such a beginning would come to see its value and be more easily persuaded to invest funds for a film in the future. The smaller institutions asked that consideration be given to prorating cost according to size of the deaconess institution. No decision was reached. The Committee awaits directions from the Conference.

Sr. Mildred Winter, Chairman

It was moved that this report be accepted. Carried.

At 10:30 an open forum was conducted on "Basic Principles Underlying Deaconess Education," Sr. Catherine Neuhardt, presiding.

The following papers were given:

1. Distinctive Purpose of Deaconess Education—Rev. Gerald K. Johnson



2. Basic Curricula of Deaconess Schools—Sr. Magdalene Klippen
3. Levels of Deaconess Schools—Dr. Richard C. Klick
4. Specialized Preparation and Field Work—Sr. Charlotte Weissgerber

Discussion followed.

Meeting adjourned at 12 o'clock.

Rev. Myrus Knutsen closed with prayer.

## AFTERNOON SESSION

2 P.M. June 21

The final session of the Conference was opened with devotionals by Dr. John Fedders, Milwaukee.

A Memorial Service was conducted for those departed since the last conference:

Axtell, Nebraska

Rev. G. A. Peterson, Chaplain

Brother Carl Young

Philadelphia

Sister Emma Tappert

Baltimore

Sister Havanna Amos

Sister Theodora Schmidt

Sister Mamie Hartman

Omaha

Sister Anna Nilsson

After the Memorial Services Dr. Karl Mattson, president, Augustana Theological Seminary, Rock Island, Ill., presented his paper on "The Pastor and the Deaconess Have a Team Assignment."

Pastor Martti Nortia, Helsinki, Finland, spoke on the diaconate in Finland.

A discussion led by Sister Magdalene Krebs followed these two papers.

## AFTERNOON SESSION

4:30 P.M. June 21

The closing business session was called to order by the president at 4:30 P.M.

Sister Mildred Winter emphasized the points of the Public Relations Committee report that we

1. Establish a Conference file
2. Print bulletin board posters
3. Produce audio-visual aid for promotional work

As part of the audio-visual aid program it was moved that we adopt Resolution number 4 of the Resolutions Committee Report, which reads: "We would urge that the Conference request the National Lutheran Council to appropriate sufficient funds to produce a film depicting the work of the Lutheran Diaconate in America; this film to be made available to all our churches. We would further suggest the use of the film showing the work of Bethphage Mission, Axtell, for deaconess publicity."

Moved that if the National Lutheran Council turns down our proposal we as Deaconess Institutions produce our own kodo-chrome pictures and that the script be prepared by our Central Public Relations Committee, the cost to be prorated to each member institution. Carried.

Sister Anna Ebert asked that each institution appoint one person to be responsible for this publicity.

The report of the Nominating Committee was read by Sister Marie Rorem. The ballot presented was

President: Sister Anna Ebert, Philadelphia

Vice Pres: Rev. George Vollmer, Milwaukee

Secy.-Treas.: Sister Catherine Neuhardt, Baltimore

Executive Committee: Rev. Gerald Johnson, Omaha

Sister Marie Rorem, Chicago

Since there were no nominations from the floor, the nominations were closed.

The secretary then cast the votes for the ballot presented.

A vote of thanks was given the outgoing secretary-treasurer to which she responded.

It was moved that traveling and other Conference expenses be prorated to all member institutions. Carried.

The next Conference meeting will be held in 1951, but since there was no invitation extended it was left with the officers of the Conference to receive the invitation.

The report of the Resolutions Committee was read by Sister Olive Cullenberg:

## REPORT OF THE RESOLUTIONS COMMITTEE OF THE 29th LUTHERAN DEACONESS CONFERENCE

1. One-hundred years have elapsed since four Lutheran deaconesses began work in America at the opening of the Protestant Hospital, The Passavant, in Pittsburgh, Pa. It is therefore fitting that we, the delegates of the 29th Conference, assembled in the Milwaukee Motherhouse, have throughout the program—in gratitude and praise, thanked God for His grace and guidance in the past. We pray Him for the wisdom, love, faith, and courage to carry on our work in the new century. We are deeply grateful for the program planned for our edification, information and stimulation.

2. We wish to especially note the Historical Pageant written and directed by Sister Pearle Lyerly. To Sister Pearle and to all who participated, we extend praise and thanks for their fine work. We appreciate the facilities afforded us by Concordia College in the presentation of this pageant.

3. We again note the need for better and more information on the Diaconate for the membership of our various churches; and would urge concentrated effort in seeking methods to make our work better known. We are deeply appreciative of the presence of a number of our Lutheran Church leaders and hope that through them our publicity program may be strengthened. We urge the immediate compiling by each motherhouse of the historical data from the year 1908 or date of organization.

4. We would urge that the Conference request the National Lutheran Council to appropriate sufficient funds to produce a film depicting the work of the Lutheran Diaconate in America; this film to be made available to all our churches.

We would further suggest the use of the film showing the work of Bethphage Mission, Axtell, for deaconess publicity.

5. As the tapestry of the Diaconate in America during the past 100 years has been woven by men and women who have given their time, talent and lives in service—our deepest gratitude and thanks go to all who are still weaving, and we hold in grateful and loving remembrance those who have completed their work and been called to higher service.

For those who are continuing, we affirm our belief in the only force which justifies our cause: "The love of Christ constraineth us."

6. Our unusually large conference gratefully acknowledges with thankfulness the gracious hospitality the Milwaukee Motherhouse has shown in the fine arrangements for all our needs.

7. We present our deepest appreciation to the officers of our conference for the fine leadership given us. We rejoice with Sister Anna Ebert and are honored with her as she presents the Diaconate on a nation-wide radio program this July.

8. We thank all our visitors—those from abroad and from our own Country for their presence.

We thank Dr. Stoughton for his splendid anniversary address, and all our other speakers and contributors. Again—We thank God!

Committee:

Sister Olive Cullenberg  
Sister Anna Bergeland

Sister Bertha Roose

Dr. Wm. Herrmann

Rev. A. Christenson

It was moved that this report be adopted as a whole. Carried.

In closing this 29th Lutheran Deaconess Conference the president challenged the delegates that we have completed the first 100 years of deaconess service, now we must look forward to greater service in the future.

The Conference adjourned at 5 P.M. with thanks to God that we have been permitted to serve Christ and His Church among the needy.

Pastor Martin Olson closed the Centennial Conference with prayer.

Respectfully submitted,  
Sister Emma Ring, Secretary.

## NEWS ITEMS

Sister Catherine Neuhardt is now Dean of Baltimore School for Church Workers.

Sister Charlotte Weissgerber was appointed in 1948 as the full time Supervisor of Field Work in the Philadelphia School.

One more Deaconess Institution, namely Ebenezer at Brush, Colorado, has an arrangement with church college (Dana) for the training of its deaconess students.

Dr. Herman L. Fritschel's book "One Hundred Years of Deaconess Service" is published in commemoration of the Centennial of deaconess service in America.

Dr. Samuel M. Miller resigned as Executive Director of Immanuel Deaconess Institute as of January 1, 1949.

Rev. Vernon Serenius, Minneapolis, Minnesota, was elected Executive Director of Immanuel Deaconess Institute, by the Augustana Lutheran Church in convention June 10, 1949.

## A PROGRAM FOR THE DIACONATE IN THE 20th CENTURY AND MAJOR FACTORS FOR THE PRESENT SHORTAGE OF DEACONESSSES

SISTER ELFRIDA SANDBERG

A. The program of the past was on the whole

1. A ministry to serve the sick, the poor, the mentally and physically afflicted and handicapped to bring healing to the body and soul and help to those in need.



2. Teaching the underprivileged, rehabilitating the delinquent.
3. Serving in the art of homemaking for homeless children, infirm and aged.
4. In evangelistic work at home and abroad.

The history of the Diaconate, especially in Europe, proves to us that it was organized and served to meet the needs of its day. 100 years ago the Diaconate was introduced to our beloved land. The same program was carried out. The field for service to some extent the same.

- B. Today on commemorating one-hundred years of the service of the Diaconate we still have the poor, the sick, and the maimed with us in large numbers. Delinquency is on the increase. Although we have many churches, the number of groups untouched by direct service of the church is large. The twentieth century program must remain the same as in the past. The diaconate, however, must serve its own age. The motivating spirit "love to Christ" expressed in service to those in need remains the same, but new demands and a changed day will require new skill and perhaps new methods. We who have been privileged to serve in various fields within the diaconate see the many that should be reached by service such as ours. These are often neglected because of lack of vision by the church and lack of servants who are willing and able to serve. The field is large, the members of the Church are many.
- C. We are confronted today with the small growth of the diaconate. Why so few women enrolling in this field? What major factors are responsible for this?

1. Contributing factors

The diaconate has never been accepted by the church here to the same extent as in Europe.

2. In the church of today many fields are open to the women for service without becoming a deaconess.
3. The spirit of the time we live in is not conducive to service of our type. Today service is not the keynote; rather getting ahead, make a place for yourself, remuneration in dollars and cents. Very little is said about giving ones self into a service without rank and remuneration. Even we who serve are apt to forget that "Christ died for all that they who live may not live unto themselves, but unto Him who for their sakes died and rose again." (II Cor. 5:15).
4. The Motherhouse system which we who are in the work have learned to love and appreciate, does not seem to appeal to the young women of today. They want to manage their own affairs, be free to choose. The period of preparation, especially today when requirements for entrance are high, seems unnaturally long. Those interested are anxious to serve.
5. Perhaps the fifth factor is that girls who would like to enter this service feel they are barred because of the present requirements for entrance and present program of training. We should recognize domestic arts as we do liberal arts.

6. The diaconate came forth, grew, and expanded as a fruit of the revivals that swept Europe. Although there have been quickenings here and there we have not experienced revivals that have touched the Lutheran Church as a whole.

D. Church unaware of the large field untouched among those in need. If the Church lacks this vision, what can we do to give it to the Church? Wickern was able in his day to do it. Pray for leaders and followers to do their part about this. When the Church has the vision it will call for servants to these fields. God said to His disciples that the gospel was to be preached to all men. We have a large field that today is not touched by the preaching from the pulpits or the work of the organization within the Church.

Our church institutions that give home care to those in need are often under-staffed, sometimes poorly staffed. The church has need of workers for these. How can we recruit women for the diaconate? Pray for wisdom. If we find there are hindrances in our present system, our present standards for entrance, training, service, etc., use our influence to change these.

Those of you who have visited Catholic institutions, perhaps have noticed there is not a department in their institutions, hospitals, homes of any kind that is not managed by Sisters. They must recruit and prepare them for these various positions. We can do the same. It was the practice in the early days of our institution. We are happy over better preparations for our Sisters. Especially for those who go into hospital service, parish or mission work, and social work. We still need better courses for those who are to serve in homes for children, infirm, and aged, etc. Really good courses in maintenance work and management are desirable. Many institutions find it hard to employ workers. The wages are high, and the hours are short. It has almost come to *we must* have workers to maintain our institutions. Twice at meetings attended I have heard this statement, "The Church will not be able to continue its work because of the present high cost." Most of the income of our institutions today is used for salary.

The diaconate must meet a specific need in the church of today if it is to be wanted. If we can do this, I believe we will have Sisters. We must examine ourselves and see what we need. We know with God are great resources which we may have for the asking, but also "we are His workmanship created to do good works."

Those engaged in work they are in love with usually are anxious to promote that work. If we who serve in the diaconate really feel our work to be worthwhile, that there is a great satisfaction in being able to serve groups that are often neglected and forsaken, we will be anxious to enlist others. Open our eyes O Lord, that we may see ourselves, see the possibilities in our service, but above all see Thee and the resources that are at disposal for those who look unto Thee when their own resources have become low.

# REFLECTIONS UPON SOME CURRENT PROBLEMS OF LUTHERAN DEACONESS WORK IN AMERICA

THE REV. PROFESSOR WILLIAM H. COOPER

Northwestern Lutheran Theological Seminary, Minneapolis, Minn.

Those of us whose memories reach back approximately to the beginning of the Twentieth Century stand in a peculiar position as we contemplate the coming of the year 1950. We are in the middle years of our own personal lives. We are also at the midpoint of what in some respects is the most critical and dramatic of all the centuries since the First, which saw the victorious entrance of Jesus Christ into and through and beyond human existence as we know it.

The philosophers and other writers of our time are already speaking of the year 1949 as the "existential year." It is the year when both men and nations are being compelled to face the ultimate realities and the hard facts of life, whether they will or no. To us who bear the Christian name and confess the faith held and taught by Dr. Martin Luther, to us who in this conference are particularly interested in woman's place and mission in the church throughout the world, all reality is summed up in Jesus Christ. Let us therefore face the near approach of the second half of this twentieth century seeking to learn as best we can from the actual facts the lessons of a hundred years past in the history of the American Lutheran diaconate of women.

History, as viewed by any Christian, is a look backward not at human achievements alone, even within the Church, but at the leadings of divine providence to the point where we now stand in deep concern. It is a look backward only that we may under the same providence move more steadfastly forward.

We are concerned chiefly, as far as I can sense the mood of this conference, about three things: (1) The disproportion between the number of women now serving as deaconesses in the respective church bodies which we represent and the demands for many more well qualified, well prepared Christian women workers in this field than have yet appeared even on the horizon of the present time. (2) The peculiar burdens of responsibility which, by reason of this excess of demand over supply, rest upon many of our best deaconesses who must do the work of two or three women and often (as it seems to them and to us) of two or three men. (3) The problem of securing a larger number of qualified young women from our parishes and through the educational institutions and programs of the church that they may dedicate themselves to deaconess work, if possible, for the rest of their active lives, and not only for a few years of undecided and sometimes half-hearted service.

What do the past hundred years of our experience indicate with regard to these concerns? First, as to the number of our deaconesses, let us be content to recognize that the present disproportion is nothing new. Lutheran deaconess work is itself a comparatively new thing. The Lutheran Church has been in North America in at least partially organized form for more than three hundred years; but our deaconess work is only one hundred years old. In 1849, when Pastor Fliedner persuaded four Lutheran deaconesses to cross the Atlantic and the Allegheny Mountains, there was already a Lutheran population of 750,000 in America, more than half of whom were as sheep without

a shepherd. At the same time, there were already 22,500,000 people living in the United States and more than 2,000,000 in Canada, a multitude far more shepherdless on the whole than the little Lutheran minority in both countries. The institutions of mercy founded by Dr. Passavant in Pittsburgh and elsewhere were clamoring for deaconesses; but what were four sisters among so many? No more, certainly, than the five barley loaves and the two small fishes among the five thousand people on the grassy slopes of Galilee! It cannot be urged that our Lord was slow in multiplying the loaves and fishes; but it must be admitted that the great Lutheran Churches of Germany and of Scandinavia, with all their wealth and social standing and government support, with all their scholarship and theology, yes, even with the very real revival of faith and Christian life which was already producing an inner mission renaissance in western Europe, were nevertheless slow in supplying the needs of pioneer and fast-growing North America for deaconesses.

We hear of no more until seven German Lutheran sisters came on another westward voyage to Philadelphia in 1884. They came in answer to the urgent call of a secular hospital, founded by German-speaking citizens of that metropolis whose attitude toward the Lutheran Church and toward the Christian faith in general was anything but friendly. It was the munificence of Mr. Lankenau, a devout Lutheran layman, which made the stay of these seven sisters possible and which led to the erection of the great Philadelphia Motherhouse almost immediately thereafter. The only answer, however, to America's crying needs was a native diaconate of women, not an imported one. The whole deaconess movement took root almost at once, not only in American Lutheranism, but in the Protestant Episcopal and the Methodist Churches. It is of some interest to remember in this connection that the first Episcopalian leader to encourage the founding of sisterhoods in that church in America was Dr. William Augustus Muhlenberg, rector of the Church of the Holy Communion in New York City, and a great-grandson of the patriarch, Henry Melchior Muhlenberg.

By 1898, just half a century ago, the *Lutheran Cyclopedia* edited by Drs. H. E. Jacobs and John A. W. Haas reported seven Lutheran motherhouses in America and 196 sisters. The first annual conference of these motherhouses had already been held in 1896. The "four" and the "seven" had indeed been multiplied many times in the first fifty years and the Lutheran deaconesses were as familiar in the Scandinavian as in the predominantly German areas of the rapidly Anglicizing Lutheran Church in the United States. By 1898, however, there was a Lutheran population estimated to be 8,000,000 in North America, of whom as yet less than half had been gathered into the now strongly organized churches. At the same time, the population of the continental United States was in excess of 70,000,000 and of Canada nearly 5,000,000. The Spanish-American War made the United States a world empire almost overnight and linked the predominantly Roman Catholic but still partly pagan Philippine Islands and Puerto Rico to our government at Washington. The enterprising General Council of the Lutheran Church at once sought to establish a Spanish-speaking Lutheran mission in Puerto Rico, and the horizon of our deaconess service widened still farther as this move was made.

In this year of grace, 1949, it is just as true as it was in 1849 or in 1898 that the harvest truly is plenteous but the laborers are few. The two hundred



deaconesses of fifty years ago have been succeeded by a number approximately three times as large. For this substantial increase, almost 300% in fifty years, we must be thankful; but the old disproportion is more staggering than ever before. Today more than 20,000,000 men, women, and children of Lutheran origin live in the United States and Canada. In other words, one person out of every eight of the 160,000,000 people now living north of the Rio Grande has been baptized or ought to have been baptized by a Lutheran pastor because of his rightful heritage as a member of a Lutheran family. Only 6,000,000 of this vast multitude are at the moment enrolled in our parishes. Another 6,000,000 are unchurched and are being sought as rapidly as possible by our home mission pastors and our missionary-minded pastors in every city, town and village where the church is established. The rest, possibly 10,000,000, have found their way into some other Christian church or one of the sects like Christian Science, and no longer know or care about the difference. If we had had six thousand deaconesses at work in the past twenty-five years, instead of a few hundred, it might have made a difference to many of these millions of immigrant and migratory Lutherans. They themselves are hardly to be blamed. Our losses are a matter of factual record to be seriously reflected upon.

We come now to the second consideration: The heavy burden both of work and of responsibility which rests upon so many of our deaconesses. The principal causes are the scarcity of our working forces and the unusual demands created by the second World War and its aftermath on six continents. The strain is scarcely appreciated even by the most sympathetic of our pastors and people because they are accustomed to look at deaconess work from the outside, and sometimes with a jaundiced eye. Too little is known about deaconesses and their problems by even the best-intentioned of those who never have been and never will be deaconesses themselves. If we had an Apostle Paul in America today he could do much for the cause. We do, however, have our church periodicals and our church boards. Special credit is due, I believe, to the Executive Board of the United Lutheran Church for having designated June as "Deaconess Month" in the calendar of its causes and to *The Lutheran*, our official organ, for giving excellent publicity for a number of years past to the deaconess work in its most striking contemporary phases. The pity of it all is that only one family out of ten in the United Lutheran Church regularly receives *The Lutheran*, and that many of our pastors are not better acquainted with what has already been published on the contemporary and now rapidly changing American Lutheran diaconate of women.

The deaconesses of our time are not asking for sympathy; but they need understanding from their fellow workers in the church. Some serious personal problems have been aggravated, if not created, by this general lack both of knowledge and understanding on the part of pastors and people. The burden falls heaviest, as is to be expected, on our directing sisters and deaconesses in administrative positions, during and since the emergencies of the late war. Here is a place where our boards of deaconess work and the administrative boards of our deaconess hospitals and of other institutions of mercy and welfare should begin to do some hard thinking. Is there not such a thing as a fair division of labor in deaconess work? Is there no such thing as an assistant

to a directing sister or to a superintending sister? The presidents of our synods have been compelled to call pastors from their parishes in some cases to perform the functions of an auxiliary or suffragan bishop. The larger synods have somehow seen their way to make such changes financially feasible. Is it time for our deaconess boards and institutions to raise their sights in a similar way and not be frightened by increasing costs? It takes courage to be a good deaconess nowadays. What we chiefly need is more backbone in those who sit around our council tables as "directors" in the business sense. Cannot we, who are board members of the church, learn something from the directors of the successful business corporations outside the church who go after what their houses need and obtain it? Diligence is after all a Christian virtue when rightly applied. Whatever our deaconesses need we ought to try to obtain from the church at large.

Finally, we come to the last consideration of this paper: How can we reach and win a larger number of qualified women for the deaconess work of the next fifty years? What more can be done than has been done in this direction?

The present writer is not acquainted with parallel efforts in bodies outside of the United Lutheran Church in America which would correspond to what we call the field secretaryship under our Board of Deaconess Work. This office has been in successful operation for a number of years. A summary of its efforts and achievements could now be made in such form as to be helpful to those Lutheran synods and general church bodies which have not yet initiated this branch of work in the diaconate. Eventually the difficulties and experiences of all of us in seeking and securing candidates can be compared and collated at future meetings of this Annual Conference. They should be of practical significance to every interested person and might be a source of encouragement and inspiration to any new workers called to engage in similar field work, as well as to those of our clergy who are specially concerned about deaconess work.

As a seminary professor who has served for twenty years as a pastor and for a number of years on the faculty of the Philadelphia Motherhouse, I should like to make one further suggestion about candidates for the diaconate. They need not always be *young* women to begin with. We have been appealing to youth to enter all lines of Christian service because we Americans are the youngest of the great nations and we have a great faith in youth. It comes naturally to us. Why is it, then, that the oldest church in Western Europe, the wise and experienced Church of Rome with its fingers on the pulse of the new world and the new age which all Christendom has entered, still looks to leaders whom we would call ready to retire when a new Pope is to be elected? Youth has its contribution to make to Christian service, but so also has age. I can recall in my own years as an undergraduate at the Philadelphia Seminary two men who were admitted to the seminary when they were well past the customary age of a college or university graduate. One of these men was fifty years old, a family man with the full responsibility which that implies, including several adolescent children at home. Another was at least thirty years of age when he entered the seminary. Both men completed their courses and have served the church faithfully and effectively since. Both made an unforgettable impression upon their younger classmates and fellow students because of their sincerity, maturity, and evident devotion.

Advancing age eventually becomes a disqualification for certain kinds of Christian service. On the other hand, it may be in certain cases a positive qualification. There is evidence in the Pastoral Epistles that older women were preferred to younger women in the New Testament diaconate. How old was Phoebe when she acted the part of the letter carrier in days of bitter persecution and brought St. Paul's epistle to the Romans to its destination? Was she married, single, or a widow? No one among us knows today and no one needed to know it then. We do know that she was a Gentile for her given name is that of a Greek goddess and it was evidently not changed at her baptism. We know that she was the "servant" of a local congregation in Greece. We know that she carried in her consecrated hands the most important letter ever written by a single man to any community. Phoebe's service strengthened the Roman Church before it spoke or used the Latin tongue. Phoebe's service made possible the Reformation of the Western Church in the sixteenth century; and without the letter which she conveyed at the possible risk of her life there would be no *evangelical* diaconate for Protestant women to enter today.

In proportion as the churches of the Lutheran confession treasure and perpetuate the faith originally set forth by the Apostle Paul in both Greece and Italy, they will live and prosper in this Twentieth Century; and in proportion as the Church prospers, the revival of the New Testament diaconate among our women will succeed.

## HOW CAN WE PROMOTE THE CAUSE OF THE DEACONESS AND HER WORK IN THE CHURCH AND INTEREST MORE YOUNG WOMEN IN THIS CALLING

MRS. DANIEL T. MARTIN

I appreciate the privilege and opportunity to attend this Deaconess Conference and thank you sincerely for extending me this invitation. On behalf of the Women's Missionary Society of the Augustana Lutheran Church I wish to extend hearty felicitations upon this centennial anniversary of Lutheran Deaconess Work in America. For a number of years I have followed with great interest the work of the diaconate. I am not qualified to speak with any authority on the diaconate, but as a friend interested in the work of the diaconate and in the whole program of the church I shall attempt to share with you some observations I have made and some impressions received as I have studied the deaconess and her calling. As I make these statements I do so in deep appreciation of the consecrated and faithful services of the deaconesses.

The diaconate is an office of the church and therefore its program must be integrated into the program and life of the church. We can trace the development of the diaconate from the beginning of the church and it reached its highest development in the early church during the fourth century when Chrysostom had as many as 40 deaconesses in one congregation in Constantinople. Gradually as the Roman Church became more dominant in her hierarchial tendencies women withdrew into seclusion from the world making separation from the world a part of their ministry as well as the service they could render. The evangelical deaconess finally gave way to the nun.



It was Fliedner, a humble pastor in Kaiserswerth, Germany, who actually revived the evangelical diaconate in 1836, though we know that Luther and some of the early reformers had visions of the service women could render in the church. From this small beginning the diaconate work progressed and we are told that before the war there were 35,000 deaconesses in Europe.

I am not here to speak about the work that is being done today as you already have that information. I would rather direct your attention to the problem that confronts us. How can we make the work of the diaconate recognized as an essential part of the church's ministry to the world? And how can we interest young women in the deaconess calling?

While it is true that the church officially recognizes the deaconess and her work, the larger part of the membership of the church knows very little about the diaconate work and is therefore only nominally interested, if interested at all, and does not comprehend the significance nor the importance of the ministry of the deaconess. Our task seems therefore clear and challenging to us. We must educate our people regarding the deaconess and her work and promote the cause and the need for deaconesses among our young women so that when they consider their life work they may also give consideration to the call of the diaconate.

It is the love of Christ which calls young women to serve in the diaconate. It is more than a vocation, it is a call from God. But unless young women know about the diaconate and understand its service under God they will never even give passing consideration to the diaconate when thinking of their life work in Christian service.

The deaconess is a consecrated woman, giving herself in service to her Lord and Master, serving humbly and faithfully wherever she may be. She wears a garb which sets her apart from other workers. She is called Sister. The Catholic nuns are called Sisters and they, too, wear garbs. The Catholic Sister enters her order to obtain merit. The Lutheran deaconess knows that Christ supplies every need of hers for both soul and body and in love of Him is constrained to give herself to Him in service.

Whenever a great objective is to be attained or a large project undertaken modern methods call for much advertising and publicity as the public must be informed before it will respond. When the Church needs missionaries and mission funds she presents to us a picture of our mission fields, the work that is being done, and the need for expansion. Appeals are made for more workers and funds. The needs of the field and the need for more workers are presented to us at Church Conventions, at larger church meetings, in the church press, and by letters. Education is essential. First of all, what are we doing now for missions and what could we be doing? Secondly, how can we get more workers? It requires promotion and publicity to present this cause to the public to the end that people may be inspired to give freely of their means and that many may hear and obey the call to go forth with the message of the gospel.

There has been very little publicity given to the work of the diaconate. The deaconess herself serves quietly and humbly. The church is often not aware of the deaconess though it benefits by the service she renders.

In her ministry to the needy, the poor, the infirm, the aged, the orphaned, the homeless, the sick, the invalid, the delinquent, the church can and does use the deaconess. But the church must increase this ministry to those in need.



The number of deaconesses is small in proportion to the need and the prospects for many new candidates at present are poor.

The deaconess serves because the love of Christ constrains her. Her financial compensation is small but she has no concern regarding old age or disability as the Motherhouse will provide maintenance and care. Therefore she can give all her thought and energies to her work with no worries regarding the tomorrow. By using deaconesses the church can minister to many more and minister more effectively than she otherwise could on a restricted budget.

In this modern age we find special jobs require specialized training. General training is only a background or foundation for specialized training. There are many fields of service open to young women who wish to prepare themselves for service within the diaconate, such as: nurses, X-ray and laboratory technicians, pharmacists, dietitians, cooks, hospital management, hospital laundry managers, foreign missionaries, parish workers, social workers, institutional directors in Homes for Aged, Invalid Homes, and Children's Homes, counselors for young people, and workers in the departments of paramedics, communion wafers and occupational therapy. A good general education is needed as a foundation for the specialized training for the special work which should follow. A year of clinical work in which the deaconess candidate has actual experience in the work she is to do when she enters into the full services of the diaconate should be essential. Competition is keen in the world today and academic and vocational training requirements and needs are high. The church worker must be qualified to do the job as well as the worker representing the state or society. Therefore the curricula of the deaconess school should be adjusted so as to meet these needs. A small training school cannot adequately give courses in all phases of this work nor can it give specialized training for all fields of service. Arrangements for certain courses to be taken at certain schools must naturally be made. Perhaps exchange courses at the different deaconess training schools could be worked out. However it is taken care of, the deaconess training school should be able to tell the church we can train the worker for the work you want to do among the poor, the homeless, the infirm, the aged, the orphaned, the sick and the needy, or as a parish visitor.

Then should follow a real campaign of publicity and promotion of the work of the diaconate so as to acquaint the whole church with this work and the ministry of service that it offers. Not just a spasmodic appeal or an article or two at infrequent intervals but a constant and progressive program of promotion in the church press, at church conventions, and in leaflets printed and available for general distribution. Pictures and illustrations should be freely used so as to make the material presented interesting and attractive.

I can hear some one say, "But that costs money." Promotion or education does cost but it also produces the results that are wanted.

Another way of promotion is by the field representative who travels throughout the church in the interest of the deaconess cause.

May I suggest that the Women's Missionary Society of your church may be willing to assist you in this program of education and promotion. Speaking for our own Augustana Women's Missionary Society I can say that we have of our own accord tried to promote the deaconess cause and to include it in

the program for young women. Much more could be done but we have at least attempted to do something about it. The material for promotion must come from the Deaconess Institution which should have some one in charge of promotion and publicity.

Luther Leaguers attending summer Bible Camps should be given the opportunity to become acquainted with a deaconess. They need to learn that she is not just a woman in a garb but a human being who loves her Lord and also loves young people.

How many young people today could define the term diaconate? We use that word often, taking for granted that our hearers know what we mean. Let us define diaconate and deaconess in words all can understand.

We are living in a modern age. Young people today are practical. They want to know the why and the how of things. "What's in it for me?" is often asked, when they are considering the vocation they are to choose. "Can I earn enough so as to save for old age? By doing this job will I be able to render actual service? Will this work be a real challenge?" Modern youth looks critically at the various life callings and positions. But in spite of these practical questions and the frankness with which they regard all work as well as workers there is in the hearts of many a yearning to render Christian service. The love of Christ is constraining them to serve Him—but they must know where and how they can serve. Unless young people know about these full time Christian service opportunities they will not consider them. We are living in an age of hurry and speed. There are so many things that occupy a child's mind and heart from the time he enters kindergarten until he finishes school—studies, athletics, school activities of every kind, clubs, and programs, that the church can easily be squeezed out of the picture. There are many things secularly sponsored that are good, that help develop good character and respectable citizens. In such an intensive program of activity as the school offers her youth today the church must keep her place. She must offer to the youth opportunities for Christian service and she must promote these opportunities with the kind of promotion that will cause boys and girls to take special notice of them. Therefore even in Sunday School, I believe, children should learn about the deaconess and her work. At present we stress institutions of mercy and the work they are doing but very little is said about the deaconess.

It is only as we present the needs of our mission fields that young people hear the call and obey that call to go to the mission fields to serve. Never would they go if they did not hear of the needs because their hearts would not be receptive to the call.

We know that it is only those young women who are willing to give themselves in service to their Lord who should enter the diaconate. Only because they are constrained to do so and would not be happy otherwise should they be deaconesses. Yet we believe many have never given any consideration to the diaconate as a life work because they have never known about it or they have had such vague ideas about it.

In the past the deaconess has been more or less isolated from the rest of the world. Perhaps she should mingle more with the people of the church so that more learn to know her. The question of the garb is much discussed.

The dress should not be too different from the modern dress though a distinctive garb is an asset. Perhaps wearing the garb when not on duty or when not representing the deaconess work should be optional. I am not recommending this but offer it as a suggestion for study.

"Once a deaconess always a deaconess." Should a young woman feel she has no right to marry if she becomes a deaconess? And if she marries, is she no longer to be considered a deaconess even though she was consecrated as a deaconess? Those questions need answering and full explanation should be given.

The deaconess can give an effective service to her church. The diaconate can be made to be the "love-arm" of the church. But the church must see and recognize the value of the diaconate and give it a definite place in her ministry of love and service to those who are less fortunate. The diaconate in turn must demonstrate to the church the service it can render and will render as opportunity is given and it must also be ready to prepare and train deaconesses to meet the specific needs of the church.

Frankly we would say that the diaconate will advance only in the measure that it is able to establish the need for the deaconess and her work and to assure the church that she will be prepared and trained to do the particular work she is to do. It is true that many people see and value the work of the diaconate and that our deaconesses now are rendering faithful and commendable service. But in this modern age, which is a very practical age, we must take into consideration that a program of expansion and advancement requires adequate and thorough preparation of a church worker before she enters upon her work in order that she may be fully competent to meet the qualifications and the standard established by the state and society for that particular work. We must remember the time in which we live and adapt ourselves to it.

The deaconess has a definite place in the ministry of the church. She serves in love and devotion to her Master. We thank God for our deaconesses and pray that many young women may hear the call to serve Him in this particular ministry of love.

## RECRUITING AND TRAINING PERSONNEL FOR THE DIACONATE SISTER MILDRED WINTER

Promotional Secretary, Board of Deaconess Work, ULCA,  
Philadelphia, Pa.

To the subject assigned for our discussion, I would like to add the word "placement." Recruitment, preparation, and placement are inseparable in any thinking about adequate personnel for the work of the church. To recruit and train, and then *not* place, is a serious offense.

Any recruitment program ought to be carefully thought through and developed to parallel the *demand*. I say "demand" rather than "need," for the needs of a struggling humanity are ever with us, but the demand for workers is tempered by various conditions. It is determined by stirrings of the inner life of the church, by the alertness of the church to her responsibilities, and by her economic status.

We are enlisting people who feel "called" to the service of the church. To place the cloak of service upon their shoulders and then remove it because there is no opportunity is a dangerous experiment for the personality involved and the work of the Kingdom of God. There have been times when the recruitment program of the church enlisted more workers than conditions allowed the church to absorb. We need to guard against this today.

In the United Lutheran Church the two exceptions to this experience of an unbalanced supply and demand are the mission field and the diaconate. Perhaps, because in these two groups there has been always control by a board, which had a full view of the field and the workers. In the diaconate the supply has never exceeded or met the formal requests.

Today, there is an unprecedented demand. The current promotional leaflet "CALLING FOR" (in hand) lists geographically the applications in file as of January, 1949. By simple addition you will note the unanswered calls more than total the entire present active Sisterhood of the U.L.C.A. Without doubt, this can be paralleled by all our deaconess centers.

The incentive for recruitment for the diaconate is here. Because of the cooperative through which the deaconess serves, the demand will not be drastically altered by economic changes in the country. Therefore, a *pressing* recruitment program for deaconesses is a safe and sane one for the church.

In today's recruitment program for the diaconate, we are confronted by many difficulties, most of which are common to enlistment efforts for all women church workers:

1. We find uncultivated soil. "Young women choosing a church career" has not been in the thinking of parents, pastors, or laity. Lack of knowledge about such vocational opportunities is appalling. It is only by the Grace of God that the diaconate has survived in such untended and arid ground.
2. The materialistic emphasis in American life has crept into the Christian home and church. "How much will you make?" is deeply imbedded in our thinking. It is a stumbling block placed before every young person considering the work of the church. The church, on the other hand, has grossly underpaid many of her workers, and has transgressed particularly against single lay women workers, most of whom have family financial responsibilities. Since the deaconess serves under a cooperative, the philosophy of "How much do you get" rather than "What can you give" is an obstacle.
3. The attitude of marriage versus a career creates a problem. "Will entering the work of the church lessen the probability of marriage?" and "Why prepare so many years when the probability is that one will marry?" are common questions.
4. Lack of opportunity in the past for religious and professional education within the church, and the difficulties still encountered for a well-balanced training are detrimental to any recruiting program. How is it possible for one to receive the academic, professional and *religious training* necessary for effective service?

In the deaconess program, we are progressing nearer to the answer. The diaconate faces a great problem in that it has two kinds of applicants: the very young, inexperienced girl, just out of high school, and the mature, well-



educated, highly experienced woman. (This is similar to the condition confronting most schools of social work which receive young women just out of college, and mature women of 40 with varied backgrounds.) For this reason the pattern of deaconess education must be flexible and molded to the individual's need for development.

There is a second problem in that deaconesses serve in all the varied professional and practical work opportunities of the church. They are called as deaconesses, but they choose their profession.

The deaconess must be as well prepared professionally as any secular worker in the same field. This is achieved through the use of established schools such as accredited schools of social work and nursing. In the U.L.C.A., the Deaconess Board has endeavored to specialize its two deaconess schools for professional training in fields for which there are no existing professional schools; namely, parish work and institutional work. The Baltimore school prepares the parish worker; the Philadelphia school, the institutional worker. College accredited courses in these schools are geared to the best theory in their specialization, and a well-planned program of supervised field work, directed by trained personnel.

Every church worker should receive a good cultural and academic background before her years of professional training. The deaconess student accomplishes this through studying in a church-related college affiliated with the deaconess school. Credits for courses taken in the deaconess school are transferred to the college which confers the degree (A.B. or B.S.). The value of the deaconess student receiving a portion of her education on the college campus cannot be over-estimated. However, since the college is primarily an academic institution, the student cannot be adequately trained for church work there, anymore than she can be professionally trained.

Experience has taught us that dealing with human beings and their problems takes a skill of high order. Only professional training can develop many of the skills required. On the other hand, such training can lead to cold professionalism.

While the day has passed when the cultivation of a kind heart is adequate training for the church worker, the development of the inner life must surely be the first requisite for all who would serve through the church. There must be time for gaining religious knowledge and orientation to the peculiar mission of the church. For the ministerial student, it is the theological seminary; for the deaconess student, it is the deaconess school and any cooperating theological school. The deaconess schools are open to all students who desire advanced and concentrated religious studies, and an opportunity to live intimately with others dedicated to the same cause.

There is a similar tendency toward specialized religious schools in other denominations. Scarrit College of the Methodist Church, the Presbyterian School of Religious Education connected with McCormick Seminary, Princeton Theological Seminary and its new school for women, Garret Bible Institute and Chicago Training School, Biblical Seminary in New York, and others, are indications of this new trend.

In summary, the present educational plan for deaconesses is a cooperative one. Academic and cultural background is gained from the affiliated college; professional training, through the accredited professional school; spiritual

development and religious knowledge through the deaconess school. Thus, the church is slowly moving forward to a sound, educational foundation for deaconesses and other women church workers.

No matter how excellent the educational system, it will not produce a qualified worker unless the young woman brings something into the program. There are natural characteristics which are prerequisites for proper training.

One of the most important problems confronting us is the development of a sound procedure for the selection and admission of thoroughly qualified students. From the very beginning, the qualifications for the diaconate were of high standard. When the church decided to establish a motherhouse in 1895, the Deaconess Board sent forth this statement to all the pastors:

"The Board of Deaconess Work is desirous of securing the service of six or eight young women possessed of the following qualifications: They must have good health and more than ordinary mental capacity. They ought to have enjoyed the advantage of a good education. Above all, they must be inspired with an earnest desire to labor for Christ in this field."

These do not differ greatly from the requirements made today. We differentiate, however, between the prerequisites of the young woman applying to be approved as a deaconess student and the young woman recommended for consecration as a deaconess. Usually, five years elapse between her enrollment as a deaconess student and her entrance into the diaconate. Thus, she has five years in which to develop and qualify for the diaconate. The requirements for becoming a deaconess are, therefore, five levels higher than enrollment as a deaconess student.

During this period she is guided and scrutinized closely for the development of latent talent, adjustment to environment and people, assimilation of culture, broadening of mental faculties, and deepening of the spiritual life. One does not become a deaconess until she has completed the basic academic, religious, and professional training (including supervised field work).

In the U.L.C.A., a Personnel Committee of the Board of Deaconess Work studies and carefully screens all applications, for admission as deaconess students is on a selective basis.

The applicant must answer form questions concerning family background, religious life, education, finances, and work experience. She must produce satisfactory dental and health certificates, a transcript of all academic and professional training, a brief history of her life accompanied with photo, and a statement of her faith. Letters of reference are sought from pastor, teacher, employer, friend, and a formal recommendation from her parish.

Most important of all in the procedure is the personal interview. Preferably, the applicant visits the deaconess school. This gives her an opportunity to see the physical set-up of the deaconess home and school, and to meet staff persons. She can evaluate what she finds, clarify her ideas, and think whether or not she really wants to come. When distance makes this impractical, a member of the Personnel Committee endeavors to visit her in her home.

After the applicant has been interviewed and the material is completed, the application is reviewed by the Personnel Committee. All factors are carefully weighed. Average grades may be balanced by unusual perception in written material presented, a poor reference by a good one, meager written material by a superior interview. The committee is wary of one who applies

at the last minute, has someone else write for her, or is in a big hurry to have her application acted upon. The Personnel Committee recommends for acceptance only those applicants who show potentiality for becoming deaconesses. Of those who have applied in the last four years, only 50 percent were approved.

After the young woman is approved as a deaconess student, the screening process continues throughout her years of preparation. Information is sought annually as to her grades and the value derived from college life, and the initiative she has shown. Slowly, it is apparent whether she can maintain her own integrity, and yet yield to the control and discipline inherent in any professional training. A comparatively small number leave or are screened out during this period. For a deaconess student to withdraw from the educational program is neither a reflection on the student nor the school. It simply means that she or the directing personnel had the wisdom and good judgment to see that her talents should be developed for some other work. We are trying to reduce to a minimum the risk for applicants and the school, and develop a program which will assure the church of consecrated, skilled women workers tomorrow.

## NURSING EDUCATION

### MISS ELIZABETH OLSEN, R.N.

Director of Nurses Lutheran Deaconess Hospital, Chicago, Illinois

Some time ago, I heard a personnel director of one of our large Chicago hospitals say that there is one word in our English language that has worried him a great deal, and that was the word "almost." I almost did this; I almost became; I almost went on to do that, etc. I believe we can place alongside the word almost, the word "always." I always wanted to do this; I always wanted to become; I always wanted to do that, etc. I recall that as a young girl when people would ask me what I wanted to do when I grew up and I would tell them of my desire to become a nurse, that I would often have them answer, "I always wanted to become a nurse".

If we pursue the use of the word "almost" or the word "always" further, we will find that in most instances these words are followed by the preposition "but". I always wanted to become a teacher, but; I always wanted to become a secretary, but; I always wanted to become a missionary, but. When we stop to think about it, that word, "but", has been an important word in all of our lives. There may have been the situation of being the oldest child; then there were the depression years which cut into or destroyed family savings, or generally speaking, the opportunity for doing some of these things did not seem to come our way. We all recognize that if we are going to have an education, like anything else in life, it may call for some amount of opportunity and financial assistance, but it also calls for a willingness to work hard and to persevere.

I believe it is here where we, who are not only interested in the work of the community as a whole, but as persons interested in the important work of the Church within the community, have an important part in helping promising young people to get preparation for one of the many important fields of service so that they will not find themselves amongst the group that might be classified as "almosters," if we may be permitted to coin a word.

As we review our experiences, we become more and more conscious of the important part one or more individuals played in helping us set our attention and efforts on a particular goal. Many of us today are in a very special way indebted to our parents for the assistance they gave to us in planning our high school course so that we would be prepared to go on with our studies should the opportunity come our way. Then there were the many times their prayers and words of encouragement came at a time when we might be experiencing a period of discouragement or some other difficulty. Then we all know the important part our Pastor, the Sunday School teacher, or the teacher in grammar school or high school might have played in our lives. I am certain there are many young people today who are not aware of the many opportunities open to them for Christian service, and it is for these young people that we could be of real service if we would help direct them as they are about to select a field of service.

Nursing is a field of service that has been blessed in a particular way for women. However, today we see a number of opportunities arising for men in this field, also. I have often referred to nursing as the door of opportunity to the selection of a career from a variety of careers. One of our senior students, who after having had two years of college, answered the question, "What is your purpose in selecting nursing as a career?" in this way: "From childhood, nursing has been to me the 'ideal profession.' It teaches a girl how to render service, how to be firm yet smile, how to deal with people. Furthermore, the practical experience gained through nursing is one of the most valuable assets any woman can possess in view of her highest profession, namely, that of a good home-maker."

A few days ago, one of the active members of our W.M.F. related to me the observations of her daughter while she was a patient in our hospital. I am not able to portray to you the enthusiasm and sincerity of this mother as she related these observations, but with her permission I am going to refer to them. This young lady had had four years of schooling beyond high school. Three years had been spent at one of our large universities and now she is a graduate of a school where she had the opportunity to specialize in a field that had a particular appeal to her. Before graduating from her course of study she was married. Now, although she is holding a very responsible sort of a position and is earning a satisfactory salary, she is not in the work for which she had been particularly trained—the field for which she is particularly trained calls for years of experience in the field before one could become established. It was her observation that nursing, after three years of training, made it possible for the individual to apply her education to a very definite and worthwhile end.

It is not my plan this afternoon to spend a great deal of time discussing to any great extent the requirements for admission to a school of nursing. May I simply refer briefly to the three types of training programs that may be considered:

1. The regular three-year program, which leads to a diploma from a school of nursing connected with a hospital, qualifies the individual for the state registration and the practice of general nursing.



2. Then there is the combined college and nursing program which leads to a Bachelor of Arts degree or Bachelor of Science in Nursing degree.
3. Then to the individual who may have completed her college work before going on to nursing, there is an opportunity to apply to two of our universities which offer a program leading to a Master's degree in nursing.

I like to think of any form of education as an investment—a personal investment—an investment in ourselves and in our abilities. Nursing education is an education which can be used five years from now, ten years from now. In fact, it is a form of education which can be applied in a practical sort of a way in many of our every-day experiences.

Today we need not tell you that there are many opportunities open to the graduate nurses. There is an ever-increasing need for nurses on our hospital staffs as general duty nurses, private duty nurses, operating room nurses, etc. Our nurses today are making a real contribution in our veterans' hospitals where they are serving our veterans of World War I and World War II. The field of Public Health offers many and varied experiences. The majority of these positions will require some post-graduate work. There is an opportunity to do home nursing through the Visiting Nurse Association, the opportunity for school nursing, clinic nursing and industrial nursing. Many of our young people are experiencing the call to go out as missionaries. Nursing is considered one of the best forms of education for young women who wish to become missionaries. To those who have had additional training, there are opportunities to become Supervisors, Teachers, Directors of Nurses, and Superintendents of Hospitals.

As we consider the question of Christian Education we are immediately faced with the question of comparing Christian Education with a secular form of education. I feel confident that we are incapable of grasping the full significance of the meaning of Christian Education. Will we ever be able to measure the full impact upon the lives of our young people as they gather for their evening devotions in the sitting room of their respective dormitories, or sit as our freshmen do in the corridor to sing some of their favorite hymns, join in meditating upon some portion of scripture and fellowshiping in prayer just before going to bed? Or can we measure the spiritual exercise and growth that is made possible when young women who often have the sole privilege of being with the sick or dying have the opportunity of guiding and directing the thoughts of the one in need to the One and only One who knows and understands our every need?

Our church affiliated schools of nursing have the privilege and freedom to awaken and foster in the young student nurse an awareness of the patients' spiritual needs as well as his physical and mental needs. A nurse who is conscientiously aware of the importance of providing for the spiritual needs of the patients can be of a great help in supporting the work of our pastors and hospital chaplains.

Will you be amongst those to help the young women who are about to join the ranks of the "almosters" by giving them the necessary direction and encouragement? Today there is an urgent need for additional nurses, and where there is a need, there are opportunities. Today, our sick and suffering deserve the best care possible. This can be made possible by increasing the

number of consecrated Christian nurses who try to perform their services with love and understanding. Let us, as members of the Lutheran Church, take an active part in giving encouragement to the younger women of our Church who wish to answer the desire within their hearts to serve their fellowmen through the Nursing Profession.

## RECRUITING AND TRAINING OF THE INSTITUTIONAL CHAPLAIN

THE REV. ELLIS YOUNGDAHL

Chaplain, The Lutheran Hospital, Moline, Illinois

This is an age of specialization. Practically every field of activity and energy feel a need for definite specialization. The fractured hip is looked after by an orthopedic man; the man with the draining sinuses goes to a nose and throat specialist; the woman who needed brain surgery would definitely trust no one but a brain surgeon. Industry could duplicate illustrations of like nature. The professional field is becoming more and more highly specialized—yes, with possibly the exception of the ministry. Is it because they do not need further training? Is it because we are negligent of the opportunities that could avail themselves? I firmly believe that the pastor who is to serve as an institutional Chaplain must have special training and become acquainted with the fact that there are special needs and special methods to meet these needs. God sends His Holy Spirit to enlighten His servants but He also expects us to enhance our mental capacities rather than permit them to remain stagnant or deteriorate.

The field of clinical training for institutional Chaplains is still a new field and because it is in a formative period, there are definite trends to be avoided. Mistakes have been made, but leaders in the theological and medical field appreciate the value of such a training and deem it a necessity. But where are we going to find men who are willing to enter this field and how are we going to train them? This presentation deals with these two phases and it is my plan to treat them separately. The first part to consider is "The Recruiting of the Institutional Chaplain" and the second part "The Training of the Institutional Chaplain."

### RECRUITING

This is a very important phase, a phase that can be overlooked or underestimated. The work of the institutional Chaplain is a new field and our churches as a whole have not become truly conscious of its possibilities and merits. The work of the Chaplain in the last war definitely helped pave the way for a better understanding. However, many a Chaplain, had he had intensive clinical training in his field of endeavor could have brought his efficiency to a level far beyond that of his marvelous record. These men of God, guided by the Holy Spirit were truly ambassadors of Christ, but we recognize that God also desires that we use our potentialities to the utmost and that a scientific and consecrated training assists us in being the best prepared to cope with the situations that will constantly confront us. There is a danger that when men finish their training in the theological seminaries that they feel any further training is unnecessary. This would be a dangerous

situation were it not for the fact that there are men who realize the need and the values for further training, and more especially the value of clinical training.

Much has already been done in educating our people to the values of a trained Chaplaincy, but to be able to recruit interest and finally manpower means that educational material must be made constantly available to our church people. This can be done through both the daily press and the church papers; through pamphlets and books; by reaching our Church leaders and our seminaries; by the establishment of commissions in the various church bodies for the express purpose of furthering the work. Individually, we who are in this work can do much by acquainting our Church and its Pastors through individual information and guidance, seminars and in the case of Pastors, actual clinical training.

I feel quite firmly convinced that recruiting would be stimulated to a large degree were it possible to include a clinical training program in our various seminaries. Chaplain Granger Westberg of Augustana Hospital, Chicago, is endeavoring to work out such a program for our own seminary of the Augustana Lutheran Church. The hope is that part of the interne year could be used for such training. Scholarships could be awarded by our Church to men who are interested and deserving. Academic credits for work done would stimulate interest. Institutions anxious to have trained men should advocate clinical training and assist financially the men interested in the Chaplaincy.

The task of recruiting men as institutional Chaplains will definitely be a slow process. Maybe this is a good thing. In mushroom growth there are always latent dangers. Only men extremely interested and fitted for the work should be encouraged. It is also well to remember that Pastors are not leaving the ministry but instead are beginning to understand the true Pastoral ministry.

## TRAINING

Considering the fact that as yet our seminaries do not have courses for clinical training, it is my feeling that a Pastor interested in this field should have at least three to five years of congregational experience. He should next have the desire to become an understanding servant for in no place will he find a keener demand of his time and energy or a deeper responsibility. He must have learned to know and love people. He must be a good listener. He must realize that this is a specialized field. He must be a consecrated man of God. He must have spiritual strength, but he must also have physical strength. His is a task of many requirements. The institutional Chaplain needs special training.

**THE PURPOSE OF THIS TRAINING.** 1) To equip him for the task before him. 2) To augment his theological training and to help him to be a better Pastor in this new field. 3) To assist the student in understanding the problems, conflicts, needs and attitudes of people. 4) To help the student develop adequate methods of working with his people and to be able to make the most of the opportunities afforded him. 5) To assist the student not only in the learning of the work of cooperating agencies and representatives of other

professional groups, but also in working with them. 6) To assist the student in the art of counseling and pastoral ministrations.

**WHERE SHOULD THE TRAINING SCHOOL BE LOCATED?** This is an important matter. Location with both reference to teaching and institutional facilities must be considered. Let us first consider the institution where the training school is to be located. It must be recognized as first class in its field. There must be opportunity for genuine clinical training. This will mean that the group concerned at this institution must be receptive to a program of this type. They must also be cooperative. It will be necessary for those in charge to give access to its training facilities and to its records. The training school should have on its staff at least one of the institution's staff members who is capable and willing to interpret the work of the institution. The staff of the training school should include clergymen trained in this field and capable of teaching. I may be wrong in the following deduction, but I can't help but feel that the school will benefit tremendously if a Theological Seminary and a University are located in the vicinity. I profited tremendously at Boston from my contacts at Harvard, Boston University and especially its Theological Seminary and from Andover-Newton. The faculty members of these institutions in their lectures added much to the training course.

**WHAT IS CLINICAL TRAINING?** This question should probably have been answered at the outset of this paper, but for point of clarification, I am going to give a brief statement that was made to me by Chaplain Rollo Fairbanks of the Institute of Pastoral Care in Boston, when he said "clinical training is the performance of pastoral work under competent supervision, such work being recorded and submitted for evaluation and criticism. There are four requirements: 1) The work shall be of pastoral nature. 2) It shall be done under supervision. 3) It shall be recorded. 4) The notes shall be submitted for criticism.

**STANDARDS FOR CLINICAL TRAINING.** We have briefly answered the question concerning what is clinical training, but it must be far more comprehensive in its entire program. It is necessary to have certain set standards both to prepare you for the four requirements mentioned and for the more complete program known as the training program.

I am convinced that there should be a complete and severe orientation program. This may be followed by a period of orderly service, and at no time should the student while serving as an orderly let it be known that his entity is anything but that of an orderly. I am not in favor of a long period of such service. I think a week is sufficient. Another preparatory point in this process should be observation, that is watching the expert. Prior with actual contact to the patient or inmate the student must be instructed in such matters as "the art of listening", pastoral psychology, physical and spiritual needs, etc. Then comes the actual contact with the patient and the clinical training. In addition to the above comes the extra-curricular activities—special lectures, pathological clinics, psychiatric clinics, case studies, various types of conferences, staff meetings, the work of social agencies, medical hearings or its corollary in another type of institution, etc. This makes a full program, but to have a well balanced program it will be necessary to include personal confer-



ences between the teacher and the student. It is here where the fledgling receives strength. The above mentioned facts should have additional elaboration of thought, but time does not permit. May I, however, stress the value of the actual clinical training—the note taking—the prepared case study—then the seminar itself.

This is the picture. There can and will be many changes. The program of the clinically trained institutional chaplain has made tremendous strides and the benefits and blessings of such training is outstanding. There are, however, two matters which I would like to present which I believe will be of inestimable service both for the work itself and for Church progress. There should be a standardized program with a coordinated specific plan—a set clinical program with set standards. At the present we have two groups with a good training program, namely, The Institute of Pastoral Care and the Council for Clinical Training. In the future there will be additional groups. The number of groups will not make any difference as to the effectiveness of the work, but I do feel that until set standards are acknowledged by the Federal Council of Churches or by a Commission, the effectiveness cannot be complete. Secondly I feel that scholastic recognition should be granted to those students who have satisfactorily completed a specific standardized course.

In conclusion may I stress one point. The work of the Institutional Chaplain is one of the most important and trying in the ministry, but the Chaplain must remember that he is a Pastor, ministering in the name of his Christ, the Saviour. He is not a psychiatrist, nor a social worker, nor a psychologist, nor can he take the place of such individuals. We must have information in these fields but they must be complementary to our work. We must always remember that "We are ambassadors in behalf of Christ". Thank You!

## RECRUITING AND TRAINING OF INSTITUTIONAL ADMINISTRATORS AND STAFF

THE REV. LEROY F. WEIHE

Superintendent, Nachusa Lutheran Home for Children, Nachusa, Illinois

The problems associated with the recruiting and training of institutional personnel are comparable to the problems related to personnel in other agencies with the exception that the institution's key people, the housemothers, are unique in the personnel setup. It seems natural, therefore, that this portion of the discussion should focus upon the housemother, for the quality of the housemothers employed determines the quality of service which the institution can render. An institution staffed with competent qualified housemothers will provide its residents with good care and will enable the institution to make a good name for itself in its respective field of service. An institution staffed with incompetent unqualified housemothers will stigmatize institutional service by the improper care they are giving to the dependents who are unfortunate enough to be under such care. It seems unnecessary to discuss personnel engaged in office work, maintenance work, or culinary work as workers in these departments are not distinctive to the institutional field. The social worker has already been discussed by Miss Reuel.

DESCRIPTION. "Cottage housemothers or supervisors should be persons of sincere Christian character who are mentally and physically well, who are

youthful in spirit, who have a sincere understanding of children and have capacity to comprehend and apply modern principles and methods of child-care. No cottage mother or supervisor should be responsible for more than twenty children. Relief should be provided during the regular weekly time off and during vacations." This paragraph appears in the publication, "Standards for Lutheran Child Caring Institutions and Agencies", which was adopted by the National Lutheran Inner Mission Conference in America in 1936.

According to U. S. Children's Bureau Publication No. 170 (1927) "All workers with children should have enough academic training to furnish an intelligent background for their special work."

Howard Hopkirk, in his book, "Institutions Serving Children", (1944) states, "Too much emphasis cannot be placed upon the importance of having only well-qualified workers directly in charge of the children...Children who have been neglected need superior service and should not be cared for by incompetent misfits." p. 69-70.

The position of housemother requires satisfactory compensation while the worker is in service, for the type of person needed by the institution can readily secure well paid employment in some other field of service if the institution is not prepared to pay on the basis of value received.

Furthermore, the housemother should be able to look forward to security in her old age by being included in a pension plan equivalent to the one shared by workers in industrial employment.

In summary, the housemother should have the following:

1. A sincere Christian character.
2. A youthful spirit.
3. Good mental and physical health.
4. Adequate academic training. Religious and secular.
5. Capacity to comprehend and apply modern methods and principles of child care.
6. A work-week not to exceed 48 hours.
7. A competent relief person who can take over the duties satisfactorily so the worker does not have to do double duty when she comes back on the job.
8. A satisfactory salary for services rendered together with vacation with pay.
9. Participation in a pension plan which is the equivalent of plans used in industry.

SOURCE. There is no source of supply for housemothers. Hotels can turn to employment agencies for clerks, cooks, office secretaries. Contractors can call up the unions for carpenters, bricklayers, truckdrivers. Superintendents of schools can apply to teachers agencies for teachers. But institution executives have no sure place to turn when they need someone to take over the critical job of taking care of a dozen or more children. But they must try somewhere.

1. An appeal to pastors will usually motivate some of the pastors to look over their membership lists and suggest names, particularly if they have a personal interest in the agency. It is necessary that the pastors be well informed of the qualifications of the anticipated worker so that they may review their parishioners intelligently and helpfully. The old practice of employing

domestic workers in positions as housemothers is not yet extinct in the minds of people who are trying to be helpful. Pastors and other friends need to be informed of the academic requirements, age limits, salary specifications. Sometimes they need to be less reluctant to give up an active person who is a real asset in the parish when such a person would become an even greater asset to the Church if she could serve in a Church institution. In order to implement the pastor's interest and knowledge of the work, the pastors of the area would probably welcome the opportunity of being guests of the institution for an inspection tour and a period of fellowship over a cup of good coffee. To "Come and See" is preliminary to "Go and Tell." It is probably a fair criticism of the institutions to say that they have not gone the second mile to bring the pastors into personal contact with the work which the pastors are being expected to publicize among their parishioners. Intensive effort along this line would seem to bring results in discovering qualified personnel as well as in the perpetually emphasized field of finance.

2. An advertisement in an official Church magazine, especially of the same denomination or Synod of the Institution, is often effective. The results must necessarily depend upon the circulation of the paper among such people as would qualify for the positions advertised. If the paper reaches out into areas in which salaries are lower than they are in the vicinity of the institution it may be anticipated that there should be some response from the lower salaried areas, especially if the salary rate is mentioned in the advertisement. The writer has had the most success by advertising in a publication of a non-Lutheran denomination, that is, insofar as answers to ads are concerned. However, there were few Lutherans reached by this paper. If there could be information secured from the listeners as to good avenues of advertising for housemothers, the contribution of such information would be assured of many thankful people who are seeking sources of personnel.

3. The house organ must be used. It should be valuable to advertise in your own institutional publication. This could well be done at all times stressing the service to Christ and His Church which is offered in service in a Church institution. The agency may not always be facing an emergency vacancy but it is a real comfort to have at hand the names of a few people who can be called upon for service when a vacancy does occur. Again, the effectiveness of this organ is dependent upon the circulation it has among people who could qualify for this type of work.

4. An advertisement in a trade journal, such as a farmers' weekly can be used. The writer used this medium just once. The responses to the ad were voluminous. It took a great deal of time of the writer and his secretary to write to the prospective employees. Finally, the list was sifted down to a man and his wife, the man to serve as a maintenance worker and the woman to serve as a housemother. After two weeks of work these new people quit, nullifying all of the effort and time that had been put on the advertisement. The writer's conclusion is that this type of advertisement does not pay.

5. Some agencies have used ads in daily papers with success, especially when the agency was located in a large metropolitan center and had access to a large labor market where people wanting all types of jobs were reading the ads. The writer has used daily papers in a small city without any success whatever so far as locating a housemother is concerned altho the same paper

produced results when the institution advertised for office help or maintenance people.

6. More things are wrought by prayer than this world dreams of in accord with the promise of our Master, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matthew 7:7-8) Prayer should be the primary medium through which the Christian institution seeks to recruit a good staff. In the writer's experience more qualified people seemed to apply for employment "out of the clear blue" than applied as the result of the most expensive advertising. These seemed to come as the result of a prayer, either that of the executive or of some consecrated friend of the Home. These people rendered a most effective service, had a rich background of training and experience, and remained to serve an exceptionally long time. The Christian employer is sustained by the same comforting words which sustained Dr. Martin Luther, "God is our refuge and strength; a very present help in trouble." (Psalm 46:1.)

It should be unnecessary to add here that a sister institution is not the place from which to recruit qualified personnel. Each institution has the opportunity to draw into service such new people who will add to the quantity and quality of service which is now being rendered. If each institution will make the most of that opportunity it is apparent that many new people will be attracted into this work. Surely those prospective workers are as entitled as we are to the joys of service in the welfare field, to the glory of God and the help of humanity.

**STAFF DEVELOPMENT.** When thinking of staff training or development the first item that comes to mind is the starting point, or "With how much preparation does the new worker come to the job?" Is she prepared to comprehend the basic needs of her charges?

1. Prerequisites for the job. Some of the institutions are stressing the housemother's need for at least two years of college, or its equivalent, before she starts on the job. These two years would probably be most helpful to the worker if they were secured in a college with a Christian atmosphere, in a deaconess training school, or in a normal school. The potential worker should gain a good understanding of human nature through the study of religion and psychology so that she will be ready to accept the responsibilities of solving the needs of the human personality in an atmosphere of Christian love which she herself must help to create. There is no training school dedicated to the cause of training housemothers for their important tasks, yet there are over 30,000 such employees in institutions in the United States. If institutions are to outgrow the stigma of regimentation the problem of staffing with adequately prepared housemothers must be faced squarely.

Another pre-requisite of the housemother is a normal personality so that she can approach the problems of others objectively, that is, without utilizing this relationship with a client to resolve some subjective need. Such things as jealousy, self-pity, gossip, petty pilfering, discrimination, and the like, have no place in the personality of a worker who is responsible for helping children overcome their personal difficulties.

2. Training on the job. There are varied opportunities for training on the



job, provided the housemother is of an open mind and can accept ideas from others.

a. The housemothers' weekly meeting, which provides opportunity to iron out the wrinkles within the framework of cooperation among the workers, also provides the opportunity of discussing the problems of a child among the whole group so that the housemother responsible for the child may have the benefit of the suggestions of the others. Such a discussion of a child per week gives the chance for the executive, or the social worker, or the supervisor of the housemothers, to point out the whole cycle of children's personality needs over a period of several weeks. If the leader is qualified to analyze the personality traits of the children and the workers have the academic training and personality qualifications to comprehend the analysis, it stands to reason that there will be some development on the part of the workers. It is assumed that these meetings are attended by the housemothers, the supervising matron, the social worker, and the executive.

b. Individual conferences between the housemother and the social worker and between the housemother and the executive should have their proper place of importance in the development of the worker, for each discussant can relate freely the experiences encountered in the program with the probability that there will be growth in understanding, at least of a particular situation or of a certain child. Such individualized conferences give the worker the opportunity to ask questions or make statements which it might be embarrassing for her to discuss before the other workers, that is, she does not want to admit to them that she does not know all of the answers. Likewise, such a conference gives an executive or a social worker opportunity to make suggestions to the housemother about her handling of a certain child, which suggestions would be embarrassing to her if she had to accept them in the presence of her co-workers.

c. The brief conferences which occur between the housemothers and their supervising matron can be full of growth experiences for the housemothers if the supervising matron is qualified to interpret the essentials of child care and can take the time to do it.

d. Inter-institutional conferences between workers have their place in the developmental program. How do others handle similar problems? Visits to other institutions are very informative but they also can become a step in the training process if a free interchange of ideas can be arranged between the entertaining staff and the visiting staff. The same idea is often carried out on a broader basis when conferences are arranged by district welfare departments in such a way that institutional staffs of all institutions within a specified area can get together for a free discussion of their mutual interests. Outstanding among this type of conferences is the series of conferences sponsored by the Child Welfare League of America, usually called "Institute for Institutions", in which the role of the housemother has at long last been adequately stressed. One of the greatest difficulties in training institutional workers on a regional basis is to arrange a time and a place at which they can meet without serious disruption of their daily responsibilities.

e. Accessible books pertaining to the job will be helpful in the development of the staff in direct proportion to the use made of those books by the workers who need help. Perhaps some required reading should be assigned

to each housemother. Some institutions have found it valuable to ask housemothers to volunteer in presenting a review of a book, or of a chapter of a book, at the weekly housemothers meeting. It is not too surprising that the workers become very interested in these assigned tasks, do a magnificent job of sharing the contents with their co-workers, and then continue reading on the basis of their own newly found interest in the subject.

In conclusion, perhaps it should be stated that the institution is here to stay to serve certain classifications of people. These people need supervisory persons of proper quality and training. A training school for the right type of supervisor or housemother is yet to be supplied but thought is being given to it and, in the meantime, many avenues of in-service training are being utilized.

#### BIBLIOGRAPHY

- National Lutheran Inner Mission Conference. "Standards for Lutheran Child Caring Institutions and Agencies." National Lutheran Council, New York, N. Y. 1936. 11 pages. 10 cents.
- U. S. Children's Bureau. "Handbook for the Use of Boards of Directors, Superintendents, and Staffs of Institutions for Dependent Children." Publication No. 170. Government Printing Office, Washington. 1927.
- Howard W. Hopkirk. "Institutions Serving Children." Russell Sage Foundation, New York, N. Y. 1944. 244 pages.
- Edith M. Stern in collaboration with Howard W. Hopkirk. "The Housemother's Guide." The Commonwealth Fund, New York, N. Y. 1946. 91 pages. 50 cents.
- The Ohio Committee on Children's Institutions in cooperation with The Division of Public Assistance, State Department of Public Welfare, Oak and Ninth Streets, Columbus, Ohio. "Principles of Child Care in Institutions—A Handbook for Staff Study and Discussion. 1941. 319 pages. \$1.00.
- The Child Welfare League of America, Inc. "Manual for Cottage Housemothers in Institutions." 1932. 53 pages. 50 cents. The Child Welfare League of America, Inc., 130 East 22nd Street, New York.
- The Child Welfare League of America, Inc. "Standards of Foster Care for Children in Institutions." 1937. 40 pages. 30 cents.

## RECRUITING AND TRAINING OF SOCIAL WORKERS

MISS DORIS REUEL

Supervisor of Child Welfare, Lutheran Charities, Detroit

In contrast with the previous presentations on the diaconate and nursing, social work is a profession which draws upon both men and women. In Michigan a recent survey indicated that two-thirds of employees in social service were women, one-third men, and there is a growing proportion of men. Social work is distinctively the newest of the professions, and so it is not surprising that it should have some acute growing pains.

Before talking about recruiting techniques and problems, let us look at the settings in which social workers practice. They are characterized by variety and breadth of scope. There are five functional divisions of social work: group work, case work, community organization, agency administration and research. A case worker through individual consultation, helps the client achieve a better life adjustment in many different settings: family service agency; in a county or state public welfare department; in a child placement agency, or child guidance clinic; in a school as a visiting teacher; in a juvenile or family court; in a general or mental hospital; in a children's institution; in

agencies for the physically handicapped; in the parole department of a state prison. Within the field of case work have grown up specialties: psychiatric case work, to help with the adjustment of people suffering from mental diseases, or toward their prevention; medical case work for people with physical ailments; or school social work, toward the better adjustment of students. The group worker might find his place in community centers, or settlements on camps or playgrounds, in planning group activities, in group programs of institutions, in national group work agencies, such as Y.W.C.A., Y.M.C.A., Boy Scouts, Girl Scouts, wherever the social worker helps the individual's adjustment through his group participation. Group work and case work are direct services to clients, but the community organizer is engaged in total welfare planning so that community resources will meet community needs. He may be interested in fund-raising; in building a new agency to meet an acute need; in social action to promote a piece of legislation such as the Displaced Persons Act. He may be working in councils of social agencies, community chests, welfare planning boards, community councils, or national agencies to coordinate or promote welfare services, such as our own Welfare Division of the National Lutheran Council. The researcher has a more limited scope. He may be found in schools of social work, with community chests and councils, with national and federal agencies, with research foundations, with private agencies—wherever research projects are conducted, and upon the new methods and discoveries of the researcher depends the progress of the profession. The social agency administrator may be found in any or all of social work settings, for he is the specialist in organizing an agency, and keeping it running efficiently, so that the total agency can perform its functions to clients more effectively.

Lutheran welfare agencies, over four hundred in number cut across all these fields of social work, e. g. child placement agencies; children's institutions, homes for unmarried mothers, Lutheran hospitals; institutions for the aged, summer camps, and social settlements, hospices for the homeless to name but a few.

In spite of these various settings, the basic preparation for a trained social worker is the same. The first academic requirement is a Bachelor's Degree in the Liberal Arts, with 20 credit hours in the social sciences, i.e. sociology, anthropology, psychology, economics, political science, religion, philosophy, history: with the focus on aiding the student to understand society. Professional social work training consists of two years of graduate training in a school of social work, for which a Master's Degree is given. There are 52 fully accredited schools of social work, and at least 20 partially so. In a number of schools, the first year's basic preparation is followed by specialization in the second year, in such lines as group work, psychiatric social work, medical social work, school social work. In a few schools, a third year of study is available, for those who seek a Doctor's Degree. This relates particularly to the third year of psychiatric social work, made possible by financing from the Federal Mental Health Act. Professional training emphasizes the training of the student for the field of practice, not in any narrow field of service but in all fields of social service. For example, to name a few of the academic courses offered: principles of group work, of case work, community organization, fields of social work, child welfare problems; agency administration, methods of supervision,



treatment of juvenile delinquency. These courses are accompanied by field training, in social agencies in the community, which takes up a large proportion of the total training. Six months or a year's continuous service in one agency is arranged, with 20 to 30 hours per week given in this way. The completion of a piece of research, usually in the area of social agency practice constitute the "Master's" thesis. There is a growth of conviction that this undertaking uses up a disproportionate amount of time, and might be replaced by group seminars.

More important than academic preparation are the personal qualifications of the prospective social worker. To quote from a recruiting pamphlet of the University of Illinois: "...must be the kind of person who can form easy, friendly relationships, and who can see another's point of view, who has patience, tolerance, thoughtfulness, imagination, and good humor." To add, from a pamphlet prepared by the A.A.S.W. "The social worker needs to have faith in people that they have within themselves the power to change." I myself would like to add "a respect for individuals and their rights, no matter what race, class or creed." "The social worker must be mentally and emotionally well balanced, with a zest for living to meet and handle the many crises and pressures met in the job." The social worker must have deep feeling for people, but enough objectivity to have perspective. Some of these qualities will develop through training and experience, but a basis must be there to begin with. For work in not only church agencies, but in all settings, the social worker needs to have an appreciation of the role which religion can play in her client's life, and in a church agency in particular, she needs to have caught the vision of the role of the church agency, and a conviction about the contribution it can make and how it can relate itself to the rest of the community.

Schools of social work in addition to consulting academic records, and obtaining references and personal interviews with the student, are experimenting with personality tests, in order to select students with the necessary personality qualities. For example Wayne University, Detroit, Michigan, is using Rorschach projective tests for selecting students, and also for evaluating their professional development as they progress in their training. It must be born in mind, that social work involves the emotional as well as the intellectual life to a greater extent than most professions, and hence personality attributes have an especially important bearing upon the suitability of the student.

Quality of personnel in Lutheran agencies is especially important, because of the new role of the private agency. Since large public agencies are taking over many basic social services, such as public assistance, the private agency is left to experiment with new services, try new methods, and develop new and high standards of work. Quality of personnel is a requisite to fulfill this new function.

We have drawn a rosy picture of what a trained, qualified social worker looks like. But how often do we find her? The National Council for Social Work Education, financed by Carnegie funds, and directed by Ernest Hollis is conducting a study of the needs and conditions in social work education, and has discovered that there are vast unmet needs in social work training. Of 100,000 social workers there are only 25,000 to 35,000 fully trained and



several thousand of these are employed or interested in employment. Fewer than 2000 students graduate from schools of social work across the nation each year, and if the need remained constant for workers, it would take a half a century for supply to catch up with demand. The gap between needs and available personnel is greater in the social work profession than in medicine, dentistry, nursing or teaching. The demand for social workers has reached unprecedented heights, with the entry of the Federal Government into the social services with the passage of the Social Security Act of 1935. The recent creation of the Veteran's Administration means that this organization alone could use up the entire new graduating class of social workers in the entire nation, and indeed often does.

Agencies meet the gap between supply and demand for trained workers, with untrained, or partially trained people or those drawn from other professions, such as nursing, teaching, the ministry. A recent census of Michigan social workers in 1948 gives us a cross-section picture: almost half of the social workers performing duties have never taken any graduate courses in social work, and less than a fifth have a graduate degree in this field. Graduate social work education is most common among medical and psychiatric workers, and is less wide-spread among those engaged in family welfare or public assistance. Graduate degrees are more common among executives, supervisors, research workers than among those giving direct services. As for general education, one in three persons holding social work positions do not have a B.A. degree and almost one in 5 have no more than 2 years of college.

Leaders in social work education such as Dean B. Youngdahl of Washington University School of Social Work see the answer to the enigma, not in the lowering of standards in graduate schools, but a well-planned coordinated recruiting program for new students, and an increase in the number of schools of social work, for the already existing schools are now full to capacity. These objectives must be met by all agencies, and schools of social work working together to meet these objectives. The April, 1949 issue of "Child Welfare" devotes itself to ways in which schools and agencies can work together to meet the shortages of staff in the child welfare field. Our Lutheran agencies must think in terms not only of recruiting Lutheran workers but of joining in the total community effort, for isolationism is outmoded not only in international but in domestic life as well.

One of our answers to drawing new prospects into the profession is in recruiting techniques. For examples there are carefully prepared pamphlets in simple readable form, to catch the eye and stimulate the imagination. The National Lutheran Council in its placement and recruiting division has developed a number of such pamphlets. "Keep your eye on the future" is designed for high school students, while "Your Future in Social Work", and "Social Work in the Church", are fuller and more specific for college students. These give the fields of social work, with a brief description of each, the need, the opportunity, the rewards, the salary range. The A.A.S.W. has prepared a rather lengthy, but readable recruiting pamphlet called "Social Work as a Profession." The Canadian Dept. of Health and Welfare has experimented with a new appeal—pictures of actual social workers, with short case histories of each, and statements from them about their jobs (Enclosed). Written material can itself be lifeless. What counts is how it is used.

The National Lutheran Council Placement Dept. uses the pamphlets in connection with group presentations, to Youth Rallies, Lutheran Student Ashrams, social work emphasis weeks on college campuses, summer bible camps. The Dept. attempts to reach Luther League headquarters, local Pastors, and the Deans of Colleges, who are key people in the recruitment program. The Pastor in particular is in a strategic position to interest prospective social workers in his ministry of Christian service. One of the dangers of group presentations is that an emotional appeal can draw in unqualified and unsuitable people, and hence any group presentation needs to be followed up with careful consultation with individual students, particularly with Lutheran students at schools of social work. The Dept. keeps up a correspondence with such interested and promising prospects, as well as with Lutheran workers in secular agencies. Any recruitment on a national level of necessity lacks the personal touch, and must be supplemented with local agency recruiting efforts, for it is the personal contact between the agency and the prospective recruit that breathes life into recruiting. There can be no effective recruiting program unless each local agency staff feels itself responsible for its share, and plans for constant, not sporadic, efforts. If the agency is located near a college, a relationship between agency and students can be built up by conducting field trips to the agency, arranging summer employment, volunteer services, and most effective is the personal counselling with interested students. Local recruitment committees could do a great deal to bolster and support the national effort.

Since social work education is relatively expensive, comparing with the cost of medical training, with fees ranging from \$150 per year to \$750 per year, and since likely prospects are not likely to have the necessary funds, one of the main recruiting methods should be the establishment of scholarships. Our Lutheran synods have made a noble beginning, and have established in toto between \$15,000 and \$20,000 yearly in scholarships, ranging from \$800 to \$1,000 per year per student. The American Lutheran Church, the United Lutheran Church, the Norwegian, the Evangelical synods have funds, also the Wheat Ridge Foundation of the Missouri Lutheran Church. There is a need for the Augustana, the Free Danish and the Finnish to establish scholarships. The requirement is that the student give a year's employment in a recognized Lutheran agency, for a year's scholarship help.

Our Lutheran establishment of scholarships is part of an overall development. Scholarships are given by the Veteran's Administration, the National Mental Health Act. State Departments of Social Welfare were expending \$587,000 by July 1, 1947, to train some 500 workers, mostly for the rural areas, according to estimates by Katherine Lenroot. Nevertheless, the scholarship fund thus far provided is far short of the actual need. Schools of Social Work are worried about scholarship help when the G.I. financing of many students exhausts itself in time. Articles in the "Child Welfare" of April 1949, publication of the Child Welfare League of America sees the establishment of scholarships by agencies themselves as the answer to the recruiting problem. A few of our Lutheran agencies have already struck out on this pioneering effort, and for scholarship help given, employment in the agency for a specified length of time is required. It is the hope that through this panel more agencies can be stimulated to work toward the establishment of scholarship funds.

Because of the high proportion of untrained workers in agencies, in-service training in agencies is important. Some agencies have taken on "case aides" college graduates, for a year or two, before they go on to graduate training. Miss Holtermann reports that fewer openings are available for case aides, because of the scarcity of trained supervisors, in the agencies. Agencies who take on more case aides than the proportion of one to four trained workers are jeopardizing their program. Agencies near schools of social work have tried the work-study plan, with part-time work and part-time study, but more and more this is discouraged by the Schools, for this plan prevents the fullest attention to the training aspect, and in truth the student cannot really do justice to either. Staff development can be achieved in individual supervisory conferences, carefully planned staff study groups, institutes by some outside leader for the staff, by permitting each staff member to attend one or two conferences of social work a year, by giving two or three hours of work time to the worker for taking one graduate course.

Perhaps the most effective recruiting tool is the improvement of the kinds of agencies we have, as to their salaries, work standards and morale, for students are drawn or distracted from the profession by the kind of agencies they see in the community. Lutheran agencies would do well to realize the importance of linking themselves with such standard setting organizations as Child Welfare League of America, and Family Service Association of America, for the improvement of their standards.

Thus far there is no Lutheran School of Social Work. One of its purposes might be to develop a philosophy of Lutheran social welfare, to recruit, train and place students in Lutheran agencies, and preserve them from the distractions of other private agencies and public ones. It would help fulfill the crying need for additional schools of social work. It would rob Lutheran students of the advantages of "rubbing shoulders" with students of other faiths and outlooks, which is an enriching experience and prepares the student in a small way for the varieties of people he will serve. But there are many practical obstacles at the present time—lack of funds to organize such an effort, lack of trained teaching staff. It is my strong conviction that a more realistic objective would be to develop our Lutheran agencies so they could be used for training centers for already existing schools of social work. This is a way of helping in the total training program, but also a way of interesting students in training in the agency for later employment with the agency. As for giving Lutheran students a "Lutheran" point of view, we have already been invited by at least one school of social work to organize a course of Lutheran social work philosophy, and the student would be given a credit for attendance. We would do well to use such opportunities within our grasp, instead of losing ourselves in rosy and impractical dreams of a Graduate Lutheran School of Social Work.

The devotion of time at this Conference to such a panel discussion is a recognition of the importance of recruiting and training of social workers, as the central and key problem of the profession. A program of recruiting Lutheran workers with all the energy we can muster, should accompany our efforts to join hands with schools and other agencies for a total community recruiting effort, for there is abundant room for both kinds of effort.



# THE DISTINCTIVE PURPOSE OF DEACONESS EDUCATION

REV. GERALD K. JOHNSON

Superficially, it would seem to be a simple matter to prepare a discussion on the subject of this paper. The naive answer would be: "The distinctive purpose of deaconess education is to train deaconesses." There should be no further need for discussion. However, when the question is carefully weighed and examined, the answer becomes more and more difficult to find. As one reads the answers that others have given in years past, he is constrained to present a radical viewpoint with the knowledge that the error of a radical viewpoint is no more wrong than the error of a conservative point of view. The problem itself involves so many facets of Christian higher education and deaconess service that it becomes the equivalent of a psychological mental maze except that one hardly knows when the goal has been reached.

The traditional statement of the purpose of deaconess education is found in the Papers and Proceedings of the Second and the Sixth Conferences of the Evangelical Lutheran Deaconess Motherhouses in the United States. At the Second Conference in 1892, Dr. A. Spaeth wrote:

"It is one of the essential features of the Deaconess Motherhouse that it is a churchly training school...for the development of the personal religious character, the technical ability, and the general culture, which a Deaconess ought to possess in order to be fit for her work."

At the Sixth Conference in 1905, Dr. Herm. L. Fritschel gives further direction to deaconess education.

"This purpose of instruction in the Motherhouse is not primarily gaining a knowledge of many and various subjects, but it has the aim of a practical education for deaconess service. It aims at developing sound Christian characters, who will make good and faithful use of their talents whether they be one, or two, or five in the service of Christ and His Kingdom. For this purpose it aims at an intellectual, spiritual, and professional development of lives consecrated in love to their Master."

One has no quarrel with these statements of approximately fifty years ago. Deaconess education has not gone very far afield if it has followed these purposes. Since there appears to be no record of a fundamental change in the purpose of deaconess education since then, we take for granted that the purposes are somewhat the same today.

In order to inquire as to whether or not there is something distinctive about them we will have to find a statement of the aim of Lutheran higher education in our generation and compare the two.

Dr. W. P. Hieronymous, President of Midland College, Fremont, Nebraska, in an address at the National Lutheran Education Conference in Cincinnati, Ohio, January 14, 1948, said:

"The basic aim of Lutheran higher education is to provide for the continuous development of well-rounded Christian personalities who are able to become leaders in Church and in society."

Except for different terminology it appears that the basic aim of Lutheran



higher education is the same as that of deaconess education. This is as it ought to be for deaconess education is the "wild olive graft" of Lutheran higher education. It is constantly seeking to take its place in the whole scene of Lutheran higher education. Thus, we have found common purposes rather than a distinctive purpose for deaconess education.

If the discussion of basic aims failed to yield the "distinctive purpose" of our quest, perhaps an examination of specific objectives might do so. At this point I should like to introduce my own understanding of deaconess education:

"Deaconess education is a program of individual growth planned at the highest possible academic levels which has as its aims the development of a mature Christian personality and the training of an effective professional servant in the Church."

The two specific objectives:

(a) The development of a mature Christian personality.

(b) The training of an effective professional servant in the Church.

are shared with other areas of Lutheran higher education. The development of a mature Christian personality is not held in common with the specific objective of our Christian colleges. It takes years and experience for Christian personality to ripen. The colleges are concerned with making an invaluable contribution in aiding its development toward maturity. Were it not for the fact that theological education must have this specific objective in common with deaconess education, we would have discovered a distinctive purpose. Perhaps, since theological seminaries are equipped to gain this specific objective, deaconess education ought to utilize their resources.

The second objective is shared also with theological education. Perhaps, it is shared also with our church hospital schools of nursing and our church colleges insofar as they are capable of giving professional training in nursing and teaching.

There is a difference in the function of the trained leadership of the diaconate and the ministry of the Word. This difference of function arises from the nature of the respective offices in their relation to the Church. The ministry of the Word is constitutive; the diaconate is not. Consequently, in their respective areas, the service of leadership will be different. It follows also that the training will differ. This leads us to an investigation of the work and training of the deaconess.

What is deaconess work and is there anything distinctive about it? The work of a deaconess covers so many different fields at present that it becomes difficult to identify deaconess work according to fields of service. There is no likelihood that a distinctive difference will result from further investigation of the fields of service because in every field where deaconesses work there are more Christian women doing the same work no less effectively. At present the deaconess calling is followed by Christian women not consecrated for the office, but in every respect trained and competent. The professional skills of the deaconess were obtained in the same school or similar schools which these women attended. There is no recognized program for professional training in the whole area of deaconess education. Leadership in every field of deaconess work must receive its professional or graduate training in non-Lutheran and secular schools.

Perhaps, this is the point at which it is wise to offer our definition of

the diaconate, to begin a positive approach, and to abandon the discouraging procedure of comparison and analysis.

My own understanding of the diaconate as I have observed it for a short time and tried to determine its role in the Church of tomorrow gives it a very broad definition:

"The diaconate is the churchly office for the service of Christian women which provides the church with a reliable resource of trained leadership."

According to this definition the only distinctive aspects of the diaconate are the facts of its churchly office and that it offers a "reliable resource" to the church. These two facts go hand in hand in the claim for a distinctive purpose in deaconess education.

Since the diaconate is a churchly office, the church must demand that the deaconess possess personal qualifications for giving a Christian witness in a degree not generally present in the rank and file of Christian service. Since the diaconate is to be a "reliable resource," deaconesses must possess the conviction of a career in Christian service so that their service will be available whenever the Church needs them. Deaconess education is to prepare her so that this career is satisfactory and enriching rather than unsatisfactory and impoverishing. The distinctive purpose of deaconess education as it relates specifically to that isolated area when the diaconate can claim to be different, as I see it, is this, it must be the highest type of a counselling program which deals intimately and individually with the life of each deaconess student, enabling them to develop the best possible qualifications and the sturdiest convictions of their career for the Church.

Obviously, this purpose is not isolated from the whole of deaconess education. It was through the whole program of deaconess education. This program of deaconess education, utilizing the various resources of the Church and state, must prove itself not by distinctive purposes especially, but the degree of intensity it pursues those aims and objectives it has in common with all good education.

## THE BASIC CURRICULA OF DEACONESS EDUCATION

SISTER MAGDALENE KLIPPEN

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

In our Deaconess Training Schools the curriculum is primarily designed to prepare young women for service in the various fields of the church. Special emphasis is given to the religious instruction and the spiritual development of the student. The aim of the school is also that of building wholesome Christian personalities, and directing individuals into avenues of more effective Christian service.

During these years of educational expansion and demands, many opportunities have been added to the program, in many institutions of learning. Are we always keeping abreast with the times? Are we always offering a training which is appealing and recognized, and which will equip a young woman to take her place in her chosen field, with a training equal to or better than offered by other schools?

Curricula improvement must become a major obligation of every educator

within our institution, if we are to build the kind of educational program that will fit young women to take their places in our society with satisfaction to themselves and with loyalty to Christian ideals.

Schools may find it advantageous and desirable to use different methods in attaining goals. Uniformity of practice does not necessarily provide the answer for situations as varied as those which confront us.

(a) There may also be the practice of one school carrying full responsibility for training the student.

(b) There may be a second practice—that of the school serving as a coordinating agent.

(c) Third, the practice of school contributing only in an advisory capacity—as need may arise in the work and life of the student.

The church has a major role to play in the world of today. This age of atomic energy promises changes beyond anything man has conceived. What will be the effect upon the problems which we face and the values we hold?

Probably we need to reaffirm and restate our purposes as Deaconess Training Schools. A changing world demands of its people the ability to decide an action in terms of goals and values.

In preparing a paper for this form, on this subject, I have been dependent to a great extent on other deaconess schools that have done a great deal of research in recent years as to present needs in deaconess education.

Certainly this one fact is important—that our deaconesses receive academic and professional training comparable with other young people going into similar work in a secular field, plus an adequate religious training. The area of service of the deaconess is a large and varied one and therefore many and varied types of training are needed. We will divide this service into five fields as follows:

- I. Christian Social Work
- II. The Parish
- III. Nursing
- IV. Education
- V. Foreign Missions

There are also miscellaneous fields which would not come under these five divisions.

I. A deaconess in *professional social work*, whether working in an institution or through an agency must have a college course, preferably with a major in sociology as a basic for further study in the field of social work. The deaconess in non-professional social work who serves as matron or housemother and in other capacities could be trained under a four or five year program with two years of college or its equivalent and supervised field work in whatever type of institution she was to render service.

II. *The parish*: The parish ministry is so wide and varied and includes not only the regular parish worker but also directors of religious education, parish secretaries, and in some large parishes, director of parish music. The regular parish worker, in most instances, covers all these services.

It would therefore seem imperative that parish workers have two years of college as a minimum, and four year of college if possible for more competent work.

The requirements and needs of the different congregations vary to some

degree. However, the parish field is one of the most outstanding and challenging fields of service and confronts the worker with so many responsibilities and opportunities in teaching, guiding and counselling people of all age groups, that it would seem necessary that deaconesses receive at least full college with a major in education.

III. *Nursing*: The training required for this service can be divided into three types.

(a) For those who are preparing for administrative, supervisory, or teaching positions, a B.S. Degree in nursing education should be the minimum. In most cases further professional study is necessary. College can be taken either before or after a three year nursing course, or it can be taken in a college affiliated school under a five year program.

(b) Those who plan to remain in the general nursing field should receive a three year course in nursing. Special training is then taken for specialized fields.

(c) Those who prepare to work in institutions where practical nursing only is required, an introductory or practical course in nursing, or a home nursing course can be taken, plus some supervised administrative training.

IV. *Education*: Only a small number of the deaconess schools have emphasized the need for advanced preparation in the field of education, thus giving the deaconess an opportunity to find her place of responsibility in the education of our youth. Today general education calls not only for bachelor's degrees, but also Master's degrees and in many instances the doctor's degree is advocated. In whatever field of service the deaconess is called to work she should be prepared in the best possible way to meet prescribed requirements for that particular field.

V. *Foreign Mission*: The deaconess on the foreign mission field, will as a rule, serve as an instructor or a nurse and also as an evangelist. As a nurse she would need a three year course in nursing and as a teaching nurse she will need a B.S. degree with a major in public health nursing.

The minimum preparation for a missionary deaconess serving in the educational field would be a four year college course, majoring in education.

A special course in orientation for foreign missions should also be taken. Mid-wifery courses are also being found very useful to missionary nurses.

In whatever service a deaconess may be called to serve, she would be very inadequately trained and unfit for service unless she had at least two years of Christian training, either in the deaconess school or at a Bible School.

Required courses for every deaconess are Bible and Diaconics. Among the most important of other subjects are: church history; church organization and administration; psychology; speech; Christian ethics and music. The curricula of deaconess schools should be on somewhat the same level and I believe the deaconess schools are working toward that end.

The aim and purpose of all our training must be to equip the deaconess to reach the soul of those whom she serves. In all our curriculum planning we must emphasize the preparation of the deaconess to serve as a spiritual advisor and counsellor. The opportunities for the deaconess are innumerable, calling for a broad scope of training and experience to assist her in aiding young people as well as old people to meet the general problems facing them today, and above all, to lead them into a saving knowledge of Christ, our Lord.



# ACADEMIC LEVELS IN DEACONESS EDUCATION

DR. RICHARD C. KLICK

Merton S. Rice was a rural boy reared in the far mid-west. In schooling, by sheer dint of extended study he eventually attained unto the fourth grade. Shortly thereafter, in his teens, he became a meandering traveling salesman. As he rode on horse or by team from town to village he perused legal volumes. Eventually he set up a formal law office. As he practiced the legal profession, he read his Bible avidly. Presently he began to preach. He declared himself a Methodist clergyman in good standing. Rugged, humorous, simple, dynamic—Merton S. Rice grew from an itinerant person to Methodism's foremost minister in metropolitan Detroit.

Merton Rice's story has its parallel in the lives of many of our deaconesses of advanced years or deceased. For many of them there was a minimum of educational opportunity. But a sense of God's call, a personal consecration, and an overwhelming spirit of sacrificial service led them to be heroes of the Church. Professional standards of the State and of the Church, of the ministry and of the diaconate, did not place education at a premium.

But Merton Rice's story-book life took place in the years 1890-1930. On a fourth grade education he could not possibly duplicate it in 1949. Professional standards within the Church have risen so remarkably that, with all his consecration and gifts, our Detroit clergyman today would have to be a college and seminary trained man. It is not that the Church values consecrated spirit less. It is rather that it feels God's Kingdom is served in the fullest spirit only through a highly educated clergy.

We have come to a similar turn in the road with deaconess education. The diaconate prizes as much as ever a personal dedication to Jesus Christ. But the diaconate represents as well an ecclesiastical profession of skilled Christian service. Her members must be able to speak with authority; they must serve with efficiency. They are leaders for Christ in heart and mind. They must needs have an educational background wholly comparable to that of other professions.

There is scarcely any profession, other than nursing, which does not insist upon a collegiate program as the very minimum of preparation. Knowing full well that many friends of the Conference may dissent loudly from this statement, I am making bold to suggest the identical level for deaconess education. Apart from nursing, the collegiate program should be the minimum standard.

First I would seek to defend this position briefly. On the face of it it appears to be rather obvious. Practically all of our Motherhouses are requiring a high school diploma as a minimum academic qualification for entrance. Practically all of our Motherhouses, further, are guiding deaconesses to professional church-related skills. The avenue between the high school diploma and the Christian profession is rather obviously a college level program. In effect, this is the level to which we are actually gravitating. Deaconess Schools on a collegiate level are in current operation at three of our ten institutions: Baltimore, Valparaiso and Philadelphia. Three Motherhouses are actively planning deaconess education on this same level: Chicago, Minneapolis, Brooklyn. Four Motherhouses continue their training schools on non-collegiate

level, cooperating thereafter with the collegiate pattern: Axtell, Brush, Milwaukee, Omaha.

Second, what about the deaconess applicant who is unable intellectually to pursue schooling of collegiate level? She may be a girl of deep devotion, consecrated spirit and practical gifts. Is not the answer the same, that the ministry gives the young man of dedicated heart but of intellectual limitations? The ministry says that it is very sorry but the Church's office is closed to him, yet the Church's opportunity of witnessing life is ever his. Surely the diaconate can say very simply the same to a girl of intellectual limitations, that the diaconate as a professional office is closed, but to such a Christian service in a hundred ways is open always. The young man who does not qualify intellectually to prepare for the profession of the Christian ministry can still be a brilliant witness for Christ, in his home, in his parish, in his community. Similarly, the young woman who does not meet what appear to be arbitrary educational standards of the diaconate still has eloquent opportunity to extol her Lord in home, in parish and in community. She does not require our sympathy because the door of deaconess service has closed to her. She requires our guidance to lead her to the remaining doors wide open to her for Christian living.

Third, if we accept the college program as the desirable level for deaconess education, what do our deaconess schools propose to give a student over and above that which the established Church colleges offer? I should like to suggest four potential contributions unique to the deaconess schools:

1. A distinctive atmosphere of Godly devotion and Christian fellowship
2. Accentuated personal counselling for each individual student
3. A curriculum particularly turned toward and colored by Christian faith
4. A supervised field work program or clinical experience in service areas

If the deaconess school may not morally simply duplicate the Church college program, and if the four unique contributions enumerated above stand, just what is the relationship of the deaconess school to the Church college program? There appears to be no ready, easy answer to this question. It would appear that at least one year of deaconess school work would afford the first three distinct contributions, namely, atmosphere, counselling and orientated curriculum. This year conceivably might be given before, as a part of, or after the Church college program. An additional year apart from the college would provide the valued field work experience. Thus the academic work of the deaconess school might properly be integrated into the collegiate program, while the supervised field work would assume a post-collegiate character.

One cannot conclude a brief estimate such as this without making one further observation. Though it has been suggested that the deaconess school should assume the collegiate level as its own today, the overlapping of our deaconess school with the Church college is conspicuous and inescapable. There does seem to be good cause to propose that the goal of deaconess education tomorrow is on the post-collegiate, post-graduate level. This standard holds for the Christian ministry; it should hold no less for the Lutheran diaconate. After the deaconess candidate has enjoyed a full college education, the deaconess school should be in a position to provide an academic curriculum of

distinctive Christian coloring for at least one year, and supervised field work for at least a second year, both on post-graduate level. None of our institutions are doing this actually. All of our institutions should be doing this ideally. This appears to be the inescapable goal for deaconess education if this professional family is to serve to the full her Christ and her Church.

## SPECIALIZED TRAINING AND FIELD WORK

SISTER CHARLOTTE WEISSGERBER

In recent conferences and in a number of our Deaconess Homes, there has been thinking and planning in the area of field work or clinical experience for our deaconess students. Today, however, I wish to focus this presentation on field work as a part of our educational program and therefore having a direct relation to the distinctive purpose of deaconess education, i.e., to provide a reliable resource of trained leadership.

Terminology might first be considered. Should we borrow a term from the medical field—as clinical work, or from the social work field—as field work? We might even want to consider a new term. I rather like, since most of our schools are on the undergraduate level, the term favored by the Committee on Pre-professional Education of the American Association of Schools of Social Work, “field experience”. However, more important than terminology is the content or meaning we give to a term. In using the term field work or field experience, do we mean the experience the students gain while working around the Motherhouse, or adjacent institutions during their student days, or do we mean the assignment of a deaconess student to a field after the preliminary courses are completed? It seems to me that field work can be defined as experience in a congregation, institution or agency for an extended period of time where under supervision the student will have the opportunity to grow in the understanding of herself and others, as well as acquiring skills necessary to do the job assigned.

Here, I believe, we should recognize that professions such as nursing, social work and teaching have field work in connection with their classroom teaching. These are specialized fields and we can learn from the professions, for I believe we have common goals and purposes, but are working in different settings.

In considering goals or expectations of field work program, I like to present them from three angles; from that of the student, of the deaconess school, the cooperating congregation, institution or agency. I put the student first for the simple reason that I feel she is most concerned. It is her life and only as she puts herself into an experience will it have meaning for her. For this reason also the student must have an active part in the planning of her field work placement, even to the extent of rejecting a plan suggested or proposed as feasible by the administrator of the school and program. In other words, she must really have a choice and not feel that all she can do is to consent to a plan which has been presented. She may have ideas as to possible and profitable field work opportunities. These certainly should be examined with her for their worth and possible contribution to her growth and preparation for service as well as to the availability of agencies willing to give the desired type of experience.

What does the student expect of field work? This will depend to some extent on the interpretation of the field work program by the faculty and the administrator of the school. Some students may want to try out various areas of service before arriving at a decision for specialized training, others may have decided on a particular area but want to test their decision before going with specialized training, by receiving a supervised experience in their chosen field. Some—let us hope their numbers are few—may only expect from it the meeting of a requirement set up by the deaconess school. Though it is possible that a student may start at this point (accepting field work as a requirement) and then move on to really wanting the experience; in other words, making the requirement her own.

Perhaps you are questioning field work as a requirement? I feel that we cannot afford to miss this learning experience for our students. Miss Eva Burmeister in her recent book "Forty-five in the Family", suggests that every professional worker in a children's institution should have had experience in giving care in day-by-day living with the children as a housemother or counselor. From my own experience, I can testify the value of my experience in a children's home as a housemother when later doing my professional field work as a case worker in a children's institution. Another value, as I see it, is that of arousing or strengthening an interest, for my interest in doing case-work in a children's institution stemmed from that early experience. In the beginning stages, the student may not see this value in field work but she may be helped to view this experience as an adventure that may unfold vistas of service yet unseen. Pastors to whom I have talked about the set-up and purpose of our field work program, have expressed a wish that they might have had a similar experience before being called as pastor of a congregation. But let us move on to the angle of the Deaconess School.

The deaconess school expects through field work program to know more about the attitudes, abilities and capacity of its students than is revealed in the class room and the living on the campus or deaconess home. You may ask what attitudes are revealed through the field work program that may not show in class room. As an example, I would present the student's use of authority. How does she use the authority of her position when on the staff of a congregation, institution or agency? We have seen the student's reaction to the authority of the teacher and administrator, but it is very important to know her attitude toward and use of authority when it is hers because of position. Does she use it with consideration for the other person, yet with conviction that it is her responsibility? We have had, I am sure, experiences with people who use their authority as a "big stick", and with others who, though they had authority, refused to exercise it and thereby upset the smooth functioning of an organization. This is only one of many attitudes that are more clearly revealed in field work experience than in the class room. We, certainly, in a working situation, will also be able to see both abilities that we thought the student had and often special talents that are called to our attention by the student's response to the challenge of the work assigned.

We also expect that the field work will reveal the student's ability to grow in understanding and skill through the experience of serving under adequate supervision. I have experienced this goal, growth in understanding, with several of our students this past year. One, who had not related well to



any person carrying responsibility for her training, was confronted with the need to change. After a few months, her growth was shown when she could say of the leader of a group to whom she was assigned as a consultant, "She leans on me, and I lean on my supervisor." She had caught hold of the essence of giving help, i.e., being willing to take help.

Another student, who was quite fearful of making mistakes, could write in her evaluation of her field work experience in an institution, "Above all to lead and direct life in an institution, one must be able to weigh each problem for its good or bad features, not to conclude at once but to follow through before a decision is made, then realizing that many times mistakes will be made." Such growth needs a skilled person, in this case the supervisor, spending much time and effort to help the student recognize and feel free to admit that mistakes are made by all of us. This student can now use her energy creatively, being released from an overwhelming fear of making mistakes.

The cooperating congregation, institution or agency while undertaking the responsibility of training the student expects that the student will assist in the giving of its services and render a real contribution to its program. However, let us not forget that while the agency expects service, it is expected to give training and supervision. In the past, because of the pressure of work or the lack of understanding, the giving of supervision has been neglected. This short-sightedness has been one of the contributing factors to the present shortage of workers. Congregations, institutions and agencies must see the relationship between a training program and enlistment of recruits for its work. It means an investment by the cooperating agency of staff time and skill to train and supervise these students. But I am convinced that it will pay dividends in better prepared deaconesses serving more effectively in congregations, institutions, and agencies, who will then be better able to meet the needs of the people they serve.

The director of the field work program, as the representative of the deaconess school, expects to know more about the student not only from her own observation and interviews but from the sharing by the supervisor of the students strengths and weaknesses as the supervisor sees them. In fact, the deaconess school is asking the cooperating agency to be a part of its training program. Let it be said here that the director does not give advice concerning the student's work nor discuss with her ways of doing the job, that is the responsibility of the supervisor in the cooperating agency, but she has the responsibility to provide help to the student in her feeling and reactions to the work and supervision.

The deaconess school has the responsibility to exercise care in the placement of its students so that they can make a contribution to the work of the cooperating agency. One of our student deaconesses interested in health nursing requested placement with a deaconess nurse in a rural area. I remarked that later when she had some training in nursing I could see value in the experience but at present she would not have any training or skill to really be of help. Field work placement must be to the advantage of the agency as well as to the student. After all, the cooperating agency does have a service to give and participation in the training program cannot be made at the expense of the people it serves.

Here we might well consider the relation of specialized training to this

field. If the student is supposed to contribute to the work of the cooperating agency, institution or congregation, she must have preparation for her work. The day is past when we can afford to send deaconesses or deaconess students to agencies or institutions without adequate training. The deaconess school at Baltimore, through their curriculum, including laboratory work in the local parishes, is geared to the preparation of students for parish work. But what about preparation for the deaconess student considering service in an institution as a housemother, or caring for aged people? It is in the non-professional area, as we heard yesterday at the Welfare Conference from Pastor Weihe, that there is no school or institution that gives courses in preparation. True, there have been efforts on the part of various organizations both in the church and in the social field, but these have been both few and of short duration. While not adequately meeting the need, these have been valiant attempts to do something in this area. In this area of preparation, we might well consider the great challenge to make a valuable contribution not only to those we serve in our church institutions by thinking through, setting up, and testing preparation for institutional workers, but the whole field of institutional work throughout our country. In Philadelphia, we have possibly a beginning in this direction, not only through our courses, such as Social Welfare Institutions and Introduction to Social Work, but in our supervised field work in both homes for children and aged.

The congregation, institution and agency does have the right to expect that the students placed by the school shall have adequate preparation. The executives should receive from the school a summary of the past experience of the students as well as the opportunity to interview the student before the final arrangements are made. The supervisors also need to receive from the director of field work pertinent information, since they will have the responsibility of sharing with the director the students' progress or lack of it, as well as giving a semi-annual written evaluation. This means the giving of much time and thought by the supervisors through regular conferences with the students and frequent conferences with the director of field work.

I would like to draw attention to the resources we need for the field work program as part of our deaconess education. First, we need to have a firm conviction of the value of this program on the part of our deaconesses at large as well as administration and faculty of our deaconess school. Then, we need professional leadership on the faculty to direct this program and act as advisor to the students in the field. Without conviction based on understanding and professional skills results will be negligible. We need, in addition, leaders in congregations, institutions, and agencies, who see value and opportunity they have to help train workers for their present and future service. The leaders and executives must interpret to the staff the place of the student worker in their set-up, so that the student will be accepted and feel a part of the organization.

We come to the area of greatest need in skilled supervision. As the housemother is the most important person in the lives of the children of the institution, so the supervisor is the most important person in the field work program. The supervisor has not only the responsibility of giving facts to the student so the assigned job can be done, but is to help the student grow in understanding of herself and others. This means that the supervisor must

have understanding of the development of personality and the use of the supervisory relationship to this end—the growth in understanding and skill. Perhaps you are thinking of the difficulty in securing this kind of supervision. The director can be of real assistance to the worker assigned to supervise the student if the supervisor is willing. I believe we will need to hold to the policy of asking supervisors to work closely with the director of field work. When the supervisors are deaconesses, I feel we are in a better position to hold to this policy but as the work grows and agencies see the benefits derived from participation, we will find it easier to hold to policies based on sound convictions.

Students will use this supervision differently. The rate of learning depends not only on the equipment of the supervisor but the student's ability and readiness to learn. Therefore, this whole area of field work does not guarantee that students shall reach a certain level of performance but it will give an opportunity for growth and learning beyond that afforded in the classroom or in a placement where there is a little or inadequate supervision. Field work is not a panacea for all our difficulties, but I believe it is a useful and valuable tool in preparing deaconesses for service in congregations, institutions and agencies of our Church.

## COOPERATION BETWEEN THE DEACONESS AND THE PASTOR

DR. KARL A. MATTSON

I am at a loss to understand why I should have been asked to present this paper on the subject of cooperation between the deaconess and the pastor. Neither by experience nor by technical study am I fitted for such a task. Perhaps, my own ignorance and naivete are my best qualifications. It has been my privilege to observe a few deaconesses at work in the institutions of the church as well as in the parish. I think especially of one assigned to one of our institutions in a section of the country where I served as Conference president. I know of no servant of Jesus Christ, who in kindly, unobtrusive and cheerful labor, better exemplified the Spirit of Him whom we call Lord and Master. Most often I have observed the work of the deaconess with the light of the Eternal shining upon it and through it. I know very little of the internal problems of your motherhouse. A cursory reading of some of the material found in our Seminary library has made me aware that such problems do exist.

Two observations might be in order as we begin our discussion. The first is that there seems to be no place in Lutheran thought for orders. It would seem that some literature in the field comes at least dangerously close to that position. Lutheranism surely allows for diversity in gifts and ministrations but it can never admit, as the Catholics do, that we have different orders of Christians. All are saved by grace and if life is dedicated to God then we serve God in our calling, no matter what that calling might be.

This insight surely has its application with regard to the subject under consideration. A couple of weeks ago, I spoke to our pastors of the Augustana

Church at the meeting of the ministerium. I tried to remind the brethren that ordination does not put them in a special category as Christians. Because they stand as symbols of the Gospel, because a position of leadership is given to them, it is very easy to believe that they stand in a class apart. They are no longer subject to the same sins, the same laws, and the same judgment as other men. They may be unaware that the same old sins of pride, selfishness, and jealousy may appear at new levels, in more respectable garb. The same applies to the diaconate. We remain human beings. The limitations of sin and finitude are ever with us. The insidious temptation is that we apply law and Gospel to others but not to ourselves. Again may we repeat—Lutheranism may and does allow a variety of gifts and ministrations but knows of only one way of salvation and one kind of Christian. Thus neither pastor nor deaconess have their primary responsibility in upholding the honor, prestige or power of an order. Their loyalty is to the same Gospel and the dynamic, as well as the marching orders, come from the same Lord. The ground is level at the foot of the Cross.

A second observation is that our own age stands in particular need of an organic conception of the church. Ours is an age of specialization. In the factory we have made the one-talent man into a one-screw man. In education, we almost hesitate to call an institution a university. The departments of Chemistry and Sociology have nothing to do with each other except that they use the same buildings and are paid by the same treasurer. The family physician has been replaced by the specialist. Life has more and more been broken into segments and departments.

Yet one of the deep urges of our age apparent to all men is the desire for unity. Reinhold Niebuhr once remarked, "The only thing that holds New York City together is the subway." Life must be held together by something more than mere mechanical power or needs. Man feels a strange sense of loss and frustration as he becomes aware of the fact that the spiritual foundations of his culture are slowly but surely being dissipated.

The same tendencies are apparent in the Church of Jesus Christ. We often break it into segments and departments so that we lose the glory of the statement in the Creed, "I believe in one holy Christian church." Amsterdam, this past summer, was surely a living witness to the fact that men are trying to recover the glory of this statement of our faith. You know, as well as I, that there are members of parishes and specifically deacons and trustees whose vision is limited to their own parish. We know of those given specific tasks in the church who somehow become so immersed in their tasks and enamoured of them that they lose their sense of relationship to the whole. I recall that a large share of my responsibility during the years I served the parish consisted of helping the various organizations maintain a sense of balance and relationship to the whole. Part of the problem is, of course, on the personal level. Part of the problem is pure selfishness and pride and the imperialism that exists in any organization. The residue consists of the whole pattern of specialization as it exists in life today. Like Humpty Dumpty of old, "All the King's horses and all the King's men cannot put Humpty Dumpty together again."

William James once described philosophy as "seeing life steadily and seeing it whole." The great pragmatist's philosophy is not far from a descrip-



tion of the religious need of our age. We must re-discover and re-build the Christian foundations upon which a society can rest securely. Our vision as Christians must become world-wide. Christianity as a living movement, throbbing with life and vitality, born and nurtured continually through the activity of God in Christ Jesus must become a living part of our consciousness as Christians. A segmented or even narrow denominational view is not sufficient in the face of the enemy today. Such concepts as a living continuity in the church, a fellowship that extends around the world, a realization that we have one task and one witness must become increasingly living.

What does this have to do with the relation between the pastor and the deaconess? I am merely saying that if both clearly see their task there is no line of demarcation. To be sure, their gifts, training, and functions may be different but the task of witnessing by Word and deed is ultimately one. Even the sharp line of demarcation between a ministry of the Word and the ministry of mercy is broken down. The witness may come in different ways but they are both witnessing to the power of the same Lord. We should clearly see that man is a psycho-physical organism and that no sharp line of demarcation between body and soul is possible. You cannot send a boy's body to the gymnasium, his soul to church, and his mind to school. The whole boy is present in all three situations. Time was when the medical doctor thought he could heal by merely ministering to man's physical ailments. It was soon found that the patient wheeled into the hospital room also brought his fears, anxieties, and hopes with him. Unless hospitals have recently discontinued sending bills the economic problem is also present. The ever-present visitor is a continual reminder that ties of family and friendship are not broken. The man in the hospital bed was more than a piece of meat—man's mind with all its complex problems, the economic man, the family man, the friend also came with him. The best thinking in the field of evangelism sees the Christian task as one, ministering to the whole man in all his relationships. As soon as all the various segments and interests in our church life understand this, the foundation has been laid for understanding, willingness to accept help and encouragement in this great task, and rejoicing in a living witness from whatever quarter it might come. Being a Christian in the full sense of that word requires largeness of vision and largeness of heart.

The work of the deaconess in the years that lie ahead will be in two areas. Experience has taught me that the demands for deaconesses in institutional work as regards numbers will exceed the supply. Our training institutions must, however, keep in mind the following facts. By no stretch of the imagination can we as a church ever try to compete with the state. The task is too tremendous for that. Our work as a church must increasingly be thought of in terms of quality. The church has always been the pioneer in the field of social service. Today we can best continue that role by pioneering in terms of qualitative work. God speed the day when our institutions of mercy stand as lighthouses showing what a ministry of mercy really should be. To that end we will need deaconesses with specialized social training and yet with a broad understanding of the Christian faith and what it means in our generation.

In the social field, we also need to establish a greater awareness of our relationship and opportunity to what we generally term "secular" agencies.

A few years experience as a member of the Board of Directors of the Council of Social Agencies in New Haven, Conn., opened my eyes. In the social field, we ought to be represented by those who have the technical knowledge required in the field and at the same time know what the Christian faith means in these areas. High on the agenda of tasks for Lutheranism is more adequate representation in social agencies in our various communities, states, and the nation itself. Through our Division of Welfare in the National Lutheran Council, we have made a beginning. Again the need is specialized knowledge and training and a good, broad background as to what the Christian faith means.

A second area of opportunity is the local parish. Travel here and there in our country and you hear the cry for an adequate staff in the local parish. Our church would be immeasurably strengthened if the ties that bind our people to their parishes could be made more vital. Of late years, the parish worker, parish secretary, or parish visitor has almost supplanted the work traditionally done by the deaconess. The situation is tremendously confused. There is no clear definition of duties. A parish worker may be a secretary, she may be asked to do visitation among the unchurched or among those with little or no interest even though they may hold a nominal membership. She may have charge of the Church School or she may lead the youth groups. I know of some situations where such a worker is also organist and choir director.

It would seem that the day is not far distant when such an organization as yours should study the relation of this whole movement to the work of the deaconess. Why have countless young women become parish workers and given no thought to the diaconate? Should the diaconate make any attempt to include this group in their number? Would it be possible to standardize the duties, set up standards of education for the various tasks required and give these workers some official status in the church? An answer to some of these questions would be extremely helpful to all of us. More important is that a living answer would strengthen the life of the church.

Raising the question of cooperation between pastor and deaconess implies that some tension has or does exist. There is first of all the problem that exists wherever two people live and work together even though they be united in a common task. Misunderstandings are bound to occur. I know of no better answer than that given by Dr. E. Stanley Jones in his little devotional book entitled *Abundant Living*. "Are you criticized? Then, if the criticisms are true, correct the thing criticized. Make your critics 'the unpaid watchmen of your soul.' All of us are 'only Christians in the making,' so make your criticisms make you. If the criticisms are false, then let them make no difference in your attitude toward the critic. Let your thoughts of him turn to prayer. Out of the injustice you will wrest a moral victory. You will have no enemies, for you will have no enmity. It is an easy and bloodless way to get rid of your enemies! The only possible way to get rid of an enemy is to turn him into a friend. Even if he doesn't acknowledge that he is a friend and continues to act like an enemy, nevertheless, you have transformed him into a friend in two ways: You have only friendly feelings toward him, and you can turn his very criticisms and make them make you. Whether he wants to be or not, he is your friend. You are master.

"The only way to overcome your enemy is not to be like him. Don't let

him put his weapons into your hands. If he gives enmity, you give love. Keep your own weapons. Two hates never made a love affair. You be master.

"Remember the phrase: 'A soul breathing peace'—be that kind of a person: breathe peace upon everybody. If they don't take it, then it comes back to you."

A second set of tensions is apt to appear because of difference in function, work, and training. These tensions are found at every level in life. Kept within reasonable bounds they are healthy and creative. The answer is again to be found in an exercise of the Christian art of forgiveness, forbearance, and a heightened sense of a common faith and a common task.

As a suggestion in promoting understanding and a sense of comradeship, I submit to you the thesis that our theological seminaries further emphasize the place of the diaconate in the life of the church so that the young man who is ordained has a sympathetic understanding of the history, contribution, and possibilities that exist in this form of Christian service. The pastor must also be trained to understand and use specialized help. In turn, I believe the diaconate needs further training in the basic thought of the church. Just at present we are at the point of investigating the possibility of giving some training to our Augustana deaconesses at Augustana Seminary. The effectiveness of our Christian witness is to a large degree dependent on our vision of the power and meaning of the Christian faith. Without this, work in the institutions of the church or the parishes of the church never reaches maximum effectiveness. Deaconesses could use training in the basic theological disciplines and further specialized training in their field of interest as part of their preparation. Most important of all, we believe that some such period of training will be a means of promoting understanding and cooperation between the pastor and deaconess and give them a joint frame of reference for their work.

At the end of a thesis, presented at Augustana Seminary in 1922, by Dr. Emil Chinlund, I find in conclusion Wilhelm Löhe's beautiful self-confession of the deaconess:

"Forgotten be all things formerly desired;  
All things sought but unable to be found.  
One thing I desire: to serve the Lord.  
One goal shall be mine:  
To be as a burning candle,  
Consuming itself, while illuminating others.  
I desire to be consumed  
In strengthening and comforting others.  
When my hour has come  
Take me home to Thy glory.  
Grant that I desire nothing else.  
Grant that I may strive for naught more than this.  
My labors be my joy! Thy good pleasure my comfort!  
My prayer, my devotion, my sacred communion with Thee  
Be my blessedness until I depart hence!"

# THE FINNISH SCENE OF THE DIACONATE TODAY

MARTTI NORTIA

Pastor of the Deaconess Motherhouse in Helsinki, Finland

In the history of the Finnish Diaconate, the year 1838 has been mentioned as "the day of small beginnings". That year there was an article in the newspaper, *TIDNINGAR I ANDELIGA ÄMNEN*, about the work of Fliedner among the female prisoners in Germany. However, it took almost two more decades before the real interest toward diakonia revived in Finland. The institutions of deaconess education were founded in Helsinki, 1867; Viipuri, 1869; Sortavala, 1894; and Oulu, 1896.

The deaconesses of Finland have been serving primarily as parish workers. A noteworthy event in the history of the Finnish diaconate is the new church law, dating from 1943. This law directs that every congregation must have a deacon or deaconess as parish worker. Previously there were many deaconesses in parish work who were paid by private diaconia-societies. This new law means that the diaconate is an Office of the Church as the Ministry of the Word is an Office of the Church. Logically thinking, according to that law, the deaconesses now belong to the clergy.

Resultant of the new law, a plan for diakonia work in the whole Finnish Church has been made. This means orientation more to the line of "real parish work," rather than so much nursing and taking care of the acute cases. There will be spiritual relief, and care of the aged. The deaconess will be more the "friend of the homes"—especially poor homes; educating young people to serve in their own homes and in their neighbors.

In the thinking of the people there is little difference between the deaconess and the nurse. Thus it has been necessary to make it clear, both for deaconesses themselves and for the people, what it really means to be a deaconess and what is her work. The deaconess student must know that she is supposed to be a worker of the church, and that the church has a right to expect her to be not only a manual worker; but a Christian working among the people with a feeling of responsibility, love, and faith.

Although the new educational program emphasizes the "real parish work," it does not mean that the nursing function will be reduced where it is still needed. The deaconesses still get a complete training in nursing, which takes the longest time (3-5 years) in the deaconess schooling. Theoretical courses in different religious and social subjects will be given not only after, but also during the medical training.

The Deaconess Institutions cooperate with the State Medical Board, which registers every deaconess after she passes the nursing course. The congregations in the Finnish State Church send their applications to the Deaconess Institutions, which send the deaconesses to the parishes. The lack of deaconesses is a problem today, not because of the shortage of pupils, but because of the new law which requires the congregations to organize neglected Christian service activities. In Helsinki Motherhouse today, there are about 90 applications on the waiting list. The four Deaconess Institutions in Finland total annually about 120-130 students, but it will take time to give the 600 congregations enough workers.

In 1946 The School of Church Workers, an official training school of the



Finnish State Church, was established with the financial aid of the Finnish Lutheran Church in America. Some courses have been offered for deaconesses in that school.

Since 1948 the arch-diocese (Turku) has a diocese-deaconess, who is the connecting-sister between the congregation, the bishops council, and the Motherhouse. Since 1946 conventions of Sisters, arranged by the leadership of the different dioceses, have been held. The Central Committee of Deaconess Work has been leading the deaconess education as an unofficial organ of consultation, since 1920. Every Deaconess Institution has representation on the mentioned committee.

The problem of the educational system of institutions has been acute, especially since the war. The Motherhouse in its original meaning has outlived its time. The deaconesses in Finland are working on a salary basis. They are still obliged to send to the Motherhouse 20% of their salaries, which they receive directly from their employers (church, cities, factories etc.). Some new plans will be made in the near future concerning the pension, which has been given already by many of the congregations and other employers. It seems to me that the new Motherhouse plan will work quite well in Finland for some years. We cannot throw out the old system before we have a new one which seems better, but we have to take the risk of making some experiments in that area.

"The Grand Old Man" of the Finnish diaconate, Rev. Arthur Palmroth, put forth the past year (some weeks before his death) a radical plan for a new system of deaconess education. In essence he said. "I think the Motherhouse system is an excellent one, the best for educating deaconesses; but when it does not work these days, when it is not good for the people of this time, when it seems to be a hindrance for getting pupils—we must change it, and change it radically. We cannot pick away one thread after another from the old. We have to plan a new system taking into consideration the present conditions, results of the modern psychology, and the need of social welfare help." According to Mr. Palmroth's new plan, the deaconess institution will be, in the first place, a school or seminary; which gives the education and takes care of the student campus life, but does not bind the life of deaconesses after they finish their studies. Mr. Palmroth further was thinking of the best for the "free" deaconesses, suggesting establishment of trade unions for parish workers. Very close to that plan is the educational system of the Inner Mission Society's Deaconess Institution.

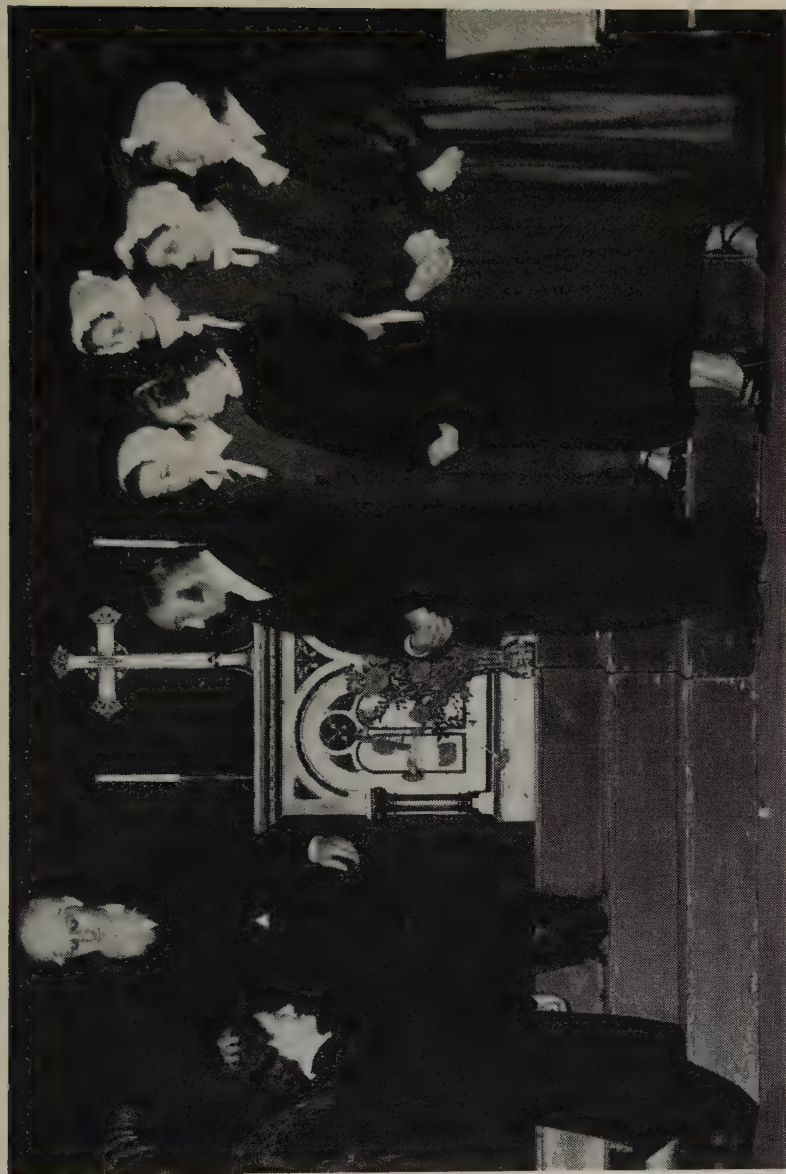
The problems of requirements and deaconess competence have also been discussed in Finland. We still do not have any deaconess institutions on the collegiate level. The "folkschool-diploma" (Junior High School) is thought sufficient as preparatory education. However, having an "academic line" of deaconess education besides the old line, has been discussed.

About fifteen years ago, the Central Committee of Deaconess Work decided that the complete nursing education should be given all the deaconesses. The field experiences still show that a parish worker in the Finnish Church has difficulty getting along without a good education in medical nursing. The obvious mistake is that the only official diploma given to deaconesses has been in nursing. The "Deaconess Letter" given on consecration day is only an authorization to fulltime service in the church.

In discussing the future, the education of the helpers of the diaconate will be considered. One deaconess cannot care for all the needs of a parish. Therefore, the only solution is to form in every congregation "the army of diakonia," which means to educate the children to serve. The parents of today have lost their children in many cases. Thanks to the few good church-clubs, this plan is being realized in Finland, at last. The diakonia organization has the responsibility of keeping the children in their homes because members of the family need each other.

Two years ago, a new organization of young people's work began in the Finnish Church. Once a year there will be a great "field practice" of Christian service through all the country, in all the 600 congregations of the Church. It will be called "Neighborhood Day". At that time the different work groups will go to the homes of the aged, overworked housewives, and wherever the help is needed; work long hours, and ask for information for continued service. The experiences of the "Neighborhood Days" will be reported to The Central Organization of Parish Work in the Church of Finland. The leaders of the diakonia-work in the church have many good experiences in working together with employees of the state and county institutions and societies. The work field has been divided among the different workers, giving each responsibility for a certain area (nursing paid by county, acute cases, deaconesses, incurables; etc.).

The problems of diakonia shall always be problems. We certainly agree with the words of Dr. Meyer when he states: "Not status quo, but prophetic vigor is needed in this particular field of service."



SCENE FROM THE HISTORICAL PAGEANT  
"THE CONSECRATION OF SISTER LOUISA MARTHERNS, THE FIRST AMERICAN DEACONESS"

# AN ADDRESS DELIVERED ON THE COLUMBIA BROADCASTING SYSTEM "CHURCH OF THE AIR"

SUNDAY, JULY 17, 1949

SUBJECT OF THE ADDRESS: "A HELPER OF MANY."

By: Sister Anna Ebert, President of Lutheran Deaconess Conference in America.

Romans 16: 1

The obligation of service under which the Christian and the church stand gives spiritual faith a living content over against modern secularism. Jesus united inseparably the commandment recited daily in His day, "Thou shalt love the Lord thy God with all thine heart", with the commandment, "Thou shalt love thy neighbor as thyself." For Christ's followers the love to God and the love to our fellowmen is *one* love, equally binding in both directions. In the language of a modern theologian, "We have no one to serve but God, nothing to do but serve God." But, "There is no service of God that is not a service of men."

What is this love and this obligation of service toward men which God in Christ commands? It seems to be no more than a heartfelt recognition of our kinship with one another. It is a sense of our belonging to each other because we both belong to some one else. This love in action is service.

Therefore, the most obvious forms of service are seen as the most adequate expression of the highest love. It is also plain that there are as many levels of service as there are levels of need. Yet the brotherly love and service which Christ lived and which He kindled in others headed up in the love and service of souls. The separation of men from God, their loss of heavenly treasure and of true joys, their self-centeredness—these were the needs in men He most felt called to serve and summoned His closest disciples to serve. One of the first things the early church learned, as its membership grew was that in its major social problems there were technical aspects which brotherly love had to supplement with special knowledge and skills. In the congregation in Jerusalem, the need to provide women and children with the elemental necessities of life, led to the creation of an office which continues to exist in the church today as the "diaconate"—a ministry of serving love as distinct from the ministry of the Word. By word and by deed, Christ was to be made known to men as their Saviour. There is evidence that in apostolic times the office of the diaconate was included wherever a congregation was organized. The importance Paul attached to this office is evident from his letter to Timothy. The only difference in standards between the deacon and the bishop was in emphasis because of difference in type of service rendered. (I Tim. 3:8-13). Already in the days of Paul the church had women serving with men in the office of the diaconate. His testimonial of Phoebe, the deaconess of Cenchrea, who carried his letter from the port of Corinth to the Christian community in Rome, typifies the function of the diaconate in the church of today—"a helper of many."

Today the deaconess represents one group of professional women church workers important in the service rendered and the largest numerically in the Protestant Church. The history of her office, its merging into the life of



convents of the Roman and Orthodox Churches, and its restoration in Protestant Churches is dramatic.

Today there are 400 deaconesses in the Church of England. In Anglican communities, one finds the order of deaconesses to be the one existing ministry for women "in the sense of being the only order to which women are admitted by the Episcopal imposition of hands."

On the continent of Europe there are many deaconess motherhouses stemming from the establishment of the first motherhouse at Kaiserswerth, Germany, by Pastor and Mrs. Fliedner. The great institutions of Germany and Switzerland had more than 54,000 deaconesses associated with them before the war. The thirteen motherhouses of the Scandinavian countries have 4,100 deaconesses.

In the United States the service of deaconesses developed in a number of denominations in the latter half of the nineteenth century after the American churches had become acquainted with the work of the Lutheran deaconesses in Germany. The Methodist Church has more than 600 deaconesses. The Evangelical and Reformed Church has a small number, nearly all of whom are in hospitals, homes for the aged, or on the mission field. The Episcopal Church has fewer than 100 in active service. The Lutheran Church bodies report 470 deaconesses.

This very day marks the completion of a century of deaconess service in the Lutheran Church in America. On this anniversary occasion, our first desire is to retread the paths of 100 years ago on the grounds where history was made to recreate some of the events which produced a movement uniting the witness of the Scriptures with the work of service in the actual life of our churches.

When on July 17, 1849, a group of American Churches in the city of Pittsburgh, Pennsylvania, came together to dedicate the first Protestant Hospital in America they also introduced the diaconate into the Lutheran Church in America. So unobtrusively was this office ushered in that the names of the four deaconesses who came with Pastor Fliedner from Kaiserswerth at the invitation of Dr. Passavant to take over the management of the hospital, are seldom mentioned in the accounts of the dedication service. The addresses of participating Pastors reveal a two-fold emphasis, however—the function of the Pittsburgh Infirmary (now Passavant Hospital) to care for the sick and a Motherhouse for the training of Christian deaconesses for hospitals, institutions and congregations in other parts of the United States.

From the beginning of his ministry, this young Pastor Wm. A. Passavant, to whom the origin of 45 benevolent institutions of the Lutheran Church can be traced, had been deeply concerned about the orphaned, the homeless, and the ill. That it was the duty of the church to care for and minister to these was his firm conviction. After seeing the principal benevolent institutions of Europe in 1846 and observing there the influence of deaconesses in the different areas of human need and suffering he made arrangements with the Kaiserswerth Motherhouse for the establishing of a branch in the United States. For various reasons Pittsburgh was selected as the best location and Sisters Elizabeth Hupperts, Pauline Ludewig, Elizabeth Hess and Louise Henricksen arrived with Pastor Fliedner in time for the dedication of the present Passavant Hospital.

Sister Elizabeth Hupperts became the first Directing Sister of the hospital and served as a deaconess at various places in America for 46 years, including a period of service under Dorothea Dix during the Civil War.

The services of the other three, although limited to a few years as deaconesses, were most valuable in the early history of the diaconate in America.

The objective of the Institution of Protestant Deaconesses incorporated in Pennsylvania in 1850 for the "relief of the sick and insane; the care of the orphan; the education of youth; and the exercise of mercy to the unfortunate and destitute" defines the areas of service of the deaconess to this day.

The same year the first American Lutheran Deaconess, Sister Louise Marthens was consecrated. The story of the fifty years of her service centers around the establishment and management of hospitals and orphans' homes extending from Philadelphia on the east beyond Chicago in the west; a succession of epidemics and calamities leaving orphans and ill to be cared for; and a growing church with the many social and spiritual problems attending migration to new frontiers.

In the face of almost overwhelming difficulties, beset by many forms of ignorance hampered by every kind of restriction, Sister Louise and her small corps of coworkers labored untiringly with the means at their disposal "as helpers of many." She lived to see the motherhouse, as intended in the beginning, finally established in Milwaukee in 1893. In other Lutheran Church bodies deaconess motherhouses were established in Philadelphia as early as 1884, then in rapid succession in Brooklyn, Minneapolis, Omaha, Chicago, Brush, Colorado, Axtell, Nebraska and Fort Wayne, Indiana.

In the light of the great needs of the church as increasingly she witnessed to her faith by Word and deed, anything and everything the diaconate has done is much less important than what it has been. For it has been and is a living symbol, first of the sacrificial, yearning love of the Church of Christ witnessing to our kinship because we all belong to God, and second, of the concern of the church to express her highest love in all areas of need. These are the two foci around which the significance of the diaconate revolves.

I can merely cite a few concrete facts in the record of advance during the 100 years since 1849.

1. Deaconesses blazed the way for many of the professions served chiefly by women and continue to make a special contribution to them today. Six of the Lutheran deaconess institutions operate influential schools of nursing, two prepare young women for church vocations not in the diaconate, deaconesses in this city, Philadelphia, conduct a private school preparing girls for college.

2. An International Federation of Deaconess Associations was organized to promote "the ecumenical unit of the deaconess work" in the several countries. This new organization will eventually include, it is confident, a global fellowship of deaconesses which probably numbers 60,000.

As early as 1861, an international conference of deaconess institutions was organized by Fliedner in Germany but limited to Motherhouses of one organizational pattern. In 1896, a similar national conference was organized by Lutheran deaconess institutions in America.

3. So that standard of training deaconesses may keep pace with the advancing education of the country generally, cooperative relationships have been established with colleges and theological seminaries by a number of the

deaconess institutions with gratifying results. Larger financial responsibility for deaconess education is being assumed by the Church.

4. One of the most dramatic developments of the women's diaconate this centennial year comes through three recent announcements. The first deaconess of the Lutheran Church in Australia is in training in Geelong, Victoria, and the Church hopes that a deaconess motherhouse can be opened in the near future.

The Andhra Evangelical Lutheran Church in India opens a deaconess motherhouse this month with the aid of two American deaconesses.

Two Canadian deaconesses are now preparing in Philadelphia to return to Canada next year to assume the management of a hospital which it is hoped will be the nucleus of a social missions program in a growing area of Lutheranism.

The increasing awareness of the importance of intensified social mission work has given impetus to these developments.

5. The need for interpreting the diaconate as a life work to young women desiring to serve their church has led to the appointment of a permanent national committee of the Lutheran Deaconess Conference now at work formulating a program of promotion and information.

We today are heirs of the courage, the faith, and the devotion of the pioneers who blazed these trails. Encompassed by their fellowship of love and service, our mood is one of humble thankfulness to God for what He has done through His pioneering servants of the 19th Century.

The obligation of service under which the Christian and the Church stand remains a challenge to every Christian young woman.

The possibilities of the future of the diaconate are greater than at any time in the past. Its full measure of usefulness will be determined by the response of womanhood of the church.

Address given over Columbia Broadcasting System July 17, 1949, and printed with its permission.

## CHRONOLOGY OF THE WOMEN'S DIACONATE OF THE LUTHERAN CHURCH IN AMERICA

1849—Four deaconesses are brought from Germany by Pastor Theodore Fliedner to take charge of the first Protestant church hospital (Passavant, dedicated July 17, 1849).

1850—Sister Louise Marthens, first American deaconess, consecrated.

1852—Sister Louise Marthens appointed matron and teacher of the first Lutheran orphan's home in America, Pittsburgh, Pa.

1862—Lutheran deaconesses serve in government hospitals during Civil War.

1863—Sister Barbara Kaag becomes directing sister of the first Lutheran hospital founded in the midwest, the Milwaukee Hospital.

1883—Sister Elizabeth Fedde of Norway arrives to minister to needy Norwegians in Brooklyn and two years later the Norwegian Lutheran Deaconess Home and Hospital (Evangelical Lutheran Church) in Brooklyn is founded.

- 1884—Seven Deaconesses from Iserlohn, Westphalia, take charge of the German Hospital (Lankenau) in Philadelphia and found the first Lutheran Deaconess Motherhouse in America, now known as the Philadelphia Motherhouse of Deaconesses (ULCA)
- 1887—The Immanuel Deaconess Institute (Augustana Lutheran Church), Omaha, Nebraska, was organized and in 1890 opened the hospital under direction of Sister Bothilda Swenson and the Rev. E. A. Fogelstrom.
- 1888—Deaconess work is begun among the Norwegians in Minneapolis by Sister Elizabeth Fedde and the following year the Lutheran Deaconess Home and Hospital (Lutheran Free Church) is founded.
- 1893—Lutheran Deaconess Motherhouse (American Lutheran Church) organized at Milwaukee, Wisconsin.
- 1895—Lutheran Deaconess Motherhouse and Training School (ULCA). Baltimore, Md., organized.
- 1896—Lutheran Deaconess Conference in America organized in Philadelphia.
- 1897—Lutheran Deaconess Home and Hospital (Evangelical Lutheran Church) opened in Chicago, Ill.
- 1905—Ebenezer Mercy Institute, Brush, Colorado, founded by the Rev. J. Madsen in 1903 becomes also a deaconess center for Danish Lutherans (United Evangelical Lutheran Church and Danish Evangelical Lutheran Church.)
- 1913—The Bethphage Inner Mission Association, Axtell, Nebraska is founded.
- 1949—Number of consecrated deaconesses in America 388, plus 80 deaconess students, totaling 468. These are serving in institutions for children and aged, handicapped and epileptic; in hospitals and health centers, and specialized medical fields; in welfare agencies, parishes, deaconess homes, schools and other educational institutions, and in the mission fields.







THE LUTHERAN DEACONESS CONFERENCE 1951

*The Thirtieth*

LUTHERAN  
DEACONESS CONFERENCE  
IN AMERICA

*June 11-14, 1951*



PHILADELPHIA, PENNSYLVANIA





## PROGRAM

---

### MONDAY, JUNE 11

- 7:30 P.M. Registration  
8:00 P.M. Reception—Lankenau Room

### TUESDAY, JUNE 12

- 8:30 A.M. Holy Communion  
Chapel, Philadelphia Motherhouse  
Liturgist—Rev. George Vollmer  
Pastor, Milwaukee Deaconess Motherhouse  
Sermon—Rev. V. Serenius, Executive Director  
Immanuel Deaconess Institute, Omaha, Nebr.
- 10:00 A.M. Bible Study  
Sister Catharine Stirewalt, Faculty Member of  
Baltimore Deaconess School
- 11:15-11:50 Business Session  
Closing Prayer—Rev. George Vollmer
- 2:00 P.M. Bible Study
- 3:00 P.M. Paper—"Structure Study of the Diaconate"  
Sister Anna Ebert, Directing Deaconess of  
Philadelphia Motherhouse
- 4:00 P.M. Discussion Groups
- 7:30-9:00 P.M. Discussion Groups
- 9:00 P.M. Informal Gathering

## WEDNESDAY, JUNE 13

8:30 A.M. Matins—Memorial Service  
Liturgist—Rev. A. A. Christenson  
Director, Bethphage Inner Mission Association,  
Axtell, Nebr.

9:15 A.M. Bible Study

10:15-11:15 A.M. Report of the findings of the Discussion  
Groups  
General Discussion

Closing Prayer—Rev. I. M. Anderson, Director, Eben-Ezer Mercy  
Institute, Brush, Colo.

2:00 P.M. Bible Study

3:00 P.M. Paper—"Inventory of Fields of Deaconess Service"  
Rev. E. Theodore Bachmann, Ph.D., Visiting Pro-  
fessor, Luther Theological Seminary, St. Paul,  
Minn.  
Discussion

Closing Prayer—Rev. Joseph Belgium, Director, Norwegian  
Lutheran Deaconess Home and Hospital, Brooklyn,  
N. Y.

6:30 P.M. Dinner

Program arranged by the Public Relations Com-  
mittee

## THURSDAY, JUNE 14

8:30 A.M. Matins  
Liturgist—Rev. Joseph Belgium

9:00 A.M. Business Session

Closing Meditation—Rev. George Vollmer

## OFFICIAL LIST OF MEMBER INSTITUTIONS

1. The Bethphage Inner Mision Association, Axtell, Nebraska  
Director—Rev. A. A. Christenson  
Directing Sister—Julianne Holt
2. Lutheran Deaconess Motherhouse and School, 2500 West North Avenue,  
Baltimore 16, Md.  
Directing Sister—Martha Hansen  
Delegates—Catherine Neuhardt  
Amy Baver  
Grace Boehling  
Sophie Damme
3. The Norwegian Lutheran Deaconess Home and Hospital, 4520 Fourth  
Avenue, Brooklyn 20, N. Y.  
Director—Rev. Joseph Belgum  
Senior Sister—Ingeborg Ness  
Delegates—Olette Berntsen  
Aasta Foreland
4. Eben-Ezer Mercy Institute, Brush, Colorado  
Director—Rev. I. M. Andersen  
Directing Sister—Sigrid Nelson  
Delegate—Marie Jensen
5. Lutheran Deaconess Home and Training School, 2236 Haddon Avenue,  
Chicago 22, Illinois  
Directing Sister—Marie Rorem  
Delegates—Hilda Petterson  
Lucile Erickson
6. Lutheran Deaconess Motherhouse, 2224 W. Kilbourn Avenue, Milwau-  
kee, 3, Wisconsin  
Director—Rev. George Vollmer  
Directing Sister—Nanca Schoen  
Delegates—Mr. R. H. Schmidt  
Edith Fischer  
Frances Baumbach
7. The Lutheran Deaconess Home and Hospital, 1412 E. 24th St. Min-  
neapolis, Minnesota  
Directing Sister—Anna Bergeland  
Delegates—Agnes Fronsdal  
Elizabeth Felland
8. Immanuel Deaconess Institute, 34th and Fowler Avenue, Omaha 11,  
Nebraska  
Director—Rev. Vernon Serenius  
Directing Sister—Olive Cullenberg

- Delegates—Bernice Sjoberg  
Ethel Erickson  
Helen Eriksson
9. The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 S. College Avenue, Philadelphia 30, Pennsylvania  
Directing Sister—Anna Ebert  
Delegates—Dr. William Herrmann  
Esther Bunge  
Louise Burroughs  
Sophie Moeller

## PROCEEDINGS

The thirtieth Lutheran Deaconess Conference in America was opened on Monday evening, June 11, at 7:30 p.m. Following registration, a reception was held in the Lankenau Room. It was truly a fellowship hour, meeting old friends and making new ones. The entertainment was provided by the talented deaconesses of the Philadelphia Motherhouse and consisted of readings, solos and choral selections. The Sisters of each Motherhouse were introduced by either their directing sister or representative. Greetings were brought to the Conference by the president of the Drexel Board, Dr. Henry G. Deininger, and an appropriate response was given by the vice president of the Conference, Rev. George Vollmer.

## TUESDAY, JUNE 12

### *Morning Session*

The Holy Communion was administered in the beautiful chapel of the Motherhouse at 8:30 A.M. Rev. George Vollmer was liturgist and the sermon was preached by Rev. V. Serenius. It was an inspiring service which set the note for the entire Conference,—personal spiritual development and growth.

At 10:00 A.M. the Conference was led in an intensive study of the book I Peter by Sister Catharine Stirewalt.

The business session was opened by the president, Sister Anna Ebert, at 11:15 A.M. The program was adopted without changes. The president ruled that each Motherhouse was entitled to five delegates with voting privileges.

It was moved and seconded that the 1949 printed minutes be adopted. Carried.



Greetings from Sister Sophia Jepson, Rev. Emil Chinlund, D.D. and Rev. Herman Fritschel, D.D., were read by the secretary. Verbal greetings from Sister Ingeborg Sponland, Sister Bothilda Swenson and Sister Anna Bergeland were brought by their various spokesmen.

The president called for a report of the executive committee meeting which was held on Monday evening, June 11. The following recommendations were presented to the Conference:

1. That the executive committee present to the Conference for study the "Proposed Principles Governing Inter-Motherhouse Transfer of Deaconesses." A vote to be taken at the business meeting on Thursday, June 14. Adopted.
2. That each member institution make its own application for membership in the International Deaconess Federation. Adopted.
3. We regret to report that it was impossible to bring the 1908 historical data up to date, due to the lack of material. We urge each member institution to send the necessary historical information to the secretary.

The statistical report and the treasurer's report were read and accepted.

#### STATISTICS OF LUTHERAN DEACONESS HOMES IN AMERICA JANUARY 1951

Deaconesses and Students	Active	Leave of Absence and		Students	Total
		Retired			
Axtell .....	12	2		2	16
Baltimore .....	53	8		17	78
Brooklyn .....	3	3		—	6
Brush .....	4	1		1	6
Chicago .....	23	11		2	36
Milwaukee .....	44	8		8	60
Minneapolis .....	8	3		2	13
Omaha .....	58	18		12	88
Philadelphia .....	76	21		25	122
<hr/>					
Total .....	281	75		69	425
Ft. Wayne, Ind.* .....	36	8		43	87
<hr/>					
Total .....	317	83		112	512

\*Not a member of Conference but sends reports.

SUMMARY OF DEACONESS SERVICE  
(Under Fields of Service)  
1950

	Total
1. Institutions .....	56
a. Children's Homes, Day Nurseries .....	15
*b. Homes for Aged .....	25
c. Hospices .....	6
d. Settlements .....	4
e. Other .....	4
f. Administration .....	2
2. Health Institutions .....	87
a. Hospitals .....	64
*b. Health centers .....	4
c. Invalid Homes .....	7
d. Convalescent Homes .....	0
e. Occupational therapy .....	4
f. Others—(epileptic, handicapped, etc.) .....	3
3. Parish Activities .....	36
a. Parish workers .....	30
b. Parish secretaries .....	0
c. Directors of Music .....	1
d. Directors of Religious Education .....	5
4. Welfare Agencies .....	8
a. Family and child welfare .....	6
b. Institutional visitation .....	2
c. Other .....	0
5. Missions .....	15
a. Home Missions .....	1
b. Foreign Missions .....	9
c. Other .....	5
6. Educational Work .....	29
a. Colleges .....	1
b. Elementary and Secondary Schools .....	9
c. Field Secretaries .....	2
d. Bible Institutes and School for Christian Workers .....	7
e. Schools of Nursing .....	6
f. Kindergarten .....	5
7. Deaconess Home Activities .....	52
a. Administration .....	9
b. Office .....	6
c. Dietary .....	5
d. Maintenance .....	6

e. Paramentics, communion wafers, etc. ....	6	
f. Others .....	11	
g. Faculty of Deaconess Schools .....	9	
8. Summary of Deaconesses .....		425
a. In active service (See Fields) .....	281	
b. Retired and Leave of absence .....	75	
c. Students .....	69	
9. Deaconesses and student deaconesses studying .....		69
a. In Deaconess School .....	16	
b. In Nursing Schools .....	6	
c. In College .....	22	
d. Other Schools .....	12	
e. Field Work .....	13	

\*Indicates deaconess serving in more than one position.

### TREASURER'S REPORT

January 31, 1949—January 1, 1951

Balance January 31, 1949 .....\$ 17.78  
Receipts—

    Prorated travel expense to Conference .....\$1,507.50

    Sale of Conference reports ..... 554.94   2,062.44

        Total receipts .....\$2,080.22

#### Disbursements

Postage and stationery ..... 3.33

Mimeographing ..... 2.10

Traveling expense to Conference June 1949 ..... 1,388.49

Pageant expenses ..... 118.94

Postage for mailing Conference proceedings ..... 5.12

Printing of proceedings ..... 554.94   2,072.92

Balance on hand January 1, 1951 .....\$ 7.30

The president appointed the following committees:

#### Nominating:

Sister Nanca Schoen, Chairman

Sister Louise Burroughs

Sister Aasta Foreland

Sister Juliana Holt

Rev. I. M. Anderson

#### Resolutions:

Rev. V. Serenius, Chairman

Sister Mildred Winter

Sister Maria Rorem  
Sister Agnes Fronsda  
Sister Martha Hansen

The Conference adjourned at 12 o'clock with prayer by Rev. George Vollmer.

### *Afternoon Session*

Bible study was conducted at 2:00 p.m., after which a paper "Observations on the Organizational Structure of the Diaconate of the Lutheran Church in America" was given by Sister Anna Ebert. The Conference was divided into discussion groups with leaders who met to consider the thought provoking paper of Sister Anna Ebert.

### *Evening Session*

The discussion groups met together from 7:30-9:00 p.m., after which an informal gathering was held in the Lankenau Room.

## WEDNESDAY, JUNE 13

### *Morning Session*

The Matins was conducted by Rev. A. A. Christenson, Director of Bethphage Inner Mission Association, Axtell, Nebraska. In connection with the Matins a Memorial Service was conducted for the following:

#### MILWAUKEE

Mrs. Herman L. Fritschel

#### MINNEAPOLIS

Sister Julia Helseth

Sister Tilla Hegland

#### OMAHA

Sister Ingrid Anderson

#### PHILADELPHIA

Sister Rosa Dettrich

Sister Margareta Heinbockel

Sister Cora Wagner

After the Memorial Service, an hour was spent in Bible study. The discussion groups then presented to the Conference



their findings, after which the Conference was led in a general discussion.

The morning session closed with prayer by Rev. I. M. Anderson.

### *Afternoon Session*

The afternoon session was opened with Bible study at 2:00 p.m. A Paper "Inventory of Fields of Deaconess Service" was presented by Rev. E. Theodore Nachmann, Ph.D., Visiting Professor Luther Theological Seminary, St. Paul, Minnesota.

A general discussion followed the presentation of the paper, after which the session was closed with prayer by Rev. Joseph Belgum.

A dinner prepared by a group of women from Trinity Lutheran Church, Philadelphia, Pa. was enjoyed by all. The Public Relations Committee was in charge of the program and presented to us the various visual aid material that has been produced by the member institutions.

### THURSDAY, JUNE 14

The Matins was conducted in the Chapel by the Rev. Joseph Belgum. The business session was conducted by the president, Sister Anna Ebert.

The Committee on Admissions and Standards presented the following report:

The committee met and discussed the suggestions which were given at the last meeting of the Conference (see page 19 of the 1949 Proceedings) and therefore recommends the following:

1. That item No. 1, "Cataloging service areas of each institution", be eliminated as an area for study. Adopted.
2. That the area of special field work experience available in the institutions be listed on the statistical form to be prepared by the committee on statistical form. Adopted.
3. That each institution send to the secretary no later than October 1st what it has to offer in the area of specialized training for deaconesses, for inclusion in the 1951 proceedings. Adopted.

4. That item No. 2 "Determining specific objectives" needs further study.
  5. That item No. 3 "Conferring with church officials for a definition of a deaconess" be eliminated as an area of study.
- Adopted.

It was suggested that a subcommittee be appointed by the president to prepare a form which is to be sent to each institution in order to secure the desired information under item No. 3.

It was moved and seconded that we receive this report and ask the committee to continue its study. Carried.

Sister Mildred Winter, chairman, reported for the Committee on Public Relations.

#### REPORT OF THE PUBLIC RELATIONS COMMITTEE

The Public Relations Committee met Monday evening, June 11. Representatives were present from eight deaconess houses. The committee reviewed the assignments given to it by the Twenty-ninth Deaconess Conference.

1. The colored slides of the historical pageant were reviewed early in the biennium by the chairman. There were not sufficient numbers of clear cut pictures to produce a set of slides for general publicity as proposed by the last Conference.
2. The chairman reported that a central conference file of leaflets and printed materials of all the deaconess houses has been established. Materials received for the file are on display with the exception of the regular periodicals of each institution.
3. The bulletin board poster appealing to young women, which was recommended by the last Conference, was prepared and 15,000 copies distributed through the Milwaukee, Chicago, Minneapolis, Philadelphia and Baltimore institutions.
4. Regarding the production of a film depicting the work of the Lutheran diaconate in America, funds were not available.
5. Consideration was given to the proposal that the sound film of the Bethphage Mission, Axtell, be revised and used for deaconess publicity. This would have involved a complete new sound tract, deletions and additions in the film and revision of the story. These obstacles, plus the cost, made it inadvisable.
6. The script of the historic Hundredth Anniversary pageant was edited, mimeographed in quantities and made available to the deaconess houses.

#### Recommendations:

1. The committee recommends that consideration be given to the possibility of producing a book-mark or similar type favor bearing the names of the deaconess houses in America; cost to be prorated, according to quantity used by each member institution. Adopted.

2. The committee further recommends that the deaconess institutions as a cooperative effort produce one audio-visual aid in this biennium; that the committee investigate the costs of a recording possibly with printed pictures. Adopted.

It was moved and seconded that the report be accepted. Carried.

The next item of business was the discussion of the "Proposed Principles Governing Inter-Motherhouse Transfer of Deaconesses." The proposals were considered item by item and it was a sharing experience for each institution of prevailing policies.

It was moved and seconded that each delegate present these principles to the local administrative boards and the sisterhood for further study to report at the next meeting of the Deaconess Conference. Carried.

A motion was made that all traveling expenses for delegates, officers and guest speakers be prorated to member institutions. Adopted.

A motion was made that a committee be appointed to make a study of the statistical form which is to be used for the next conference. Adopted.

The secretary gave the following report of registrations:

Delegates .....	35
Visitors .....	75
<hr/>	
Total .....	111

Sister Anna Ebert, the president, asked if there was any further business. A discussion on the interpreting and promoting of the diaconate followed. It was felt by the group that a periodical should be published but the question was raised as to the financing of such a project.

Pastor Anderson stated that as a member institution, they would be happy to take the responsibility for mimeographing and circulating copies of the first issue to all the motherhouses. It was decided that the motherhouses would share the responsibility of issuing and circulating the periodical.

After further discussion, a motion was made, seconded and carried that the newly elected president of the Conference be requested to study the problem of preparing an official organ and be authorized to implement it at once.

The nominating committee presented the following report which was read by the chairman, Sister Nanca Schoen:

The ballot presented was:

President—Sister Olive Cullenberg, Omaha

Vice President—Sister Anna Bergeland, Minneapolis

Secretary-Treasurer—Sister Catherine Neuhardt, Baltimore

Executive Committee—Sister Marie Rorem, Chicago

Rev. Joseph Belgum, Brooklyn

Since there were no nominations from the floor, the nominations were closed. The chairman of the nominating committee then cast the votes for the ballot presented.

A vote of thanks and appreciation were given the outgoing president and the officers were presented to the Conference.

#### REPORT OF THE RESOLUTIONS COMMITTEE OF THE 30TH LUTHERAN DEACONESS CONFERENCE

*Whereas* by the mercy of God we have been permitted to convene for this thirtieth convention of the Lutheran Deaconess Conference in America, and

*Whereas* God has so richly blessed us in these days of fellowship  
*Be it therefore resolved that*

1. We give humble thanks that we who are God's children by grace through faith have been privileged to serve Him again another biennium through the Lutheran Diaconate.
2. We give thanks for the privilege of assembling together in this manner to counsel one with another and to share our joys and sorrows unto mutual edification.
3. We express our sincere appreciation to the Sisters and Administration of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses for their splendid hospitality and willingness to share their fine facilities with us.
4. We express our gratitude to all those who have prepared and presented the splendid program of the convention; especially to Dr. E. Theodore Bachmann, our guest speaker.
5. We thank Sister Anna Ebert for her inspiring leadership during the three terms that she has served as President of the Conference.
6. We rejoice in and praise God for the continued growth of the American Lutheran Diaconate as evidenced by the increase of the total enrollment from 468 to 512 since the last biennial convention.
7. We encourage the arrangement of and attendance at regional conferences between our biennial conventions.



8. We recognize, with grateful remembrance of past services to the Conference, such outstanding personalities as Drs. E. F. Bachmann, H. L. Fritschel, Emil Chinlund, and C. O. Pedersen; Sisters Ingeborg Sponland, Sophia Jepson, and Bothilda Swenson, and that we instruct the secretary of the Conference to send them our greetings in Christ.
9. We rejoice and thank God for the apparent progress of the American Lutheran Diaconate as evidenced by continued efforts toward modernization, the development of educational standards, and increased recognition within the various Church bodies.
10. We send the greetings of the Conference to the convention of the International Deaconess Federation, assembling at Amsterdam, Holland, August 31 to September 6th, through Sister Martha Hansen who will be in attendance as a representative of the Board of Deaconess Work of the United Lutheran Church.

Respectfully submitted,

Resolutions Committee

PASTOR VERNON SERENIUS

SISTER MARIE ROREM

SISTER MILDRED WINTER

SISTER AGNES FRONSDAL

SISTER MARTHA HANSEN

## NEWS ITEMS

### PERSONNEL

Rev. Richard Klick, S.T.D., pastor of the Philadelphia Motherhouse since July 1, 1945, resigned Sept. 1, 1950 to become pastor of St. Paul's Lutheran Church, Allentown, Pa.

Rev. Joseph Belgium was called to be Superintendent of the Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N.Y. July 1, 1951.

Rev. Vernon Serenius became Executive Director September 15, 1949 of Immanuel Deaconess Institute, Omaha, Nebr.

Sister Vera J. Nelson became Dean of Education for the Deaconess Training School at Immanuel Deaconess Institute, Omaha, Nebr. on August 1, 1950.

Sister Marjorie Axelton became Dean of Women at the Lutheran Bible Institute, Minneapolis, Minnesota August 15, 1950.

Sister Mildred Winter was installed on Sept. 1, 1950 as Executive Secretary of the Board of Deaconess Work of the United Lutheran Church in America.

### EDUCATION

Lutheran Deaconess Motherhouse, Milwaukee: An effort is being made to affiliate with Capital University, Columbus, Ohio and Wartburg College at Waverly, Iowa.

Prospective candidates are enrolled at Capital University, Columbus, Ohio, Lutheran College, Sequin, Texas and Luther College, Wahoo, Nebraska.

The Lutheran Deaconess Home and Hospital, Minneapolis, Minn. is affiliated with Augsburg College.

#### ADMINISTRATIVE CHANGES

Lutheran Deaconess Home and Training School, Chicago:

At the biennial convention of the church in June 1950, the recommendations presented by the Deaconess Commission were adopted. They were as follows:

1. Deaconess Commission

That a Deaconess Commisison be established as a subsidiary of the Board of Education, to formulate policies and to administer the training and the work of the Deaconesses and other Christian women workers. The Commission shall constitute the President of the Church, the Executive Secretary of the Board of Education, the Executive Secretary of the Board of Charities and four members appointed by the Board of Education, at least three of whom shall be women.

2. Training School

That the Training School shall be located in the Twin Cities.

3. Sphere of Service.

That the sphere of the Deaconess service shall include the following fields:

(1) Nursing

(2) Social Welfare

(3) Missions

(4) Education

(5) Parish Work

(6) Administration and service in Church, health and welfare institutions.

(7) Such other fields of service as the Church may designate.

In February 1951 the permanent "Commision on the Diaconate" will be appointed by the Board of Education.

#### PROMOTION

Immanuel Deaconess Institute, Omaha:

Deaconess month in the churches of the Augustana Lutheran Church is promoted in April. Worship services for four Sundays were prepared for Sunday School pupils, together with letters to pastors, superintendents and parish workers. Tracts were distributed to all pupils and all the synodical publications will mention Immanuel during the month.

#### REGIONAL CONFERENCE

The Regional Deaconess Conference of the Eastern Region was held in the Norwegian Lutheran Deaconess Home and Hospital, Brooklyn on June 1, and 2, 1950.

The Conference opened on the afternoon of June 1st with an address by Sister Anna Ebert.

Following this address the Conference was divided into three sections and the remainder of the afternoon was spent in discussions of very practical problems of the deaconesses and their various situations, taking Sister Anna's address as the basis and guide for the discussions. These discussions were so helpful and suggestive that it was unanimously and enthusiastically decided that such a procedure should be followed again as all felt that more real help had been derived from these discussions than previous programs followed.

The Sisters spent a very enjoyable and helpful evening in fellowship together in the Motherhouse.

On the following morning a business meeting was held, the minutes of which follow:

Business Session, Friday, June 2, 1950. 10:00 a.m.

The business meeting opened with Sister Charlotte Weissgerber presiding.

The minutes of the previous meeting (May 31, 1947) were read and approved, as read. The secretary reported that 28 deaconesses had registered, hence the treasury held \$28.00. According to the motion passed at the previous meeting, there should have been \$75.00, for each registrant should have paid a fee of \$1.00 per annum. So Sister Anna Ebert moved that all deaconesses of the three eastern Motherhouses serving in the eastern area be considered potential members of this Conference, with the membership dues of \$1.00 *per biennium*. This motion was seconded by Sister Tomana Helle and was carried.

Those present at the Conference elected the following officers:

Chairman: Sister Edna Hill

Vice Chairman: Sister Sophie Damme

Sec'y.-Treas.: Sister Lillian Oertel

Sister Charlotte announced that plans for the next Conference will be made by the new officers after a new questionnaire is sent to the Sisters.

There was no old business to be discussed. Under new business, the time and place of the next meeting were discussed. Sister Anna Ebert extended an invitation to the Conference to meet at the Philadelphia Motherhouse. The question of time was left to the new officers.

The Conference ended with a most excellent address by Dr. F. Eppling Reinartz.

Respectfully submitted,

SISTER ELIZABETH HESS,  
*Acting Secretary*

# PROPOSED PRINCIPLES GOVERNING INTER-MOTHER- HOUSE TRANSFER OF DEACONESSES

1. A consecrated deaconess may be transferred from one Lutheran Diaconate to another by the following procedure:
  - a. She shall consult with the Administration of her Diaconate and receive from them approval of application for transfer.
  - b. She shall submit a formal application to the Diaconate to which she desires to transfer, stating her reasons for wanting to make the change.
  - c. She shall submit a transcript of her formal and informal preparation for the Diaconate, and a brief resume of the service she has rendered.
  - d. She shall submit a statement from the Administration of her Diaconate concerning her qualifications, which statement should give also their estimate of the advisability of the transfer.
  - e. She shall make a personal appearance before the Administration of the Diaconate to which she desires to transfer to state her reasons and to evaluate the desirability of her entering into the new relationship.
2. Acceptance or rejection of the application shall be made in accordance with the regular procedure of the Diaconate to which she applies.
3. The matter of meeting the academic requirements of the Diaconate to which she transfers shall be optional with the administration of that Diaconate.
4. A procedure of orientation, with prescribed courses and duties shall be determined by the Diaconate to which she transfers.
5. A Diaconate shall retain the right to refuse a letter of transfer to any of its Sisters. In that event a Sister may resign from her Diaconate and make application on her own, the decision relative to her acceptance lying with the properly constituted authorities of the Diaconate to which she applies.
6. The standard form adopted by the Lutheran Deaconess Conference in America shall be used for all transfers.
7. When a Sister is accepted into a new relationship she shall conform to the practices of that Diaconate in the matters of dress, placement for service, allowances, vacations, and other matters.
8. The consecration of all Sisters of Diaconates affiliated with the Lutheran Deaconess Conference in America is honored, and reconsecration is not required upon entrance into a new fellowship.
9. Retirement benefits which have been accumulated at one institution through monetary contributions of the Sister herself shall be transferred to her benefit at the new institution.
10. The transferee shall have the same privileges of placement, retirement, and allowances as others in the fellowship. Full credit shall be given for the years of service rendered in another Diaconate.



11. The Deaconess shall transfer her church membership to the body with which she affiliates.
12. A period of one year shall elapse between the time of acceptance and the full consummation of the transfer. If the transfer seems inadvisable after that period, it shall not be made.
13. During the year of orientation, financial responsibility for such matters as medical and dental care shall remain with the Sister. The allowance for services rendered shall be optional with the Diaconate to which she desires to transfer.
14. Deaconess students may also be transferred between Schools of the Lutheran Deaconess Conference in America on the basis of the above principles.

## A STUDY OF THE FIRST LETTER OF PETER

### LESSON ONE

- I. Some observations made after reading the letter as a whole:
  1. The author is Peter, an apostle of Jesus Christ.
  2. It is written to those addressed as "exiles of the dispersion" then living in Asia Minor. Other terms of address are "Beloved" "sojourners." These were both Jewish and Gentile Christians who perhaps had had to leave homes and friends because of their faith.
  3. Words often used are: hope, blessed, rejoice, suffering, born anew, glory.
  4. There are quotations from the Old Testament and many references to Old Testament ideas, phrases and institutions.
  5. There are passages which reflect the Gospels; the life of Jesus Christ, and the writings of Paul.
  6. Many contrasts are found, for example 1:23; 2:4; 2:10.
  7. The readers must have been passing through a period of suffering. See 1:6; 4:12-19.

#### *Conclusions:*

This letter was written by one who was familiar with the Old Testament, the teachings of Jesus Christ and the interpretation by the early church of those teachings. We will accept the traditional view that the author was the Apostle Peter.

The people to whom the letter was written were suffering persecution for their faith. The author writes to encourage and strengthen them. Though they were suffering there is no note of sorrow in the letter, but rather one of joy. The letter might be considered as a commentary on Jesus' words in Matt. 5:10-12.

- II. The main divisions of the letter. See the accompanying chart.

# BIBLE STUDY

## SISTER CATHERINE STIREWALT

### CHART OF THE FIRST LETTER OF PETER

1:1,2		SALUTATION		1:1	SALUTATION	
1:3		D O C T R I N A L	A LIVING HOPE	2		
				3	Its nature	
				9		
				10	Its importance	
				12		
			Therefore	13	Obedience	
			A MANNER OF LIVING	21		
				22	Love	
				25		
				C. 2:1	Growth	
2:10				10		
2:11		P R A C T I C A L  G O O D C O N D U C T	IN HUMAN RELATIONSHIPS	11	Introduction	
				12		
				13	Human institutions	
				17		
				18	Servants	
				25		
				C. 3:1	Wives	
				6		
				7	Husbands	
				8		
				12	All of you	
				13		
				22	Have no fear	
				C. 4:1	Have Christ's thought	
				6		
		7	Keep sane and sober			
		11				
		12	Rejoice			
4:19			19			
5:1			C. 5:1	Tend the flock		
			5			
			6	Trust God		
5:11			11			
5:12-14			12	GREETINGS		
			14			
		GREETINGS				

### III. Study of 1:1-2—Salutation

1. This is the usual form of beginning a letter in the Orient.
2. In verse two the person and work of the Trinity are mentioned. Would it not be encouraging to the sufferers to know that God the Father had chosen them? They were in His thought. They were sanctified by the Spirit. The purpose of their choosing and sanctification was that they might be obedient to Jesus Christ.
3. "Grace"—the unmerited favor of God, the source of strength and courage; "peace", so longed for in time of distress; "be multiplied to you" as the loaves and fishes were multiplied when Jesus fed the five thousand, enough and much left over.

### IV. Study of 5:12-14—Greetings

1. "Silvanus" is usually thought to be Silas, Paul's companion. He was perhaps Peter's amanuensis or the bearer of the letter.
2. "She who is at Babylon" is thought to be a code expression for the church at Rome.  
Here is the fellowship of the Saints.
3. Note the reference to Mark—John Mark!
4. Peace in troubled times for those who are in Christ.

## LESSON TWO

In this lesson we will consider I Peter 1:3-2:10. Study the accompanying chart to learn the divisions found within this doctrinal portion of the book and the paragraph names which give some idea of the contents of this section. The thought of the section is that, as Christians, we have a special inheritance and should therefore (1:13) live in a way befitting such a blessing.

### I. Observations:

1. The section, in fact the letter, opens with a doxology.
2. "Living" is used to describe the hope of the Christian and the word of God. It is also used in the figure of speech describing Christ and and the Christian's relation to him in 2:4-8.
3. "Born anew" is the expression used to indicate the change which came in the lives of these people as they became Christians. There are other thoughts relating to the new birth such as 2:2.
4. There are many contrasts in this section.
5. "You" is a term frequently used and shows that the author is keeping his hearers in mind.

### II. Study of 1:3-12

In this portion the blessing which the Christian has is explained. It is called a "living hope," "an inheritance," "salvation." This is described as "imperishable, undefiled and unfading, kept in heaven." It is for the believers, who in turn are kept by God's power for this very purpose. It is theirs because of God's mercy and through faith in Jesus Christ and His life and work. Trials may come but this is to strengthen faith and bring glory to Jesus Christ.

The prophets wanted to know about this and angels long to look into God's plan, but it is reserved for those who are Christian. "You" are the important ones. To those facing persecution and the loss of all things this must have been a comforting thought.

### III. Study 1:13-2:10

"Therefore", because of the rich Christian heritage, one should have a manner of life. Three elements describe the nature of his life, obedience, love and growth. Note how these are described in the following paragraphs and the relation between them.

The instructions for loving are positive. Things to do are suggested such as, "be sober" which can be translated "be calm" or "keep cool"; "be holy" etc. "Futile ways" were "inherited from your fathers". (1:18) Compare this with the inheritance described in verse 4. There are several interesting contrasts in this section.

In verses 9 and 10 of chapter 2 the author summarizes what has been given to Christians. These words are almost identical with those spoken by God concerning the chosen people of the Old Testament. (Exodus 19:5,6) Thus the Christians inherit the opportunities and responsibilities of the Israelites.

## LESSON THREE

The practical exhortations in the letter are found in chapter 2:11 through 4. Again consult the chart to find the paragraph names and the divisions of this section. The author urges the maintenance of good conduct in human relationships and in times of suffering. In the former section he has stated the basic principles of Christian faith and life. In this section he explains these as they are practiced in the everyday life of the Christian.

### I. Study of 2:11-3:12

In this portion notice the way in which the readers are addressed. Note, also, the reasons which the author assigns for doing what he urges them to do in 2:12; 15; 19; 3:1; 7. The word "submissive" means to "send under." In dealing with others might we not say that the author is telling us to send under self in order that there might not be strife, mutiny, rebellion?

Meditate on the statement in 2:16. The free man is a servant of God. In this connection it is interesting to note that, when addressing servants, Peter uses Christ as their example. Jesus Christ was a servant of God.

As he emphasizes for all, "unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind," the author recognizes that this means suffering and so he enters into a discussion of Christian conduct in time of suffering.

### II. Study of 3:13-4:19

Verse 14 of the third chapter might be the key verse of this letter. Note that faith is to be based on reason so the Christian should know



why he believes as he does. Christ is the example for the Christian in suffering. Therefore "arm yourselves with the same thought" (4:1). The attitude of Christ in His suffering was that of patient submission and unwavering trust in the wisdom and love of God the Father. The suffering Christian should have this thought.

The readers of this letter felt that the end of all things was near. As we look back on this period we know that things were changing rapidly. The same is true of our own time. The admonition of the author is "keep sane and sober for your prayers." In trying times one should keep calm and self-controlled. It is necessary to effective prayer upon which all depends.

Love for others covers their sins against us. Notice the adverb in 4:9. A characteristic of the Christian life is love. In 4:11 the motive and goal of the Christian is "that in everything God may be glorified through Jesus Christ." 4:19 summarizes the Christian's attitude toward and conduct in suffering.

#### LESSON FOUR

In Chapter 5 Peter gives some instructions to the "elders". These are the leaders in the Christian groups. In view of need of instruction and encouragement for the Christians the author writes, "So I exhort the elders among you." He speaks to them as a "fellow elder," a witness of the sufferings of Christ and as a partaker of the glory to be revealed.

The author's charge to the leaders is, "Tend the flock of God." "Tend" is an inclusive term and indicates that the leaders are to do all that is necessary for the cultivation of the Christian life in these people. This is to be done willingly, eagerly and by example rather than dictation. The leaders are responsible to the chief Shepherd. The authority of the older ones is to be respected but all are to be "clothed" with humility; all are to recognize the abilities and talents of each other.

Over all and directing all is the "mighty hand of God". In view of this Peter exhorts these leaders to reduce their own power and exaltation of self, submitting to His direction. Their cares and anxieties, undoubtedly great because of the conditions, of the times are to be cast upon Him. He cares. In 5:8 for the third time there is the admonition, "Be sober." It is essential that the Christian keep the right prospective when "the devil prowls around like a roaring lion, seeking someone to destroy."

But after suffering a little while, there is eternal glory. And God Himself will restore, establish and strengthen His people.

The author closes his message as he has opened it, with a doxology.

## COMMUNION SERMON

REV. V. SERENIUS

### "I STAND AND KNOCK"

"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and sup with him, and he with me."—Rev. 3,20.

These wonderful words appealed to me as a good text for a communion preparatory message. They indicate something of the grave concern that Jesus has for the salvation of men. I am sure that you have all, at some time or other, seen pictures of Jesus standing at a door knocking, seeking entrance. Such pictures help to make such wonderful truths as those expressed in our text more understandable.

All words are best understood when considered in the light of their context. These words stand at the close of the message of the angel of God to the church at Laodiceae. If these messages to the churches are considered as periods in the history of the Church, then they are spoken at the end of this dispensation of grace. That alone emphasizes their urgency.

And really, they do present an urgent situation. It is a question of man's eternal welfare. Jesus is standing outside of man's heart's door seeking to offer Himself. If man now recognizes the urgency, and opens the door, he will be saved, but if he indifferently ignores Jesus' approach to him, then he is eternally lost. And the situation is urgent this morning, for as we assemble today, Jesus is here in His word, and He is knocking at the heart's door of every one of us, seeking admittance. What will we do with Him today? We can do what we will in our day of grace, and after that He can do with us what He will. Today may, therefore, be the determining day for each one of us.

### THE INVITATION

First we see that in these words there is an invitation. It is shown in the fact that Jesus is standing at the door. "Behold, I stand at the door." His very presence constitutes an invitation. He has what man so much needs, and His presence is an invitation to man to come and satisfy his need. And it is significant that He stands. He might walk away. If He did, our cause would be hopelessly lost. But He has had patience with us and still stands.

But He goes beyond standing; he knocks. He presses His invitation upon us. He makes His presence known. He knows and understands the perverseness of the human heart, and the self-sufficiency of mankind. He knows that by nature we are dead and unreceptive, and therefore He comes through His Spirit to press His invitation upon us. And for this He uses various means. Blessing, adversity, the Word and the Sacraments, the Holy Spirit and His convicting and faith-producing power. Today these means are here, the Word, this blessed Sacrament of the body and blood of our Lord. His Spirit is taking these things and pressing them upon us as we

sit before Him this morning. You can sense that in your hearts. There is the still small voice speaking to you, and you sense a strange warmth within. You will find it possible to respond in the confession of sins, and you will be drawn by the Spirit so that you will be able to rise and come forward to this altar to receive your Lord who stands before you and is pressing Himself upon you.

#### MAN'S RECEPTIVITY

But it does man no good that Jesus does what He does unless man is willing to receive. Jesus will "stand and knock" but He will not compel anyone to receive. That is left to man himself. He is endowed with the freedom of the will, and can, therefore, either accept or reject.

And what man does with the invitation will depend, in the first place, upon his capacity to hear. "If any man hear my voice," said Jesus. That implies that this is a capacity which some have and others do not. If a man was knocking on the door of my house there are four things which might prevent me from hearing: Deafness on my part, absence from the house, noise within the house, or sleep. So, in the spiritual sense there are these four things which can prevent us from hearing the voice of Jesus. We can be deaf to His voice. And, unfortunately, many are. Many in Laodicea were like that. Jesus adds: "If any man hath ears to hear, let him hear." Do we hear today? It can be possible that you hear my voice and words but not the voice of Jesus. That takes spiritual hearing, a receptivity that has been created by the Spirit Himself. Can you hear Jesus today as He speaks?

We can also be absent from the house. Many absent themselves constantly from the place where the voice of Jesus speaks. From the Word, from the house of God, and from prayer. They are always out in the world and are so busy with things that pertain only to their pleasures and material advantage. That, of course, should not be true of Deaconesses. In a sense they are apart from the world, but we can, just the same, be of the world and absent from Christ. Are you at home this morning? Is your heart really here today? Has the Spirit given you grace to be present in body, soul, and spirit?

Then there is the noise within. We live in a noisy world. Our large cities are not characterized by the calm of the countryside. And today there is the noise of war. What a noisy world this is. God has not made it that way. Even the rumbling of a waterfall is calm to the soul. But there is the noise that arises within that can drown out the voice of Jesus. The noise of worldly indulgence, the noise of our own speaking, and the noise made by the friends we keep. Many are never quiet long enough before God to give Him a single chance to speak in their hearts. God says: "Be still and know that I am God." But if we will not be still, we will not know God through personal experience of Him. Is there a holy quiet in your soul this morning?

And then it is possible to be asleep spiritually. Many are that. Asleep in sin, in their own self-sufficiency and self-righteousness, in their indiffer-

ence. Are we awake today so that we can hear Jesus speak? Do we have ears to hear?

And man's receptivity will also depend upon his willingness to open the door. If any man—open the door," said Jesus. It is not enough to hear alone, but the will of man must come into activity. The choice lies with us. Jesus will not force the door. The latch is on the inside. Man has been created in the image of God, and that implies that he has the freedom of choice. So even if you do hear this morning, you must also exercise your will and make the choice to receive Jesus into your heart. This word is appropriate for us today: "If any man hear my voice, harden not your heart as in the provocation."

#### THE FRUIT OF MAN'S RECEPTIVITY

If you do hear, and do choose to open your heart to Jesus today, then there will be a glorious fruit: "I will come in unto him." How wonderful! Christ Himself will actually enter into your heart and life. And this we need, for the Scripture plainly says: "Christ in you the hope of glory." And when He does come in He brings with Him all His graces: love, mercy, forgiveness, understanding. All the things you and I need, Jesus has to give. I trust that you sense your need this morning, and have a genuine desire for satisfaction. If you do, you can have a glorious experience at this altar today.

And then Jesus speaks of the fellowship that will follow. "I will sup with him, and he with me." Jesus is a friend with whom we can have the deepest, most satisfying, and purest fellowship. This is something that the world knows nothing of. Their fellowship is with the world and the sons thereof, and that is not a holy nor satisfying fellowship. But with Jesus we have true and really satisfying fellowship for His is that of a presence within.

And that fellowship we experience within today as we kneel at this altar. The fellowship of His holy body and blood. We rejoice that as Lutheran Christians we can believe in the real presence of Christ in this supper. This is the highest form of fellowship this side of heaven. Jesus is here to offer Himself to us today. Will we come? May He give us the grace we need rightly to humble ourselves, confess our sins, and believe that "the blood of Jesus Christ His Son cleanseth us from all sin."

### OBSERVATIONS ON THE ORGANIZATIONAL STRUCTURE OF THE DIACONATE OF THE LUTHERAN CHURCH IN AMERICA

SISTER ANNA EBERT

For the past few decades, leaders of the Diaconate of the Lutheran Church in America have striven with great zeal, but with distressingly small results, many of them believe, to maintain a sound and spiritually moti-



vated form of deaconess education. The majority, possibly all of our ten Deaconess Motherhouses, have experienced almost insurmountable difficulties in preparing deaconesses for the increasingly complex demands of the traditional services rendered through the Diaconate, and for the vast new fields of opportunity, which are in the process of development within our Church.

They have sought through a variety of educational devices to strengthen the preparation for the Diaconate, and therefore the Diaconate itself. The several attempts did succeed in developing a new type of training program through active cooperation with Church colleges and seminaries, and in strengthening Motherhouse-Church interrelationships.

Even though these attempts achieved something of significance, the existing system is still incompetent to produce the requisite amount of qualified deaconesses needed for the expanding parish and institutional services. The quantitative supply of deaconess students has been slightly enlarged in several of our schools through allocation of funds by Synods and Church Boards both to deaconess students and to schools, and through intensive promotional programs. But there are actually hundreds of positions either unfilled, or filled by persons of inadequate preparation.

On January 1, 1951, there were in the Lutheran Church in America a total of 512 deaconesses and deaconess students, of which 317 were in active service. In other words, 317 deaconesses were serving on the territory of 10,894 parishes, with a baptized membership of 5,950,735 souls. Our Church has 14,343 pastors or one pastor for every 415 baptized members. If there were one deaconess for every 2,000 members, we would require 2,975 deaconesses. If we set our goal as high as the Church of Finland, we would need 10,894 deaconesses.

The Church is, therefore, concluding that there is something not only drastically, but chronically wrong with a system of education which cannot meet the demands for quantitative or qualitative service, and lacking adequate information, frequently focuses attention on only one portion of the problem.

The probability is great that any answer upon one of the most important segments of the total problem might illuminate related questions. Much attention is being focused on the organizational structure of the entire Protestant Diaconate at present, and in America, limited up-to-date data is available.

Because of the pressure brought upon me by the Program Committee, and of my fervent love for the Diaconate, I have the temerity to discuss this problem with you today. It is with the prayer that as we share our thinking and experiences together during the conference, we may by the power of the Holy Spirit gain a new vision of the plan and the program of the Diaconate in our beloved Church, and with new wisdom, faith and zeal contribute our full share toward its life and work.

At the very beginning, may I ask that we seek throughout our discussion periods which are to follow the reading of this paper, to view all our problems in terms of what is best for the Church, not what seems best

for deaconesses as a possibly "vested interest." If it is found that the larger interests of the Church conflict at any point with the interests of deaconesses, let us always be willing to represent the welfare of the Church. This position seems imperative if the American Lutheran Church is to be offered any convincing statement that serious efforts have been made to view a difficult and emotionally explosive subject with as unbiased objectivity as possible. The Diaconate will benefit over the years in direct proportion to its ability to serve the Church. Hence, our attention ought to be centered on the Church-at-large and its needs, not on deaconesses per se.

We have been accused of keeping our attention focused upon our rights and prerogatives to the point that the Church has sometimes come to question our interests in serving its needs.

Within a democratic society, there is no person or organized group that has power to order sudden and drastic change. Such changes as are affected should result from long and careful planning, and will issue from the persistent and courageous effort of hundreds of church men and women working together within our own Motherhouses and Churches.

Conferences such as this afford an exceptionally rich opportunity to see and share in the ongoing life of our vocation, which is at once so old as the Christian Church, but in its present aspect, so new.

Let us now turn to a descriptive definition of the modern Motherhouse organization. Sisters' Council of the Philadelphia Motherhouse formulated the following definition several months ago:

"In the United Lutheran Church in America, the Deaconess Motherhouse is the organizational structure of a community of Deaconesses, both resident and non-resident, which provides a simple authority, representative in character, and responsible to the Church through the Board of Deaconess Work. It is a home and training center; it affords each deaconess a voice and vote through its organization; it provides a placement service; it operates on a communal economic basis; and it furnishes an organization for the intensive cultivation of the spiritual life."

Reappraisal is usually forced upon us when we are confronted with problems that cannot be solved by the use of accustomed techniques. In every area of Church life many aspects are unsatisfactory, but for the most part remedial action is not taken, simple because attention has not been focused on the difficulties. No student of the deaconess situation would deny that the way in which the Diaconate was developing, especially in the decades after World War I, left much to be desired. Many deaconesses were dissatisfied. Nevertheless it is doubtful whether remedies would have been sought as urgently as at present were it not for the present and prospective shortage of deaconesses. No one can forecast the future design of the Diaconate with certainty. Still, the margin of uncertainty can be reduced by taking into account the more significant trends which have conditioned the major developments in the Diaconate of our Church which functions, with one exception, through the Motherhouse organization.

## CHURCH RELATIONSHIP TREND

Although Fredericke and Theodore Fliedner conceived of the Diaconate as a Church vocation for women, the training of deaconesses was provided in institutions disassociated from the organized Church. The ecclesiastical Motherhouse pattern was inspired by the religious orders of the Roman Church. The renewed Apostolic office of the Women's Diaconate took on the Motherhouse form as the most suitable for the age.

There is much that is unique about the Diaconate. Probably no single aspect of its past development has more bearing on the current difficulties and on possible solutions than the fact that in its formative period as a segment of, or as the entire Inner Mission movement of our Church in Europe and America, it was guided by private individuals or independent Church associations, and so was little under the influence of the organized Church.

The modern Diaconate, as part of the great Inner Mission movement, was also a movement against ossified orthodoxy and a lifeless acceptance of the Gospel truth, and in gathering its deaconesses into Motherhouses, the movement became somewhat confined to the conventicle system, creating an *ecclesiola in ecclesia*, and did not permeate the organized Church.

Therefore the Motherhouse organization sponsored by Christian individuals or independent Church groups, together with the influence of Protestant pietistic separatism, tended to build the Diaconate upon principles of independence from the organized Church. This independent principle was wholly indigenous to the American scene with its "rugged individualism," and the free enterprise of the European Diaconate was readily transplanted to America almost without change. Indeed, every effort was made to fashion the American Diaconate after the European model. Of the ten American Lutheran Motherhouses currently in existence, five—Milwaukee, Philadelphia, Omaha, Brush and Axtell—came into existence through private initiative; and four—Brooklyn, Minneapolis, Chicago, and Foit Wayne—through independent Christian Societies. The Baltimore Motherhouse alone was the outgrowth of the life of the official Church.

At the first Conference of Lutheran Deaconess Motherhouses in the United States in 1896, Pastor Carl Goedel indicated this relationship of the German Motherhouses to the Church as a model for the American Diaconate. Said he, "It is the general opinion that this independence of the Motherhouses has really been a blessing in helping to develop a free ministry of Christian charity."

At this same Conference, the outstanding interpreter of the American Diaconate, Dr. Adolph Spaeth, enunciated in one of the ten major principles of the Women's Diaconate, the following minimum requirements for Motherhouses:

"As the indispensable condition of true unity and of sound development, we demand for a Deaconess Motherhouse the unity in the faith which finds expression in a clear confession and gives to the institution an unmistakably church character. In every aspect, the life of the Motherhouse must reflect the life of the Church

whose faith it professes, and as a small community based upon the voluntary union of its members, it is able to unfold the life of the Church in an even greater purity, richness and consistency than larger congregations. To insure this Churchly character of the Motherhouse, the Ministry of the Word as represented by one or more Pastors must have a permanent and leading position in its organization."

Motherhouses were thus to be assured of maintaining their Churchly character and confessional position through the services of one or more Pastors and as an independent religious community united in the same faith and lifework to exhibit abundant fruits of Christian living, reflecting the purest life of the Church. A careful study of the history of Lutheran Deaconess Motherhouses in America reveals that they sincerely sought to identify themselves with the faith and life of the Church, even though they remained outside of the organization of the Church. The Motherhouses themselves, with the exception of Baltimore, were not owned, supported or managed by the Church herself, and her pastors, other officers and members of the governing board were not appointed or elected by the organized Church.

By 1904, the Omaha and Chicago Motherhouses had effected integration into their respective Synodical organizations. Then, not until four decades later, in 1948, the U.L.C.A. in convention approved specific plans relating the Philadelphia Motherhouse organically through the Board of Deaconess Work, to the U.L.C.A.

That same year, the Evangelical Lutheran Church voted, "That in order to give the Diaconate its proper function within the Church, the training of deaconesses and other Christian women workers be provided for at a place separate and apart from any institution of the Church." This means that even though the trustees of the Brooklyn Motherhouse are elected by an independent Deaconess Association, for the Motherhouses of Brooklyn and Chicago, a unified school for the training of deaconesses and other church workers will be established separate from both Motherhouses, and administered as a direct enterprise of the Synod.

By 1949, five of the ten Lutheran Motherhouses, with a total of 315 deaconesses, were organizationally related to the Church. The five remaining Motherhouses, maintaining an independent organization, had a total of 153 deaconesses.

Another interesting evidence of the integration of the Diaconate into the life and work of the Church is the comparatively recent promotion of the theory that as services of ministerial ordination usually take place with Synodical conventions, even so services for the consecration of deaconesses should be similarly honored.

The Augustana Synod conducts the services of consecration in connection with the regular Synodical convention, or at such time and place as the president of Synod may designate.

In the U.L.C.A., the president of the Board of Deaconess Work (one of the eight major elective Boards of the Church), or his appointee, officiates



at services of consecration, for both Baltimore and Philadelphia. In 1950, one consecration service was held in Des Moines during the U.L.C.A. convention for the deaconesses of both Motherhouses. This year a joint consecration service is to be held at the National Luther League Convention in Iowa City.

It is evident that the efforts to bring the Motherhouse into closer organizational relationship with the Church have not produced a uniform pattern, but they seem to be bringing the Diaconate into fuller recognition as an office of the Church.

#### EDUCATIONAL TRENDS

The respected position of our Lutheran ministry is an illustration of the dependence of a profession upon its educational foundation. It is not my intention to review the gamut of the educational problems confronting the Diaconate, but it would be unrealistic to formulate recommendations involving major structural changes in the Diaconate without considering the capacity of existing and potential educational facilities to support them.

The striking fact about deaconess education is that from the very beginning it has been outside the domain of our general educational institutions. It has been related neither to the vocational education system, nor to collegiate or seminary education. Instead, it has been an adjunct of the Motherhouse.

From the beginning, deaconesses were trained in Motherhouses, and generally that included a hospital. There is much to be said for encouraging students in a service profession, to benefit from clinical experience initially and throughout their training. But there is a tremendous distinction between a curriculum in which the clinical work is geared primarily to the service needs of the institution, and one which is geared to educational objectives.

It is significant that deaconess education has moved from an independent position to one of cooperation with Church colleges and seminaries. Within the U.L.C.A., the Baltimore and Philadelphia Motherhouses have a five year program with a majority of U.L.C.A. colleges. Further, the theological seminaries at Philadelphia and Gettysburg are open to our qualified deaconess students. This past year three of our students were enrolled in the Philadelphia Seminary. The Minneapolis Motherhouse program is being actively integrated into the curriculum of Augsburg College. The Omaha and Brush Motherhouses have inter-cooperation with their Church colleges. In the Synodical Conference, the entire educational program is accomplished on the campus and through the curriculum of Valparaiso University. It would appear that all Motherhouses have developed some inter-cooperative plan with the colleges or institutions of their Church.

The fact that deaconess education is being integrated into the curricula of our colleges and seminaries increases the need for constant critical assessment of the philosophy and curricula of our deaconess training program. The Diaconate is a spiritual office, a missionary arm of the Church. The deaconess often has so-called secular duties to perform, and she there-

fore needs religious and professional training, which makes her training program differ materially from the college and seminary program.

Another research project of significance is posed by the fact that our Church institutions will always need a large number of spiritually motivated workers who qualify through competence acquired by experience in lieu of formal training. One of the strengths of the Diaconate in the past lay in the "team approach," especially in institutional work. A group of deaconesses cooperated in the performance of certain tasks. Each of them had a job to do, and knew how to do it, whether independently or under supervision, subordinating personal prominence to the efficiency of the whole.

Two distinct but closely inter-related kinds of preparation are essential for the making of a deaconess. The first is the laying of a foundation that permits continuing growth of many kinds; and the second is the more specifically technical training, for professional practice. At present, a confusing variety of training programs exist, some of which are of doubtful validity, but they reflect the various efforts made to establish deaconess education in terms of what the Church desires and needs. The question remains, are we producing professionally skilled, culturally informed, socially adjusted and religiously equipped deaconesses, to measure up to the desires and needs of the Lutheran Church.

#### TRENDS WITHIN THE MOTHERHOUSE ORGANIZATION

These trends for integrating the Motherhouse and training program into the organized Church, as well as other current influences brought about by the very fact that we are living in an age of great social changes, unless properly coordinated, may have far-reaching implications, and may even produce the wrong emphasis. The danger is that we may follow the often opportunistic solutions with which the world is satisfied.

The Motherhouse organization itself is undergoing radical changes. A search through our Deaconess Conference Proceedings reveals the surprising fact that no definition of the Motherhouse organization is given, even in the earlier years. The most satisfying description is provided by Pastor Goedel at the first conference in 1896. He says, "The community of the Deaconess House is formed by the body of Sisters, which includes all consecrated Sisters together with those who have been regularly received as probationers, or Associate Sisters. The consecrated Sisters form the nucleus of the Sisterhood and enjoy certain privileges. The consecrated Sisters of many Houses wear silver crosses as insignia. The outward marks of the Sisterhood are the title Sister, as well as the costume worn by all those who belong in the same Motherhouse. It is not the habit of an Order, but merely a plain, dignified, and yet practical garb, not subject to the changes of fashion, retaining the manner of dress at the time of the revival of the Female Diaconate, with manifold variations in color and cut according to different Houses.

The visible bond which unites all Sisters is their common faith and common service of the Lord, and their love with which they minister to each other.

The consecrated Sisters act as a community in the election of the Sister Superior, and possibly other leading Sisters, and at the consecration of Probationers.

"All the members of a Sisterhood are equals. There are no grades of superiority."

(a) This description, emphasizing the heightened religious life and the Christian fellowship as the major apology for the Motherhouse existence should be one of the prime reasons for its promulgation today. The program of services for group worship and the stress upon the private devotional life of the deaconess as the primary responsibility of the community is unmistakable. Religious communities are thus able to afford a churchly training such as is not easily found elsewhere. Sister Julia Mergner so well expresses it: "The chief thing in the community must always be that it shall gather anew about Him Who is its Master and Head, Jesus Christ. Here its life is rooted and from this center new streams of vital strength must daily flow."

(b) This description of the community implies also an extensive family relationship, which, just as in the ordinary family, requires establishing routines and procedures for the good of the total household. All members of the Sisterhood are equal, there is constant interchange within this family unit.

In an attempt to overcome the American idea of personal independence against the European idea of absolute obedience, Motherhouses have adopted varying measures. The danger of developing a community code with intolerance for any variation or innovation is always present. If freedom of spirit and fervour of charity do not manifest themselves increasingly in the life of a given Motherhouse, it is falling short of its divine mission.

In 1942, Dr. William Eckert reported to the 25th Deaconess Conference that (1) "The American spirit of freedom and initiative does not take kindly to regimented communal life. Anything that smacks of the cloister is taboo. (2) The popularity, attractiveness and financial pull of the secular agencies make it a real problem for the talented young woman to surrender her life to be regimented by an agency in which she is little more than a cog in a wheel."

The criticisms of regimentation, subservience, discipline and cloistered life have led Deaconess Motherhouses to introduce marked changes, but we may well ask whether the difficulty lies in the system or in the community spirit. I would list the home and family life of the Motherhouse organization as one of the greatest sources of satisfaction for single women in the service of the Church.

(c) Another characteristic of the Motherhouse organization that has persisted, but with modifications, has been the wearing of a garb. At the fifth Lutheran Deaconess Conference in 1904, the rule of the Kaiserswerth Conference relative to the garb as adopted, was as follows: "Each Motherhouse furnishes its Sisters a garb of fixed and uniform design, which they are obliged to wear. From Sisters who relinquish the work, the surrender of the garb is to be demanded, and every effort must be made to prevent

such from wearing the distinctive dress of the Motherhouse after they have severed their connection with the Sisterhood." This sounds somewhat legalistic.

The religious emphasis of the service rendered by deaconesses, is, in my opinion, the only valid reason for wearing a garb. Without saying a word, the presence of the deaconess openly attests to the desire of the Church she represents, to bring spiritual blessings to those she serves. The garb accentuates the concern of the Church to bring Christ to those with whom she comes in contact. "The shadow of the cross of Christ falls wherever a deaconess serves," someone said. The garb is a convenience and is less expensive than civilian dress, but this should not be the paramount purpose for wearing it. It should be a witness to eternal values.

The criticism of the garb has been long and sharp. The report of one Motherhouse to its synod in 1947 may well be considered the general situation of the garb question today. "Steps have been taken during the past year to change the style of the deaconess uniform and design it more in keeping with modern lines of women's apparel. A little more freedom has been given in the regulations as to the wearing of the uniform when not on duty."

The most gratifying outcome of this modernization is that very little difference exists in the garb worn by the deaconesses of the nine member institutions of the Lutheran Deaconess Conference. This radical change occurred between 1946-48. The probability of a common garb seems not too far distant.

There is a growing sentiment in some groups that the cross given to the deaconess at consecration is the symbol of her service rather than the garb. The garb controversy will never be settled until an experiment is conducted to demonstrate whether the garb is really an important factor in the slow growth of the Diaconate.

(d) Perhaps the characteristic of the Motherhouse plan most difficult to explain in our American capitalistic economy, and the one that has changed least, is its communal economic pattern. The general Kaiserswerth plan is that Sisters receive "no compensation, but all their needs in health and in sickness, on duty and during vacations are supplied. Pocket money is furnished for ordinary expenditures." The remuneration for the services of deaconesses goes directly to the Motherhouse. Retired or invalid Sisters are taken care of for life."

In a poll taken recently of Philadelphia sisters, 69 out of a total of 78 voted to retain the present economic system. I cannot explain the reason for it. I do know whenever deaconesses discuss the communal economic plan, the majority prefer no change. I also know when a community is utterly swept through by God's invading love, we suddenly find ourselves in the midst of a wholly new relationship with one another. We find ourselves enmeshed in amazing bonds of love and nearness and togetherness of soul. Can this be the oneness that bound together the early Church and led them to share their outward goods as a symbol of the experienced internal sharing of the life and the love of Christ? This communal economic system



seems to be part of the American Lutheran Diaconate forming a network of bondedness whereby the members of the community carry one another in outgoing bonds of love and prayer and support.

However, the Motherhouse economic pattern and the salary pension plan of all other Church workers should possibly not be mutually exclusive. This is another area for experimentation.

(e) No doubt all Motherhouses will agree that great changes have occurred within their organizations so that all members can participate in its orientation, its management and its control. More and more Motherhouses are becoming not directing centers, but gathering point where experiences are sifted and where the result of the general thinking is made available to all. That is what was meant by the Philadelphia Sisters' simple statement that the Motherhouse organization "provides a simple authority, representative in character and responsible to the Church" . . . "it provides each deaconess a voice and a vote through its organization."

The discussion groups will no doubt reveal innumerable other evidences of change in the Motherhouse organization that cannot be mentioned here.

#### THE EMERGING DESIGN

The design for the structure of the modern Diaconate is slowly taking shape. In some of our church bodies, joint committees of deaconesses and elected representatives have developed or are developing statements of the purpose and function of the Diaconate within the Church.

Deaconess Motherhouses must be vitally and actively studying every angle of their organization and service. In a broad sense, deaconesses will deal with matters that are related to the individual deaconess' responsibility for becoming the best possible deaconess, in fact, with her total welfare.

The Church will be concerned mainly with the ways in which organized deaconess service is provided to the parishes, institutions and agencies which need it, and the ways of finding and providing deaconesses with the education they must have to give good service. These are responsibilities that can and should be carried out not only by deaconesses but by the Church itself as the supporters and consumers, and by members of other allied groups within the Church. Close cooperation and coordination of activities will be very important in the ensuing years. The machinery for such cooperation and coordination must be provided through representation on each others' appropriate committees, through conferences, and close working relationships of staff members.

Deaconesses must seek to foster high standards and promote the welfare of the Diaconate through coordinated action within their Motherhouses and through their churches. They should define qualifications for the Diaconate, survey the resources of their Church, cooperate with their Church in activities of concern to both the Diaconate and the Church.

There is just as much rigidity within the Church relative to women's place as there is within the Diaconate relative to some proposed changes. There is, however, a sense of increased personal responsibility on the part of the Church and of the Diaconate to bear Christian witness in word and

in deed. The Diaconate must be ready by day and by night to interpret itself frankly and simply to the Church.

We must learn there is neither wisdom nor piety in hitting our heads endlessly against a stone wall. The problem is to see how, given our particular powers, the Diaconate can contribute to the Church's divine mission.

We cannot reproduce all the features of the Apostolic Diaconate at this time in our land. Now would we if we could. Its own peculiar calling belongs to every hour and every nationality. The New Testament Church is a model as to how to be concerned about precedents when some special work is demanded for which provision had not been previously made. Dr. Henry Eyster Jacobs, outstanding Lutheran theologian, once said, "As long as the Church has life, it will continue to develop its old powers into new forms, always however, upon the basis of what has preceded." Interestingly enough, he also said in that same address of 1891, delivered in our Motherhouse: "The institution of deaconesses in establishments like this providing for the care of the sick and injured, and the Christian education of the daughters of the Church, is only one phase—although a most important one—of the Female Diaconate. There could be a purely congregational Diaconate among us in many of our churches, as there was in Cenchrea, and that too, as probably there, without requiring the renunciation of home life, and permitting the discharge of other duties."

As we go to our discussion groups, let us seek to share our knowledge and experience in this office, which rests so clearly on divine authority; and to find new ways of utilizing it to the utmost in meeting, in Christ's name, some of the deeply felt wants of our times.

Dr. Riemers, President of The International Federation of Deaconesses, said in a recent address in Amsterdam: "Each period of crisis and struggle demands a new examination of the principle of our work and of the question whether the forms of today are favorable to the life and work, whether they promote further expansion or whether they limit and oppress our life and work. Therefore it is necessary that we take some distance from our work and its forms to see them more distinctly and thus judge them. We need love for our work and for the task of the Diaconate in order to be able to criticize it. We have to remember that very often Christianity and conservatism have been working together, and that frequently things concerning good taste, order, and a certain way of life have been overvalued.

"The Diaconate is a way of living. That means that the outer forms ought to be transformed according to the life to be led. The style of living is formed according to the Word of God and the Gospel in the way we understand it today. It is the answer to the mental, physical, moral and social need of today.

"A Christian is ever growing," says Luther. "A man ought to grow into what he is." Then he concludes his critical address of the Dutch Diaconate by saying, "We are sitting in a corner when we ought to stand in a large space, in the room of the Church where fortunately nowadays a wind is blowing, where the Holy Ghost bloweth where it listeth."

A study of the American Lutheran Diaconate reveals a real need to define the office in terms of greater flexibility because in principle we are admitting what in practice we are denying. Is it possible that the European Diaconate has become so vital an organization because it has permitted greater variation? The German Diaconate, comprising about 45,000 deaconesses, lists a minimum of five types of organization. The Scandinavian Diaconate, more than 4,000 strong, has been experimenting with numerous varying features for the past four year.

The Methodist Diaconate in America has discontinued the Motherhouse organization and become a division of the women's work of its Church, with results that are not completely satisfying. Shall we stand idly by and permit trends to sweep us into a situation which may bring about a distinct loss to the Church?

We can adhere to the basic principles of the Women's Diaconate as adopted by the Lutheran Deaconess Conference in 1896, and still provide room for the development of other forms of the office. Let the response of the womanhood of the Church be a guide to the Church to determine what course the future should take.

At the 27th Lutheran Deaconess Conference a broadened Diaconate was suggested, in order to meet the demands and opportunities confronting the Church:—(1) the traditionally garbed deaconess belonging to the Motherhouse organization; (2) a modern uniformed deaconess as part of the Motherhouse organization; (3) a non-garbed salaried deaconess; and (4) the deaconess of the Extension Corps who would be giving part-time service. This pattern finally developed into another form adopted by the deaconesses of the U.L.C.A. as The Expanded Deaconess Fellowship, but never came to full fruition within the Church because the question of commissioning and standards for all women workers was unacceptable to the U.L.C.A. in Convention in 1950.

Trends within the Church have encouraged our liberal arts colleges to include courses for parish workers and teachers of religious education on the undergraduate level, and to consider these graduates as qualified to serve in these fields of service in the Church. Emotionally, educationally and spiritually, very few of these graduates are ready to carry the responsibilities their positions require, without further training and experienced counselling.

It would seem to be part of our responsibility to think in terms of the Diaconate of our Church as an office through which women might serve either as garbed deaconesses under the Motherhouse plan, or as non-garbed deaconesses under a salary plan. This would grant the fullest flexibility, removing the emphasis from the way of living and placing it upon the service rendered, but retaining the privilege of choice. The relationships existing between these groups and between the Church require considerable thought and planning.

The grave situation in the world today with mounting secularism can only be met by a truly unified Church that uses all the gifts of all its members. May the Holy Spirit give us a new vision of the part of the Diaconate in its life and its work!

# INVENTORY OF FIELDS OF DEACONESS SERVICE

E. THEODORE BACHMAN

In approaching the deaconess work for the purpose of making an inventory of its fields of service, two things stand out: (1) Everywhere the deaconess work, in Europe and in America, is in transition. (2) At no time have the opportunities of diaconic service been more promising.

## THE COMPETITION FOR WORKERS

Modern industry is in the market for manpower. The competition for workers is keen. The problem of raw materials is no greater than the problem of getting the right people to the right job at the right time. Shifts in population, changes in academic curricula, interjection of military service, are but a few of the many factors dislocating the lives of people in our time. Over us all hangs the pall of international uncertainty and of the great danger from without. While among us there moves a stealthy feeling of futility; a feeling which roots in the not unfounded suspicion that much of our busy life and multiform activity is very near moral and spiritual bankruptcy.

One of America's leaders in social work recently told me, "The key word for our time seems to be *frustration*. Grown-ups are bewildered, and young people in high school and college, seeing the approaching spectre of military service, assume airs of what's-the-use. Everyone seems to be looking for a basic philosophy which will tie life's loose ends together again, and give it meaning."

Take a close look at this word "frustration." It's one of those Latin hand-me-downs which means disappointment and defeat. When applied to our modern situation, doesn't frustration imply that we are a disappointed, a defeated people? And all this, despite the fact that we, as a nation, are allegedly the most powerful on earth. Yet the afterglow of victory in arms has fast been swallowed up in the ominous overcast of an impending titanic struggle. The fact that we face such a struggle with a sense of frustration is like admitting that we have already been defeated from within.

As Christians we tend to go along with the currents of our times. More than we know or desire, we conform to this world. We too tend to be frustrated and defeated from within. We too tend to become echoes of man's futilities in our attitudes and endeavors; instead of being open channels of certitude and confidence. If we actually follow our Lord, do we hear Him say: "Be of good cheer, I have overcome the world?" (John 16:33)

Ours is the task of winning from within. For those whose lives are bound up in the deaconess work, this striving for victory from within has special point. Note again the competition for workers in many professions and vocations; note again the frustration that clutches people and nations in its grip; and sense the hounding fears that hound man as he seeks security among his own kind instead of *certainty* with God. See how the



spirit of the times—what the Germans called the *Zeitgeist*—crowds out the spirit of the living God. The spirit of the times can also invade the Church, and can infect its work with a subtle and numbing paralysis. With such paralysis comes a foreshortened horizon. Attention begins to focus on immediate rather than ultimate objectives. Christian service tends to become professionalized and to conform to contemporary standards, rather than to permeate church and society with that healing and health-giving service which *diakonia* really is.

When we look about, we see a vast array of professions and vocations. People have been specially and often painstakingly trained for them. In the overall competition for workers, and with the lure of higher wages, the service professions and vocations tend to fall short. For example, in America, as well as in Germany, Britain, Switzerland and elsewhere, there is a shortage of nurses. In many areas we are short on qualified teachers, social workers, and the like. Everywhere, except in Finland, one hears that the accessions of the deaconess houses are falling off, or are merely maintaining the *status quo*.

I. The present pinch on services challenges us to *re-examine the Christian concept of vocation in relation to the deaconess work*. Consider for a moment the manifold services that Christian women by the thousands are rendering in our Lutheran Churches in America. All this has been part of a radical evolution in the modern history of woman.

An examination of the Christian concept of vocation, in relation to selected callings, provides us with a broad inventory of potential or actual deaconess service, as well as with a wider concept of the diaconate itself.

There are the *teachers* in our public schools, helping to shape the future character of America; influencing not only the children in the classroom, but also the homes in the community. While expending great effort in getting religious instruction into or joined to the public school curriculum, how much has our Church, as a Lutheran Church interested in sound education, done for the teachers in its membership? How closely has it followed them in their tasks, offering counsel and stimulation, plus a Christian basis of education? Or have our churches left 75,000 Lutheran teachers to shift for themselves.

Similarly, consider the *nurses*. Where do women come to closer grips with life and death; with situations hungering for Christian faith, hope and love? And what have our churches done to follow them into their calling with aids that will make them come to the needy on wings of healing for the soul as well as for the body? The growing Lutheran Nurses' Guild is an essential first step. More steps must follow.

Scores of young Lutherans are graduated annually from the professional schools of *social work*. Many have entered upon their period of professional training with a bright ideal of Christian service, but have lost it by the time they attained so-called professional competence. Some of them engaged by church agencies; others join voluntary or public agencies. Their education, however, is unfinished, not only professionally, but also spiritually. Unless they come to their work with a mature Christian faith, our

churches seem to do little, if anything, to guide and strengthen them; or to satisfy their hunger for meaning and purpose in serving their fellowmen. To be sure, they can join the Lutheran Welfare Conference of America, and read its *Proceedings*. They can enroll in the Association of Church Social Workers. But, as in nursing, our churches have taken only a first and very small step.

Look at the *parish workers*. Most of them receive special training for their work. Of all women, they are closest to the congregation, and are busy in its activities. They confront the variety of needs which crisscross in home and community. If they have received special training, what is being done to help them keep on growing? Are annual conferences or retreats, as held in some places, enough? Or should not the church provide them with year-around study helps? Should it not cultivate in them, as in others, a sense of belonging, a feeling of togetherness with others doing the same work? Think of the many times a parish worker is actually the forerunner of the church in the homes of a new or old community. She is on the frontier where opportunities appear for one fleeting moment, either to be lost as "no prospect," or to be won for the Kingdom of God. (Note the workers of the Division of American Missions during war years.)

Consider the women *counsellors* that are assuming increasing importance in Lutheran student work, as well as in industry and business. Human relations, at their best, are a blend of art and science, administered by that fine faculty called common sense. Yet so often common sense is a rare article; especially in a fugitive age when all seek their own security without regard for the common good. Has the church not something immeasurably precious to contribute in the realm of counselling? Here too is a human frontier where, at close range, one sees the frayed ends of life. There are the elements of a practical but truncated theology; tension, anxiety, frustration, guilt; all of it in what should be the anteroom of the church, of that fellowship of sinners rejoicing in the new life of forgiveness, reconciliation and dedication. Has our church sought out the counsellor? Has it acquainted itself with the findings of psychology and psychiatry, and gone beyond these human aids to implement the faith that "our help is in the name of the Lord?" Initial steps have been taken. Many more must follow. For people are hungry for trustworthy counsel.

Let us not forget the many *full time women workers* in church-related and other agencies. Think of those who care for the children, the convalescent, the growing army of aged; for young people; for persons in prisons and on probation; for the mentally ill whom it is so easy to cast upon God's mercy and on the state's responsibility. How can the church dare to neglect such full time workers and not help them to a better grasp of the living bond between Christian faith and the day's work? How can the church justify exhorting people to follow the good life, while seldom helping them to think through the meaning of the faith in terms of their concrete tasks? It has been said that if a man breaks his leg, the church will take care of him in its hospitals; but if he breaks his heart, only the state has institutions to serve him. Indeed, the church is not obliged to set up mental

hospitals. But, to mention only one group, has it no obligation toward those who work there, amid that saddest congregation on earth? The many workers in more "normal" tasks likewise need guidance and encouragement. Again, first steps already taken call for many more.

Finally, there are the uncounted *part-time aides*, women who serve voluntarily in parishes and agencies of many types. Some congregations have set them apart at a public service, and have called them deaconesses. Some are the feminine counterpart of the deacons of the congregation. Whatever their designation, they are that wholesome working arm of the local church which reaches into the neighbor's home, keeps an eye on the needs of people down the street, has a sense of duty toward the community. And none of this is done because it comes naturally, but because somehow "the love of Christ constrains" such service. How many of these women have been reached with helps that will give them better understanding as to human relations, community structure, and the place of Christianity as the basis of all healthy society? How has their conscience been made sensitive to prejudice, injustice, and all forms of social evil? How has their understanding been broadened so that their presence in a community is not just another social factor but a dynamic helpful force?

II. To go on with this inventory and to add other groups of workers would be stimulating, but I should now like to center attention on certain implications in this inventory. Here are tens of thousands of Christian women rendering service in many professions and vocations. That service has many of the characteristics of the work which deaconesses do, yet it is rendered, for the most part, without reference to the church. Indeed, much of that work, in teaching, nursing, welfare, and the like, has not been regarded as lying within the range of the church's interest. In short, the church has tended to draw too narrow, too sectarian a boundary for its social concern. It has claimed the whole man, but it has had room or interest for him only on Sunday and when the societies meet. It has given the impression of wanting him mainly as a contributing member; in return for which pastoral visitation in time of difficulty, illness, bereavement, or family ceremonies, followed as a matter of course.

Yet the church has not always made clear that, besides seeking to secure its own organization and keeping it solvent, it was concerned with the day-to-day life of its people. A human failing, growing out of the exaggeration of a basic virtue, is to be preoccupied with our own work. Therefore it might be observed, as a group of seminarians did, "how much good the church does the church." Is the church really interested in what the people do; in how they make their living; in how they spend their leisure; in what they read to nourish their minds? Or, to use Toynbee's phrase, is the church ultimately interested only in maintaining its own going concern, geared to a calendar of causes and managed by a general staff of boards? People have a way of sensing this apparent failing of the church actually to serve them. They sense it either as a lack of security or of downright incompetence. The result is that people turn elsewhere, to the devices of modern civilization, which "kill" time, provide escapes,

promise happiness, offer security—all in the name of man. The church, seeing what has happened, complains of secularism; not realizing how much it may have contributed itself to this tragic condition. Nor does the church suspect that sometimes instead of being the open channel between God and man, it becomes a dam.

Obviously, the deaconess work will stand scrutiny in the light of such a critique of the church. For this diaconic service is intimately bound up in the life and work of the church; sometimes, I fear, bound up so closely that it can hardly move. Yet there is something basically sound about this deaconess work, which must be set free to move. I mean, of course, *the Christian ideal of service* which the Lutheran diaconate has held before the church for over a century. This ideal is the real content of that service. It is the ideal of a living response to God's call in that we serve Him by serving His needy children, our fellowmen. It is the response of faith expressed in love. It is the concern for justice, fair play, and a meaningful life for others. It is service springing from gratitude to God; from thanksgiving that He has disclosed the deepest meaning of life on this earth by opening heaven through His Son. The service of the diaconate remains one which perceives God's great gift for what it is, and can therefore honestly confess: My duty is to serve. And what is my reward? My reward is that I may serve; for what more glorious privilege is there than to serve the gracious God and Father of our Lord, Jesus Christ? And where else can I serve Him than among "even the least of these" His brethren?

Luther, in his treatise "The Liberty of a Christian" says:

"Although the Christian is free from all works, he ought in his liberty to empty himself (of all pride), to take upon himself the form of a servant . . . and to serve, help, and in every way deal with his neighbor as he sees that God through Christ has dealt and still deals with himself.

And this he should do freely, having regard to nothing except the divine approval. He ought to think:

Though I am an unworthy and condemned man, my God has given me in Christ all the riches of righteousness and salvation without any merit on my part, out of pure, free mercy, so that henceforth I need nothing whatever except faith which believes that this is true.

Why should I not therefore freely, joyfully, with all my heart and with an eager will do all things which I know are pleasing and acceptable to such a Father, who has overwhelmed me with His inestimable riches?

I will therefore give myself as a Christ to my neighbor, just as Christ offered himself to me. I will do nothing in this life except what I see is necessary, profitable and salutary to my neighbor, since by faith I have an abundance of all good things in Christ.

As our Heavenly Father has in Christ freely come to our help, we ought also freely to help our neighbor through our body and its



deed. Each should become as it were a Christ to the other, that we may be Christs to one another and Christ may be the same in all; that is, that we may be truly Christians.

Johann Heinrich Wichern, father of the Inner Mission, has described the diaconic service in these cogent terms:

"The diaconate is loving service which Christ renders persons in need through His body, the Church. Not that we are the subjects of the diaconate, but Christ Himself is the subject. In Christ's presence all of us are the poor. Only as His arm do we pass on the gift received from Him.

"Yet Christ is also the ultimate object of the diaconate. He is not only the giving one, but identifies Himself with the least of the brethren who receive. In that respect, the diaconate is not a matter of passing on, but of giving back Christ's gift.

"The congregation serves the Lord in that it serves the poor. When the poor notice that in them the Lord is loved, the gift which they receive does not dishonor them, but honors them."

In his address on the deaconess work, delivered here at the Drexel Home in 1892, Professor Henry Eyster Jacobs declared:

The diaconate of women today need not be identical in all its features with that of the New Testament or of the early church. It may be wisely adapted to our own age under new circumstances and in the face of new emergencies. Concern for precedent must not deter the church when special work is demanded for which provision has not been previously made."

Today, the thinking of churchmen in Europe indicates that the functions of the diaconate are determined on a *need basis*. "Just as little as there's no absolute church constitution valid for all time," says one Lutheran leader, "so there's no permanently valid order for the office of diaconic service in the church. *Need* is the determining factor in the character of such diaconic service."

In an era of emphasis on vocational competence, professional standards, and social security, this diaconic ideal of Christian service may seem positively quaint. Certainly it seems that way to the so-called secular mind of our time; and by Communists in eastern Germany deaconess work has been called an anachronism—something of a remnant of a by-gone era.

Far from underestimating such elements as vocational competence, professional standards and social security, let us remember that for the pioneers of the deaconess work these key items in bringing the service-ideal of the diaconate to realization. Theodore Fliedner, Wilhelm Loehe, and many others, pioneered the vocational standards, which were often high for that day. They strove for professional competence against great odds; for women were, in 19th century Germany, second-rate citizens. And these pioneers gave the diaconate social security in the motherhouse community long before the rest of society experienced anything like it: yet they did so in order to free the deaconesses for fuller service among the people. Florence Nightingale, in looking back upon her experience with Fliedner,

declared: "The hospital was certainly the worst part of Kaiserswerth. But never have I met with a higher tone, a purer devotion than there."

Florence Nightingale's observation highlights the weakness and strength of the deaconess work as she experienced it from the inside exactly 100 years ago (1851). During this succeeding century, however, vocational competence and professional standards have been raised. For there has been much healthful interaction, particularly of the so-called "world" upon the church. But has this same century perhaps seen something of a decline of this "purer devotion?" I have observed it in many places. A year ago, at a gathering of a thousand deaconesses from all parts of Germany, I sensed it. And in following their work at close range, in hospitals and parishes, I have noted how tired they have become. In a sense, they have ceased very largely to be open channels of the radiant Gospel, and have become dammed up by the deadening duties of routine.

Fliedner's latest successor at Kaiserswerth, Robert Frich, told me recently: "Something drastic must be ventured with our Sisters, lest they become automatons of mere work and not exponents of vital Christian service."

In Sweden and the Netherlands, the old pattern of the motherhouse diaconate has been liberalized, working hours have been shortened, requirements for the wearing of the garb have been relaxed, motherhouse supervision over the work of the sister has been largely given up; while the deaconess, after having received her training, goes out to seek her own job, and counts on the state for her social security. On the surface this drastic modification of the traditional deaconess work appears like a nearly complete secularization. It looks as though the deaconess work has surrendered its unique character in many parts of Europe, while the likelihood of further development in this direction appears as a frank possibility also here in America.

Now appearances may be misleading; or they mislead those who discern them only from one point of view. For example, there are those who would say that because the traditional motherhouse type of diaconate is being modified, there is no hopeful prospect for the deaconess work as such. I would agree with this pessimistic view, wherever the actual or proposed changes in the deaconess work are based merely on the notion that a liberalization of the work means the salvation of the work. Simply making it easier or more like other forms of service which are not church-related is no solution. For it ends inevitably in the dilemma of that famous Irish town council which voted three things: one, to build a new jail; two, to use the old jail till the new one is finished; three, to build the new one out of the materials of the old.

Thus, I do not think it wise to use established deaconess motherhouses as experimental stations. Rather, let the whole concept of deaconess work be expanded and new ventures be encouraged.

From another point of view, however, the inevitable changes in the diaconate can become a blessing. I say, they can become a blessing *if* the fundamental ideal of Christian service is vividly perceived and effectively

applied. That means nothing less than underlining the need of the entire church for such devoted diaconic service. So long as the women's diaconate is seen only by itself, I believe nothing can save it; for it must be seen in relation to the life and work of the entire church, also in relation to the diaconic services of *men*. To date, all too few of us have seen it that way. But when the genuine diaconate is discerned as a life-giving service of Christians, they ask why has the church delayed so long in grasping its significance? And why is the so-called deaconess work so pathetically small; barely able to hold numerical strength, despite the mounting needs of our time? The woman's phase of the problem, as I see it, is *not* so much to *get more women into the deaconess work*, but to *get the deaconess ideal into more women*. If this is done, then more women will also come to the deaconess work as such. Look at it this way: God calls his thousands into teaching, nursing, social work, parish work, and the like. Yes, in the belief of a Christian and a Lutheran, God does just that. He calls; and a man's or women's life work becomes a response, a vocation or calling, which for the practicing Christian is no more devoid of or divorced from God than is the priesthood of all believers. Perhaps we have become so secularized that we no longer think familiarly about vocations this way except when we see a pastor or a garbed deaconess. This is obviously a mistake. It tends to choke the very diaconic work we love and cherish. Sometimes we seem unable to grasp the fact that God has called anyone into the diaconate unless that person comes to a deaconess house. This is not the fault so much of deaconess leaders as of the church as a whole. For has not the church, as I tried to show earlier, been long blind to God's rich resources, planted all about us, in people who actually belong to one another in Christian service? How much longer can the church squander the lives of its "laity" who are actually doing diaconic service? Our expanding and deepening understanding of stewardship should lead the church to a practical grasp not only of the stewardship of time, talent and tithes, but also of the stewardship of vocations. What are we doing, as a church, with the people—in this case, the women—who are rendering devoted service in many professions and vocations, but who are looking for guidance, counsel, fellowship and security, so that their tasks may be made more effective? For those interested in the deaconess work, this poses the question: how broad and how vivid can our understanding of the women's diaconate become? Some may fear that this implies an invitation to the historic diaconate to efface itself and to lose its identity in some general concept of ecclesiastical diaconics. Quite to the contrary. I am convinced that, even at this late date, we can recover a deeper understanding of the *diversity of gifts*, of which St. Paul speaks. And with a recognition of that diversity will come the overdue admission that the women's diaconate can have various forms. We Lutherans have the advantage of a heritage which placed primary importance on content, and secondary importance on form. This does not mean that form and structure and organization are unimportant. Rather, it means that something like the deaconess work can—indeed must—be multiform.

As I see it, *three types* are distinguishable: the community type, the individual type and the voluntary type.

There will always be some who prefer the closer *community type* of diaconate; where the sense of togetherness, which many need, finds visible expression. Like some pastors who are devoted to clericals, there are women who like the garb and appreciate its symbolism. Moreover, the mother-house, and the security as well as training for which it stands, is a type of religious center which evangelical Christianity needs.

Other women will prefer the *individual type* of diaconate, with its opportunities for service in many fields, both in church-related agencies, and elsewhere. They have received their training in many different ways and places. Many of them regard themselves as doing the work of a deaconess, though the church has never thought of them as such. Often alone, at least as a Lutheran Christian, she needs opportunity for fellowship with other like-minded Christians doing similar work, as well as aid and encouragement from the church to do her work well. This individual type of diaconate has vast potentialities, for it has come into being for the most part, *since* the founding of the community type. The history of teaching, nursing, social work, parish work, counselling, shows that only comparatively recently have women entered these vocations and professions and received intensive training for their task. In other words, a devotion to the community type of diaconate should not monopolize our thinking. For the individual type, still undefined but more akin to American rather than European social structure, has its rightful place in the church. The individual type of deaconess first needs to be "discovered" by the church, registered or enrolled, provided with an identification pin, with a (diaconic) service center, and with some form of social security.

Actually, the community and the individual types of the diaconate need each other. When they are recognized as complementary rather than competitive, they can together seek to develop the diversity of gifts among consecrated women workers, while cultivating the same spirit of Christian service.

The third type, the *voluntary diaconate*, may well be quantitatively the largest, for it includes the many Christian women who have already been referred to in the above inventory of service. Many of these women are married, some are widows. Some have at one time been in a diaconate of the individual type, and have now carried their skills into home-making and parish or community activities. What they need for continuing an effective service is supplied in part by their own initiative in reading and in local contacts. Beyond that, the church as such might well keep track of them, helping them to a lively and growing interest in overall as well as specialized forms of Christian service.

Viewing these three types, the community, the individual and the voluntary, as component parts of the women's diaconate, it is plain that they intermingle. In teaching, nursing, welfare, parish work, and so forth, deaconesses of the motherhouse type may, and often do, mingle with those of the individual or voluntary type. The multiform character of the wo-



men's diaconate thus gives rich expression to the impulse of Christian service. It also provides the basis for a development which offers great promise.

\* \* \*

So far I have spoken on the basis of the bold assumption that the women's diaconate is multiform. On this basis, moreover, I have set forth an inventory of fields of deaconess service. So far as is possible for one who has known one type of deaconess work all his life and has observed it in detail in America, Europe and the Near East, I have endeavored to come with a fresh approach. I have dared to widen the concept of the women's diaconate largely because the history of the training and work of Christian women in the past one hundred years demands it. A radical evolution has occurred which simply cannot be ignored, even though the church, by nature a conservative institution, has not yet given due recognition to these facts in the history of women, or of laymen.

Granting this recognition, here are some *suggestions* as to what may be done about it. Not that the doing of it can be done at once, nor that it is easy. I am persuaded that helpful beginnings have already been made in many quarters. Both the wider concept of the women's diaconate and the implementation of its comprehensive advance in the church as a whole, constitute a fruitful subject for discussion, and present a challenge which can be ignored only at great future loss. For the church needs the women's diaconate as an integral part of its effective life and work. My suggestions are these:

1. *Retreat Conferences, for women in professions and vocations.*

It would seem extremely important to provide them with regular opportunity for coming together. Under the guidance of competent individuals, and in the presence of experienced authorities, the participants in such retreat conferences would discuss basic issues and practical problems in connection with their specific tasks. Moreover, they would get to know each other as fellow workers in the same Christian vocation, and would probably discover a satisfying sense of community which is rightfully theirs. Such retreat conferences should be open not only to so-called active church members, but also to friends in the respective vocations who may have no vital church contact, but who are looking for a firm basis for their vocation or profession. Nor would it seem necessary to segregate persons doing diaconic service of the community, individual or voluntary type. It would seem desirable to maintain as much flexibility as possible. Excellent methods of the vocational approach may be drawn from numerous experiences in the life and work of the church in Europe, notably from the so-called Evangelical Academies.

Wartime destruction and postwar social upheavals have broken open the compartments in which Christian faith was so often separated from the days' work. Today, men and women everywhere are seeking a meaningful foundation for their life. The New Testament teaching on the priesthood of all believers is being linked effectively once again with the evangelical concept of vocation. This may be seen at the Kerk en Wereld

Institute near Utrecht, Holland; or at Iona, Scotland, or at Bossey, near Geneva, Switzerland. Similar efforts have long been made at the well-known institute founded by Manfred Björquist at Sigtuna, near Stockholm, Sweden. Most striking of all have been the ten or more Evangelical Academies, created by the various German regional churches since 1945.

In many respects, the campus of an American church college provides an ideal opportunity for carrying out in our country what has been so effectively attempted in Europe. The call of the times is not, however, for slavishly imitating what others have begun, but for seeing that Christians in America too could profit greatly from a clearer realization of the relation between Christian faith and daily living.

When such daily living is seen as a life of service, then the proposal of a retreat conference program becomes exceedingly relevant.

The church may soon wish to acquire retreat, or conference centers, located strategically near cosmopolitan areas. Such centers might one day provide also certain features of social security, and other activities for the voluntary type of diaconic worker. Indeed, such centers might be worth contemplating in the very near future, particularly for areas in which there is at the moment no church college.

## 2. *A service division of the National Lutheran Council.*

The NLC undertakes, organizationally and constitutionally, only such projects which are turned over to it at the official request of the member church bodies. So far, these member churches have turned over their responsibilities to it in two areas: the service to men and women in the armed forces of the nation, and to Lutheran students on college and university campuses. In other words, precedents have already been established whereby the NLC could, and in the opinion of some, should extend its range of activity.

The member churches have their respective deaconess boards or committees. They likewise have their own agencies in the fields of education, young people's work, women's missionary activities, and men's work. By implication, each one of these functions of the member churches has an interest in Christian service. Besides, one should not forget such other major agencies of the member churches as those which deal with welfare work, home and overseas missions.

It would therefore seem that the member churches stand to gain a great deal from the creation of some central agency within the NLC which could serve them all by helping to relate the Christian faith to current problems peculiar to specific professions and vocations. In this connection, it would seem logical that the various deaconess boards or committees could render fundamental assistance. For upon them would fall much of the responsibility for emphasizing their particular understanding of the ideal of Christian service for the church as a whole.

It would be unrealistic indeed to expect the NLC as such to take the initiative in working out the basis and objectives of such a proposed *Division of Christian Service*. One or more church bodies within the NLC should take the initiative. Let this proposal come up for discussion within

and among their several interested boards. Let the entire matter of Christian service in relation to established vocations and professions be made a matter of intensive study and investigation. Let the findings be tested in connection with various pilot programs. And then let a specific proposal be presented to the NLC and its commissioners.

It would seem that the deaconess work should rightfully be among the first to respond to this challenge. Its first concern should not be to save its life in any particular form; as though a form as such could save it, or endow it with ultimate meaning. Rather, the deaconess work should be ready to lose its life for Christ's sake, and then find it richer and fuller than ever before. To repeat an earlier thought, the main concern should not be simply to get more women into the deaconess work, but to get the deaconess ideal of service into more women. As this holds for the women in the church, so also does it hold for the men.

\* \* \*

Let me conclude with the challenge which the British churchman, Daniel Jenkins, has flung out to our churches in his recent book, *Europe and America*. After having closely observed and participated in our various forms of church life, he declares:

In few countries do laymen take a smaller part in the creative thinking of the Church. There are hardly any laymen who are theologians in America and very few who appear to have thought through their Christian duty in their secular calling, even in academic circles . . . Unless American churches embark soon on schemes of thoroughgoing training of lay leaders in such realms as education, medicine, law, politics, and industry, it is hard to see what can prevent the comprehensive secularization of American life, however full the churches may continue to be. . . There are few more critical points in ecumenical strategy at present than that of the training of adequate lay leadership for responsibility in secular society, and this is even more strikingly and urgently true in America than in Europe. (p. 27)

From this perspective, an inventory of fields of diaconic service brings the thoughtful seeker to the heart of the church's own struggle for existence. Church and diaconate need each other in dynamic partnership. In times of frustration and defeat from within, Christian service foreshadows Christ's own victory; in the knowledge of which He bids us: "Be of good cheer, I have overcome the world."

THE BETHPHAGE INNER MISSION ASSOCIATION  
Axtell, Nebraska

*Directing Sister*—Sister Julianne Holt

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Edna Palmblade	Retired	Axtell, Nebraska
Elizabeth Sodergren	Retired	Axtell, Nebraska
Emma Hanson	Nursing	Axtell, Nebraska
Helga Holsten	Nursing	Axtell, Nebraska
Hazel Jacobson	Nursing	Axtell, Nebraska
Clara Johnson	Nursing	Axtell, Nebraska
Elaine Johnson	Nursing	Axtell, Nebraska
Evaline Johnson	Nursing	Axtell, Nebraska
Ethel Larson	Nursing	Axtell, Nebraska
Lillie Larson	Nursing	Axtell, Nebraska
Esther Wallin	Nursing	Axtell, Nebraska
Thelma Anderson	Supervisor of Rest Home	Colorado Springs, Colo.
Signe Ness	Assistant, Rest Home	Colorado Springs, Colo.
Monnabelle Brannam	Nurse's Training	Immanuel Deaconess Institute, Omaha, Nebr.
Ruth Nelson	Occupational Therapy Training	Western Michigan College, Kalamazoo, Michigan

LUTHERAN DEACONESS MOTHERHOUSE AND TRAINING SCHOOL  
Baltimore, Md.

*Directing Sister*—Sister Martha Hansen

*Dean*—Sister Catherine Neuhardt

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Amstutz, Betty Ruth	Headworker	Lutheran Settlement House 1340 Frankford Avenue Philadelphia 25, Pa.
Baver, Amy	Matron	Home for Aged, Good Shepherd Home Allentown, Pa.
Becker, Bertha	Parish Deaconess	Western Canada
Bingaman, Mildred	Receptionist	Lutheran Deaconess Mother- house and Training School, 2500 W. North Avenue, Baltimore 16, Md.
Boarts, Alma	Parish Deaconess	Glenwood Lutheran Church Toledo, Ohio
Buerger, Frieda	Parish Deaconess	Reformation Luth. Church Milwaukee, Wis.
Boehling, Grace	Parish Deaconess	Wicker Park Luth. Church Chicago, Ill.
Bushman, Georgia	Retired	5515 Wissahickon Avenue Philadelphia, Pa.
Coiner, Janet	Parish Deaconess	Christ Lutheran Church Baltimore, Md.
Cress, Elizabeth	Parish Deaconess	Good Shepherd Church Brooklyn, N. Y.



<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Damme, Sophie	Counselor and Faculty Member	Baltimore Deaconess School Baltimore, Md.
Dasenbrock, Adele	Leave of absence	Leigh, Nebr.
Dasher, Delphine	Parish Deaconess	Reformation Luth. Church Columbia, S.C.
Dunlap, Elaine	Parish Deaconess	St. Luke's Lutheran Church Waukesha, Wis.
Engstrom, Bessie	Parish Deaconess	Unassigned
Filler, Carolyn	Retired	Baltimore Motherhouse Baltimore, Md.
Franklin, Harriet	Nurse	Lutheran Deaconess Mother- House & Training School Baltimore, Md.
Goff, Dorothy	Teacher	Lankenau School for Girls Philadelphia, Pa.
Gouker, Josephine	Parish Deaconess	Reformation Lutheran Church, Rochester, N. Y.
Hansen, Martha	Directing Sister	Lutheran Deaconess Mother- house and Training School, Baltimore, Md.
Heckart, Zora	Housemother	Lutheran Hospice Baltimore, Md.
Hesse, Dorathea	Receptionist	Lutheran Deaconess Mother- house and Training School, Baltimore, Md.
Hill, Edna	Director of Religious Education	Messiah Lutheran Church, South Williamsport, Pa.
Huth, Elizabeth	Matron	Tabitha Home, Lincoln, Nebr.
Jepson, Sophia	Retired	Lutheran Deaconess Mother- house and Training School, Baltimore, Md.
Jessen, Mary Jane	Parish Deaconess	University Lutheran Church Seattle, Wash.
Kasewurn, Magdalene	Retired	Lutheran Deaconess Mother- house and Training School, Baltimore, Md.
Knowles, Ruthea	Headworker	Lutheran Charities Saginaw, Mich.
Kuechler, Helene	Matron	Artman Home, Ambler, Pa.
Kunkel, Vernetta	Parish Deaconess	Holy Communion Church, Racine, Wis.
Lukens, Evelyn	Matron	Tiding Over Home, Brooklyn, N. Y.
Lyerly, Lucille	Parish Deaconess	Christ Lutheran Church Roanoke, Va.
Lyerly, Pearle	Parish Deaconess	Reformation Lutheran Church, Washington, D. C.
McVicker, Edna	Parish Deaconess	St. Matthew Lutheran Church, Bloomsburg, Pa.
Maurer, Marian	Parish Deaconess	Luther Memorial Church Madison, Wis.
Melville, Anna	Headworker	Haverford Center, Philadelphia, Pa.
Moeller, Louise	Retired	Lutheran Deaconess Mother- house, Baltimore, Md.

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Monk, Edna	Parish Deaconess	Unassigned
Neuhardt, Catherine	Dean	Lutheran Deaconess Training School, Baltimore, Md.
Ohler, Flora	Retired	Lutheran Deaconess Motherhouse, Baltimore, Md.
Ross, Zedena	Parish Deaconess	Immanuel Lutheran Church Norwood, Pa.
Schmid, Edna	Housemother	Girls Club, Chicago, Ill.
Schubert, Katherine	Housemother Children's Cottage	Nachusa Orphans Home Nachusa, Ill.
Schultz, Louise Clare	Parish Deaconess	Trinity Lutheran Church Johnstown, Pa.
Schwanewede, Bertha	Parish Deaconess	Bethany Lutheran Church Cleveland, Ohio
Shirey, Miriam	Social Worker	Board of Social Missions Columbia, S. C.
Sibold, Chloe	Matron	Kinderfreund Old Folks Home, Jersey City, N. J.
Stanley, Mabel	Retired	Lutheran Deaconess Motherhouse, Baltimore, Md.
Steuerwald, Ida	Parish Deaconess	St. John's Lutheran Church Oshkosh, Wis.
Stirewalt, Catharine	Faculty Member	Lutheran Deaconess School, Baltimore, Md.
Stitzer, Louise	Retired	Lutheran Deaconess Motherhouse, Baltimore, Md.
Stork, Marie	Kindergarten Teacher	Lutheran Deaconess School, Baltimore, Md.
Wagenbach, Caroline	Retired	Lutheran Deaconess Motherhouse, Baltimore, Md.
Wagner, Ruth	Parish Deaconess	First Lutheran Church Richmond, Va.
Weicker, Florence	Parish Deaconess	St. Matthew's Lutheran Ch. Kitchener, Ontario, Can.
Winter, Mildred	Executive Secretary	Board of Deaconess Work Philadelphia, Pa.
Wirt, Jane	Parish Deaconess	Trinity Lutheran Church Akron, Ohio
Witmyer, Eva	Sewing Room Supervisor	Lutheran Deaconess Motherhouse, Baltimore, Md.
Wolfe, Virginia	Dietician	Lutheran Deaconess Motherhouse, Baltimore, Md.
Zellmann, Bertha	Parish Deaconess	Redeemer Lutheran Church Milwaukee, Wis.

NORWEGIAN LUTHERAN DEACONESS MOTHERHOUSE  
Brooklyn, N. Y.

*Senior Sister*—Ingeborg Ness

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Ingeborg Ness	Retired	
Olette Berntsen	Retired	
Ananda Birkenes	Retired	
Margit Hansen	Hospital	Pharmacy
Tomana Helle	Hospital	Housekeeping Dept.
Aasta Foreland	Hospital	Nursing

EBEN-EZER MERCY INSTITUTE

*Directing Sister*—Sister Sigrid Nelson

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Kathrine Mohrsen	Retired	Brush, Colorado
Ingeborg Hansen	Retired	Brush, Colorado
Sena Frandsen	Matron of Home for Aged and Invalid	Brush, Colorado
Marie Jensen	Home for Aged and Invalid	Brush, Colorado
Sigrid Nelson	X-ray and Laboratory Eben-Ezer Hospital	Brush, Colorado

LUTHERAN DEACONESS HOME AND HOSPITAL  
Chicago, Ill.

*Directing Sister*—Sister Marie Rorem

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Esther Aus	Night Supervisor, Deaconess Hospital	Chicago
Mildred Christensen	Instructor, School of Nursing, Deaconess Hospital	Chicago
Inga Dvergsnes	Nurse, Home for Aged	Ottawa, Ill.
Oline Egesdal	Foreign Missionary	Madagascar
Clara Fremming	Secretary, Deaconess Home Dept. and Assistant in Deaconess Home Office	Chicago
Dina Froiland	Pharmacist, Deaconess Hospital	Chicago
Anna Gjernes	Foreign Missionary	Madagascar
Marie Idsal	Assistant Pharmacist, Deaconess Hospital	Chicago
Magdalene Klippen	Instructor and Student Counselor, School of Nursing, Deaconess Hospital	Chicago
Ella Knutson	Parish Worker	Superior, Wis.
Hilda Lee	Family Welfare Worker	Chicago
Ruth Myli	Cook, Deaconess Home	Chicago
Margot Ness	Assistant Dean of Women Concordia College	Moorhead, Minn.

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Nellie Oleson	Supervisor, Surgical Dept. Deaconess Hospital	Chicago
Laura Peterson	Foreign Missionary	Madagascar
Hilda Petterson	Director, Personnel Health Service	Chicago
Marie Rorem	Directing Sister and Assistant to Chaplain	Chicago
Mary Sminesvik	Christian Social Worker	Chicago
Bertha Sime	Assistant to Chaplain and part- time in Deaconess Home Office	Chicago
Alene Smith	Foreign Missionary	Madagascar
Thone Sandland	City Mission Worker	Chicago
Margrete Tjelde	Housekeeper, Deaconess Home	Chicago
Marie Weiks	Superintendent, Home for Aged	Camrose, Alberta Canada

LUTHERAN DEACONESS MOTHERHOUSE  
Milwaukee, Wis.

*Directing Sister*—Sister Nanca Schoen

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Frances Baumbach	Asst. Head Nurse, Milwaukee Hospital	Milwaukee
Lydia Becker	Head Nurse, Milwaukee Hosp.	Milwaukee
Anna Bieber	Dietary Dept., Layton Home for Invalids	Milwaukee
Lucy Blank	Registrar, Hospital Office	Milwaukee
Emma Blasberg	Linen room, Milwaukee Hosp.	Milwaukee
Lena Bosshard	Assistant Supt. Training School Nurses	Milwaukee
Minnie Brenner	Sewing for Hospital	Milwaukee
Ida Buck	Supervisor Institutional sewing-purchaser	Milwaukee
Margeret Danner	Retired	Milwaukee
Elinor Falk	Social Service, Lutheran Children's Home	Muscatine, Iowa
Edith Fischer	Bookkeeper—Passavant Hosp.	Pittsburgh, Pa.
Henrietta Fischer	Retired	Milwaukee
Clara Haas	Superintendent Maternity Pavilion	Milwaukee
Edith Hansen	Sewing for Hospital	Milwaukee
Caroline Heim	Retired	Milwaukee
Elise Heist	Hospital laundry	Milwaukee
Matilda Hertlein		Milwaukee
Ella Kaehler	Retired	Milwaukee
Cleone Knasel	Bookkeeper Hospital Office	Milwaukee
Marie Knoell	Supervisor, Wafer baking department	Milwaukee
Emelie Koester	Housekeeping Dept., Nurses' Home	Milwaukee
Elizabeth Krebs	Office supervisor, Hospital	Milwaukee
Magdalene Krebs	Superintendent, Training School for Nurses	Milwaukee



<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Lorene Kroner	Registrar	Milwaukee
Johanna Kutschke	Sewing for Hospital	Milwaukee
Emma Lerch	Superintendent Emeritus, Nurses' Training School	Milwaukee
Emelie Mayer	Sewing Maternity Pavilion	Milwaukee
Helen Michelke	Parish deaconess, Hephatha Lutheran Church	Milwaukee
Clara Mueller	Supt., Laundry Dept.	Milwaukee
Flora Oppelt	Retired	Milwaukee
Alice Ott	Sewing for Hospital	Milwaukee
Mina Pape	Librarian Nurses' Home	Milwaukee
Helen Panning	Directing Sister, Orphans' & Old Folks' Home	Toledo, Ohio
Lucia Pfluger	Matron, Orphans' Home	Round Rock, Texas
Rosa Pfluger		Round Rock, Texas
Anna Pingel	Night Supervisor, Hospital Kitchen	Milwaukee
Anna Pohlmann	Asst. Nurse, Layton Home	Milwaukee
Martha Pretzlaff	Supt., Passavant Hospital	Pittsburgh, Pa.
Lena Rasch	Retired	Milwaukee
Marie Reuss	Head Nurse, Milwaukee Hosp.	Milwaukee
Gladys Robinson	Chief Pharmacist, Milwaukee Hospital	Milwaukee
Mary Rosebrock	Directing Sister, Layton Home	Milwaukee
Clara Scheidecker	Motherhouse seamstress— assistant organist	Milwaukee
Sophie Schiffler	Matron, Nurses' Home	Milwaukee
Pauline Schmidt	Asst. in Hospital Laundry	Milwaukee
Anna Seinwell	Matron, Nurses' Home	Milwaukee
Emma Stolle	Retired	Milwaukee
Clara Winter	Receptionist, Milwaukee Hosp.	Milwaukee

LUTHERAN DEACONESS HOME AND HOSPITAL  
Minneapolis, Minnesota

*Directing Sister*—Sister Anna Bergeland

*Assistant Directing Sister*—Sister Irene Rufsvold

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Christie Olson	Retired	
Henrietta Nelson	Retired	
Gene Ensberg	Institutional	Minneapolis
Lillie Nummedal	Institutional	Minneapolis
Irene Rufsvold	Institutional	Minneapolis
Anna Bergeland	Hospital	Minneapolis
Milla Pederson	Foreign Missionary	Madagascar

# IMMANUEL DEACONESS INSTITUTE

Omaha, Nebraska

*Directing Sister*—Sister Olive Cullenberg

*Dean*—Sister Vera J. Nelson

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Elizabeth Anderson	Retired	Omaha, Nebr.
Marie Anderson	Retired	Omaha, Nebr.
Myrtle E. Anderson	Missionary nurse	Tanganyika, Africa
Vera Anderson	Laundry Manager	Omaha, Nebr.
Marjorie Axelton	Dean of Women, Lutheran Bible Institute	Minneapolis, Minn.
Emily Bengtson	Matron, Home for Aged	Oakland, Calif.
Ingeborg Blomberg	Hospital Administration	Omaha, Nebr.
Annette Carlson	Home for Aged Immanuel Deaconess Inst.	Omaha, Nebr.
Gertrude Carlson	Case Worker	
Mina Carlson	Hospital	Omaha, Nebr.
Minnie Carlson	Director, School of Nursing	Omaha, Nebr.
Grace Carlson	Parish Work	Minneapolis, Minn.
Lillie Carlson	Matron, Home for Aged	Worcester, Mass.
Ingeborg Carlberg	Retired	Omaha, Nebr.
Olive Cullenberg	Directing Sister, Hospital Administrator	Omaha, Nebr.
Frances Dahlgren	Hospital Visitation	Kansas City, Mo.
Henrietta Danielson	Mail Clerk	Omaha, Nebr.
Irene Danielson	Director of Nursing Service	Omaha, Nebr.
Ruth Engman	Matron, Home for Invalids	Omaha, Nebr.
Ethel Erickson	Matron, Home for Aged	Omaha, Nebr.
Hilda Erickson	Social Rehabilitation	Seattle, Wash.
Hilda M. Erickson	Retired	Omaha, Nebr.
Helen Eriksson	Case Worker, Child Placement	Omaha, Nebr.
Astrid Erling	Missionary	Japan
Alma Fogelstrom	Paramentics	Omaha, Nebr.
Albertina Gassman	Retired	Omaha, Nebr.
Luverne Gulbranson	X-ray Technician	Omaha, Nebr.
Betty Hanson	Retired	Omaha, Nebr.
Agnes Heglund	Case Worker, Child Place- ment	Omaha, Nebr.
Lillie Jackson	Home for Aged	Omaha, Nebr.
Anna Johnson	Retired	Omaha, Nebr.
Jennie Johnson	On leave of absence	
Veda Johnson	Case Worker, Lutheran Welfare	Tacoma, Wash.
Mathilda Jones	Retired	Omaha, Nebr.
Ruth Kauffmann	Instructor, School of Nursing	Omaha, Nebr.
Frieda Kiel	Parish Work	St. Paul, Minn.
Annetta Knox	Laboratory Technician	Omaha, Nebr.
Anna Lackie	On leave of absence	
Thyra Lawson	Missionary	Hongkong
Virginia Lestor	Social Rehabilitation	Chicago, Ill.
Elna Mae Lindahl	Missionary	Africa
Maurine Lindahl	Registrar, Hospital	Omaha, Nebr.
Eda Marie Lindquist	Retired	Omaha, Nebr.
Ellen Mattson	Retired	Omaha, Nebr.

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Hazel Minor	On leave of absence	
Ruth Morris	Pharmacist	Omaha, Nebr.
Marie Nelson	Matron's Children's Home	Omaha, Nebr.
Vera J. Nelson	Dean of Education	Omaha, Nebr.
Mildred Norgren	Deaconess Home Supervisor	Omaha, Nebr.
Ingeborg Nystul	Retired	Omaha, Nebr.
Josephine Oby	Retired	Omaha, Nebr.
Alma Olofson	Retired	Omaha, Nebr.
Elizabeth Olsen	Communion Wafers	Omaha, Nebr.
Emmy Olson	Retired	Omaha, Nebr.
Luella Olson	Nurse, Immanuel Hosp.	Omaha, Nebr.
Tillie Olson	Occupational Therapy Supervisor	Omaha, Nebr.
Elvira Pearson	General Office	Omaha, Nebr.
Jennie Pearson	Retired	Omaha, Nebr.
Grace Person	Invalid Home	Omaha, Nebr.
Emma Peterson	General Office	Omaha, Nebr.
Marie Peterson	Retired	
Nellie Peterson	General Hospital	Omaha, Nebr.
Emma Ring	Purchasing Agent	Omaha, Nebr.
Bertha Roose	Out Patient Supervisor	Omaha, Nebr.
Ingina Rundquist	Retired	Omaha, Nebr.
Dorothy Samuelson	Clinical Instructor School of Nursing	Chicago, Ill.
Elfrida Sandberg	Institutional Management	Minneapolis, Minn.
Bernice Sjoberg	Institutional Dietician	Omaha, Nebr.
Bothilda Svensson	Retired	Omaha, Nebr.
Nannie Swenson	Retired	Omaha, Nebr.
Viola Syring	Ill—on leave	
Augusta Williams	Retired	Omaha, Nebr.

## MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSSES

Philadelphia, Pa.

*Directing Sister*—Sister Anna Ebert

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Mary Barbehenn	Retired	Philadelphia, Pa.
Margareta Weller	Retired	Philadelphia, Pa.
Lena Beideck	Retired	Philadelphia, Pa.
Hannah Christmann	Retired	Philadelphia, Pa.
Augusta Hirsch	Retired	Philadelphia, Pa.
Elizabeth Heun	Retired	Philadelphia, Pa.
Louise Altvater	Retired	Philadelphia, Pa.
Marie Munz	Retired	Philadelphia, Pa.
Mary Cassel	Retired	Philadelphia, Pa.
Emilie Goldhagen	Retired	Philadelphia, Pa.
Ada Madden	Retired	Philadelphia, Pa.
Fredericka Fessler	Retired	Philadelphia, Pa.
Marie Bergstraesser	Retired	Philadelphia, Pa.
Lina Kaepfel	Retired	St. Charles, Mo.
Bertha Scharmer	Retired	19 Carter Avenue, Meriden, Conn.

<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Maude Behrman	Lankenau Hospital	Philadelphia, Pa.
Louise Burroughs	Lankenau Hospital	Philadelphia, Pa.
Anna Cressman	Lankenau Hospital	Philadelphia, Pa.
Helen Furman	Lankenau Hospital	Philadelphia, Pa.
Ethel Henninger	Lankenau Hospital	Philadelphia, Pa.
Charlotte Hoeland	Lankenau Hospital	Philadelphia, Pa.
Anna Hunt	Lankenau Hospital	Philadelphia, Pa.
Henrietta Kisthardt	Lankenau Hospital	Philadelphia, Pa.
Kathryn Lausch	Lankenau Hospital	Philadelphia, Pa.
Lois Ludwig	Lankenau Hospital	Philadelphia, Pa.
Miriam Okum	Lankenau Hospital	Philadelphia, Pa.
Helen Reck	Lankenau Hospital	Philadelphia, Pa.
Amelia Schaeffer	Lankenau Hospital	Philadelphia, Pa.
Marie Schwenk	Lankenau Hospital	Philadelphia, Pa.
Bertha Welck	Lankenau Hospital	Philadelphia, Pa.
Frida Wentz	Lankenau Hospital	Philadelphia, Pa.
Eda Ahlberg	Philadelphia Motherhouse	Philadelphia, Pa.
Louise Cluss	Philadelphia Motherhouse	Philadelphia, Pa.
Anna Ebert	Directing Sister, Philadelphia Motherhouse	Philadelphia, Pa.
Jennie Gesler		
Florence Guinther	Philadelphia Motherhouse	Philadelphia, Pa.
Sophie Hackenschuh	Philadelphia Motherhouse	Philadelphia, Pa.
Grace Frances Jones	Philadelphia Motherhouse	Philadelphia, Pa.
Clara Knoob	Philadelphia Motherhouse	Philadelphia, Pa.
Marie Koch	Philadelphia Motherhouse	Philadelphia, Pa.
Grace Lauer	Philadelphia Motherhouse	Philadelphia, Pa.
Jeanette Miller	Philadelphia Motherhouse	Philadelphia, Pa.
Lydia Mueller	Philadelphia Motherhouse	Philadelphia, Pa.
Josephine Oknefski	Philadelphia Motherhouse	Philadelphia, Pa.
Marie Preuss	Philadelphia Motherhouse	Philadelphia, Pa.
Lillian Robinson	Philadelphia Motherhouse	Philadelphia, Pa.
Mildred Sassaman	Philadelphia Motherhouse	Philadelphia, Pa.
Elizabeth Schaffnit	Philadelphia Motherhouse	Philadelphia, Pa.
Grace Shanafelt	Philadelphia Motherhouse	Philadelphia, Pa.
Ruth Spitler	Philadelphia Motherhouse	Philadelphia, Pa.
Alvina Stadlander	Philadelphia Motherhouse	Philadelphia, Pa.
Emma Tobias	Philadelphia Motherhouse	Philadelphia, Pa.
Dora Van Driessche	Philadelphia Motherhouse	Philadelphia, Pa.
Marion Warrick	Treasurer, Philadelphia Motherhouse	Philadelphia, Pa.
Charlotte Weissgerber	Philadelphia Motherhouse	Philadelphia, Pa.
Eva Alberti	River Crest Preventorium	Mont Clare, Pa.
Marie Freese	River Crest Preventorium	Mont Clare, Pa.
Jeanette McWilliams	River Crest Preventorium	Mont Clare, Pa.
Bertha Stickel	River Crest Preventorium	Mont Clare, Pa.
Emma Holm	Tabor Home	Doylestown, Pa.



<i>Name of Consecrated Deaconess</i>	<i>Field of Service</i>	<i>Place</i>
Wilma Loehrig	Tabor Home	Doylestown, Pa.
Viola Newbauer	Tabor Home	Doylestown, Pa.
Marie Berntsen	Lankenau School for Girls	Philadelphia, Pa.
Esther Marie Burgett	Lankenau School for Girls	Philadelphia, Pa.
Lydia Fischer	Principal, Lankenau School for Girls	Philadelphia, Pa.
Mildred Fretz	Lankenau School for Girls	Philadelphia, Pa.
Johanna Hertel	Lankenau School for Girls	Philadelphia, Pa.
Mary Louise Klaas	Lankenau School for Girls	Philadelphia, Pa.
Elizabeth Kuhnle	Lankenau School for Girls	Philadelphia, Pa.
Bertha Mueller	Lankenau School for Girls	Philadelphia, Pa.
Anna Scheyhing	Lankenau School for Girls	Philadelphia, Pa.
Sara Sassaman	Home for the Aged	2201 Sassafras Street Erie, Pa.
Christine Steckroth	Home for the Aged	2201 Sassafras Street Erie, Pa.
Edith Baden	Parish	2201 Sassafras Street Erie, Pa.
Mabel Harnish	Parish	2201 Sassafras Street Erie, Pa.
Friederike Cluss	Home for the Aged	22 S. Athol Avenue Baltimore 29, Md.
Elsa Voigt	Home for the Aged	22 S. Athol Avenue Baltimore 29, Md.
Margaret Schueder	Wagner College	Staten Island 1, N. Y.
Florence Bechtold	Queen Louise Home	Box 168, Frederiksted, St. Croix, Virgin Is.
Edith Prince	Queen Louise Home	Box 168, Frederiksted, St. Croix, Virgin Is.
Esther Bunge	Parish	Greenville, N. C.
Dorothea Hampfler	Tabor Church	4837 N. Mascher St. Philadelphia 20, Pa.
Pauline Gigl	Lutheran Home for Orphans and Aged	6950 Germantown Ave. Philadelphia 19, Pa.
Esther Schenker	Inner Mission Society	1514 Perkioman Ave. Reading, Pa.
Grace A. Jones	Kensington Dispensary	157 W. Susquehanna Ave., Phila. 22, Pa.
Sophia Moeller		Whitetop, Va.
Edna Bradley	Passavant Memorial Homes	Rochester, Pa.
Rena Keiper	Passavant Memorial Homes	Rochester, Pa.
Susanna Yanz	Passavant Memorial Homes	Rochester, Pa.
Evelyn Houlroyd	Field Secretary, Board of Deaconess Work	2500 W. North Ave. Baltimore 16, Md.
Margaret Fry	Passavant Hospital	Pittsburgh 19, Pa.
Esther M. Shepperson	Parish	766 May St. Akron 11, Ohio
Anna Brandt	Langenburg Union Hosp.	Langenburg, Sask. Canada
Ruth Poetzsch	Langenburg Union Hosp.	Langenburg, Sask. Canada
Edith Bube	Leave of Absence	1323 N. Carolina Ave. Washington 2, D. C.











DATE DUE		
FEB 9 2015		
GAYLORD		PRINTED IN U.S.A.

GAYLORD

PRINTED IN U.S.A.

GTU Library  
2400 Ridge Road  
Berkeley, CA 94709  
For renewals call (510) 649-2500  
All items are subject to recall.

LIBRARY  
PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY

GTU LIBRARY



3 2400 00539 7488

BV

4424

.L8

No. 21-30

Lutheran Deaconess Confer-  
ence in America. Reports,  
1935-51.

22381

SANTA CLARA UNIVERSITY



3 2400 00539 7488